EVALUATION OF THE BACHELOR OF EDUCATION (B.Ed) CHRISTIAN RELIGIOUS STUDIES PROGRAMME OF AHMADU BELLO UNIVERSITY, ZARIA.

By

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DECLARATION

I hereby declare that this dissertation - Evaluation of the Bachelor of Education (B.Ed), Christian Religious Studies Programme, Ahmadu Bello University, Zaria has been written by me. It is a vivid record of my research work. It has not been presented in any previous application for a higher degree. All quotations are indicated by quotation marks or indentation. The sources of information are specifically acknowledged by appropriate means of reference.

Sylvanus Nna-Emeka Onwuegbuna.

CERTIFICATION

This thesis: "Evaluation of the Bachelor of Education (BEd), Christian Religious Studies Programme, Ahmadu Bello University, Zaria", meets the regulations governing the award of the degree of Doctor of Philosophy of Ahmadu Bello University, Zaria and is approved for its contributions to knowledge and literary presentation.

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DEDICATION

This work is dedicated to the members of Onwuegbuna family who are resting in the Lord.

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ABSTRACT

This is a self evaluative study of the Bachelor of Education (B.Ed), Christian Religious Studies Programme of Ahmadu Bello University, Zaria. The programme was introduced in the Department of Education, Faculty of Education, A.B.U. Zaria in 1983. The intention of the study was to determine through an empirically based study how far the programme has met the set objectives. It established the strengths and weaknesses of the programme in equipping the student-teachers for their professional role as CRS teachers through Christian principles and practice.

The respondents involved in the study were four sub-groups -within the programme:-

1. Current students
2. Teacher-educators
3. Graduates (products)
4. Employers of the products of the programme. .

Three instruments - questionnaire, oral interview and observation were used for the study. Four null hypotheses were proposed to help determine how far the set objectives were achieved. Three of the hypotheses sought the respondents* perception on the students'

i. academic and professional training needs
ii. programme planning ability needs
iii. teaching practice needs.

The fourth hypothesis explored the employers and teacher-educators perception of the undergraduates professional needs and skills.

The results of the study reflect the acceptance of the first three hypotheses and the rejection of the fourth.

Oral interview and observations strengthened the informative data obtained through questions in the questionnaires.

The findings show that:-

1. There were only three full-time' teacher-educator engaged by the section.

2. There was no teaching practice exposure for the students

3. Upto 52% of the students of the programme had indicated their intention to leave teaching field soon after graduation.

4. Teacher-Educators, Graduates of the programme share same view on the academic professional needs and skills of the student-teachers.

5. Teacher-Educators and Employers do not share the same view on the professional training needs and skills of the students.

6. Faculty of Education Library lacked sufficient current teaching and learning resources for the students and teacher-educators in the section.

Valuable conclusions were drawn from the findings and the following recommendations were also made:-

(1) More full-time teacher-educators should be engaged

(2) Workshops, seminars, and conferences in CRS should be organised by the section.

(3) Incentives like merit awards should be encouraged for both students and staff.

(4) Teaching practice should be introduced for all categories of students in the section.

(5) C.R.S. Section in the Faculty of Education Library should be equipped with enough teaching and learning resources like journals, text-books, reference, magazines and other related publications in the area.

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DEFINITION OF TERMS

Antecedent: An existing condition prior to teaching and learning likely to relate to an out-come.

Entity: An extramental substance

Extramental reality: An observable worth-while object outside the the human mind.

Out-come: Educational experience reflected as achievement, aspirations, abilities and attitudes of students.

Teacher-Educators: Lecturers of CRS in the Department of Education Ahmadu Bello University, Zaria.

Transactions: Countles encounters of students with the teacher-educators, it could be with fellow students authors and readers etc.

Worthwhiles: Societal norms and inheritances that need be preserved.

ABBREVATION

A.B.U.	Ahmadu Bello University, Zaria
Arch.	Architect
B.Ed.	Bachelor of Education
C.I.P.P.	Content Input Process and Product reflected in a given programme evaluation model.
C.R.S.	Christian Religious Studies
CSSP	Congregation of the Holy Spirit
IST/ES	Interview Schedule for Teacher Educators and the Students.
KSM	Knight of Saint Murumba
M.Ed.	Masters in Education
NERDC	National Education Research and Development Council
OISS	Oral Interview Schedule for Student-teachers
O.T.	Old Testament
PGDE	Post-Graduate Diploma in Education
Rev.	Reverend.

CHAPTER I

INTRODUCTION

1.1 Background of the Study:

Mosdie (1964) surveying the role of Universities in the provision of high quality and true education maintains that due to their independence, all universities should be able to provide education which is largely liberal, highly intellectual and internationally standardised. Evidently, University education should enhance the development and total fulfilment of both the individual and the society. The philosophy of the Nigerian Curriculum Conference of 1969 butressed this concept in recommending that university undergraduates should be exposed to general and specialised education to enable students function effectively in the society (Recom 26). Furthermore the National Policy on Education (1977) articulates Educational Planning and Implementation that would engender accountability with much implication for the effective teacher education.

Teachers by and large, are the major implementers of any country's educational policies, consequently teachers should be adequately prepared for

national trainings (Aghaegbuna, 1964). A good input into the high quality teacher education is the express development of appropriate instruments for observing and measuring teachers professional performance and competence Fafunwa (1974), decried the escallating problems be-setting African States in Education especially Nigeria. He mentioned specifically the persistent problem of Teacher Education and the development of the competent teaching staff for the various levels of Nigerian Educational System. Teaching more than any other profession touches the life of practically every citizen; hence teacher professional performance could be seen here as one of the vehicles in the educational development of the nation.

The need for continuous evaluation that would enhance teacher effectiveness in the teaching and learning process is educationally enriching. Molokwu (1986) strongly advocates in her evaluative study of the Home Economics programme for their instructional role within the Nigerian society. She further reflects that one major purpose of Teacher Education Institutions is to make available opportunities which provide prospective teachers with sufficient knowledge, skills and behaviour to enable them function effectively in their future teaching experiences.

In view of the above observation the (C.R.S.) Christian Religious Studies, Bachelor of Education (B.Ed) Programme of Ahmadu Bello University, Zaria, which was started in 1983, and since the inception, has not been evaluated should necessarily be assessed through a study like this.

Christian Religious Studies has been as old as the Western Education itself in the history of this country (Fafunwa op cit). The curricular has been influenced at various stages of its development by various denominational interpretations of the Christian principles and norms. Ekpunobi (1984) praises the National ans State Governments continued acknowledgement of the contributions of Christian Religious Education in our schools' system toward the total fulfilment of this Nation. Furthermore, the Teacher Education programmes in the subject remain a great treasure to the educational system in this country. This is evident in that to educate man without Religion is to make him a clever devil. The curriculum planner and implementers of a programme in Religious Education should endeavour to implant purposeful Education which the Vatican Fathers during the Vatican II

described as true education. The Fathers maintain (Vat. II: 1965) that "true education aims at the formation of the human person with respect to his ultimate goal and simultaneously with respect to the goal of those societies of which as a man, he is a member and in whose responsibilities as an adult, he will share" (Champman 1965: 639). Evidently, Teacher Education Programme as observed by Molokwu (op cit) should also be reviewed periodically (say every 5 - 10 years) to march in-put with out-put, since such assessments of the programme remain typically essential element in the delivery of qualitative and functional education.

1.2 Statement of the Problem:

According to Chark (1967), man naturally evaluates and this evaluative power enables him to measure the progress of his performance in relationship with his fellow human being. Also in education programming problems assume varying dimensions though their solutions remain virtually the same. Curriculum in education today is quite dynamic and liable to change consequently there is that need to subject curricula

activities in education to assessment from time to time. This would help avoid being ignorant of current innovations in the field of Education.

Teachers as the major implementers of the national education programmes and policies have to be adequately equipped for this professional role. Achievement of this professional commitment is possibly effected through in-or-pre service training programmes (National Policy on Education, 1981) in their subject areas of specialization. To up-date this adequacy demands consistency in evaluation of the specific programme areas.

Evaluation of subject areas at University level will eventually portray the merit and demerits as perceived by the well identified groups within the academic community expressed in publications, seminars, conferences, workshops etc (Ileka, 1985).

Since the inception of the Bachelor of Education (B.Ed), Christian Religious Studies in Ahmadu Bello University, Zaria, in 1983, there has not been any formal evaluation of the programme based purely on emperically varifiable data to the knowledge of the researcher.

Tyler (1974) advises a systematic evaluation of any such educational programme within the first five years of the inception. Such evaluation would invariably assist to direct proper programme accountability and purposefulness. Steeve and English (1975) warned that curriculum is in constant flux absorbing appropriate or other wise changings affecting the development of educational system of the society.

This study of the Christian Religious Studies Bachelor of Education Programme of Ahmadu Bello University Zaria, will therefore seek systematic answers to these searching questions.

1. What are the academic and professional needs of the undergraduates of the Christian Religious Studies Bachelor of Education Programme of Ahmadu Bello University, Zaria.

2. What are the planning ability needs of the students of the programme.

3. What part does teaching practice play in the training needs of the undergraduates of the programme.

4. How effective are the graduates of the Christian Religious Studies B.Ed Programme of Ahmadu Bello University, Zaria in the teaching field.

1.3 Purpose of the Study:

The purpose of this study is primarily to assess the Christian Religious Education Programme of Ahmadu Bello University, Zaria. The programme had been in operation in the University since 1983. According to Kissock (1981), *such programme evaluations undertake to assess how far the* programme's set objectives have been achieved. This evaluative study of the Christian Religious Studies Bachelor of Education in Ahmadu Bello University, Zaria will be through an emperically verifiable data.

The National Policy on Education (1977) records the purpose of Teacher-Education at all levels to include:-

1. Production of highly motivated conscientious efficient classroom Teachers prepared for societal commitment to the Education Policies and Programmes of the Nation.

2. Provision of adequate background for the intellectual and professional competency requisite for personal fulfilment through job satisfaction.

No wonder Hawe (1979) and Oguniyi (1984) reightly reflect that the success of the implementational strategies of any educational programme in schools and institutions will depend on the teacher's competencies. This observation remains obvious since

> ...the ability of the teacher to perform his function properly and effectively will depend on the relevance of his training for the task awaiting man after graduation". (NERDC: Task Force 1977:6).

As clearly reflected in the B.Ed Christian Religious Studies Four Year Degree Programme, the CRS Courses aim at:-

i. providing Christians an opportunity for a fuller intellectual apprisal of their faith, biblically, historically and doctrinally, with a view to equipping them to be able to take serioudly the inevitable challenge of apalthy. Practical Christian living and mission in context.

ii. Providing teachers of Christian Religious Knowledge for our schools in line with the new policy on Education.

iii to enable Christians to have such a sound and balanced grasp of their own faith as to be able to respect the religious of other persons in a situation of religious pluralism without having to compromise on the essential tennets of their own.

The objectives of the programme are therefore built onto the National Policy on Education's specific purpose for teacher education.

(a) Evolving a curricula for Teacher Education in the subject area.

(b) Evolving character and moral formation of the undergraduates based on Christian principles and Religious literature.

(c) Provision of avenues for adequate manpower in the subject for various levels of education in the Federation.

(d) Establishment of self fulfilment and job satisfaction through the subject at various levels of academic pursuits in the country.

The evaluation will therefore explore how far the programme's set objectives are presently achieved. The findings will lead to valuable recommendations for effective operation of the programme in the future.

Programme evaluation certainly is more elastic in the operative result than mere examination of the achievements of the objective, though it is a major dimension in programme evaluation itself. This study will

therefore explore as well, the programme operational strategies to determine if such had sustained effectively the academic aspirations of the lecturers and students of the programme. Furthermore, it will determine the perception of the employers on the products of the programme. These employers should include the Federal, State and Local Governments, individual enterpreneurs in the field of education and even corporate bodies.

Finally it will determine how the students view the adequacy of the programme, both in its contents and methodology, in preparing them for their role as professional teachers through imparting of the Christian Religious Education principles and practice. The success of any academic programme depends largely on the transmitting medium(for example teachers). The success therefore in the implementation of the Bachelor of Education, Christian Religious Studies of this University will depend extensively on the lecturers and programme administrators.

1.4 Significance of the Study:

Existence in the world of today demands dynamic education. Since curriculum development is also dynamic, there is then that urgent need to evaluate every teacher

education programme, based on emperically verifiable data. For certain, evaluation explores the level a programme objectives are realised. It acts as the favourable source of information that will direct the future planning and implementation of educational programming in those subject areas involved in the evaluation exercise.

Invariably the evaluation of the Christian Religious Studies Bachelor of Education Programme of Ahmadu Bello University, Zaria, after (8) eight years of its inception will attract the following significance.

1. The feedbacks attained through the data analysed, and recommendations made will attempt to bridge the gap between the past and present, expected and the obtained knowledge in the programme. This will expose more, the relevance of Religious Education in the Department of Curriculum and Instruction.

2. The study will engender opportunity for high quality teacher education by significant value judgement toward the identification of the needs and problems within the programme.

3. It will provide first-hand information from teacher educators, present students of the programme, graduates as well as the employers of the graduates of the programme.

4. It will emphasize accountability as demanded of the new 6-3-3-4 system of education indicating the level achieved by the set objectives within the present operational structure in the Department of Education, Ahmadu Bello University, Zaria.

5. The study will also contribute to subsequent decision-making and the improve of future programmes in the subject area - determine whether the programme should be continued, cut-back or changed.

6. It will encourage more opportunities for similar evaluative research, not only in Christian Religious Studies but other sectors in the Teacher Education Programmes of the University.

7. It will be beneficial to employers of the products of the programme in their quest for higher productivity.

8. Other Universities who intend to evaluate their existing B.Ed Christian Religious Studies programme or to start C.R.S. section in their Department of Curriculum and Instruction would derive some expectant aspirations from the study.

1.5 Hypotheses:

The following NULL HYPOTHESES were tested:-

Hypothesis: 1

There is no significant difference between the students, graduates and teacher-educators in their perception of the academic professional training needs of the students of the programme.

Hypothesis: .2

There is no significant difference between the students, graduates and teacher-educators in their perception of the programme planning ability needs/skills of the students of the programme.

Hypothesis: .3

There is no significant difference between the current students, teacher-educators, graduates and employers in their perception of the teaching practice needs of the undergraduates of the programme.

Hypothesis: .4

There is no significant difference between the Employers and Teacher-Educators perception of the students needs and skills of the programme.

1.6 Scope:

The scope of this study include:

(1) The study was strictly on the Bachelor of Education degree programme in Christian Religious Studies of Ahmadu Bello University, Zaria, which has operated in the Department of Education, Faculty of Education based at the Samaru Campus of the University, Zaria, since 1983.

(2) The study covered all the undergraduate students of Christian Religious Studies Programme of Ahmadu Bello University, Zaria.

(3) Since the graduates of the programme as well as their employers are scarttered all over the federation and considering the difficulty it would entail to reach them for the study, the researcher decided using Accidental Sampling Technique at this point. In this therefore, only those graduates and employers of the graduates of the programme who could be promptly reached were therefore involved in the study.

(4) All the Teacher-Educators in the department who are with the CRS Section and all the final year students of the programmes were used for the study.

1.7 Assumptions:

The assumptions of the study were :-

1. All the respondents are familiar with the objectives of Christian Religious Studies programme of Ahmadu Bello University, Zaria and will reflect their personal concepts of the evaluation without any bias.

2. All involved respondents (i.e. various sub-groups) in the research will serve as adequate source of information pertinent to the study as otherwise expressed in the instruments.

3. The teacher education programme in Christian Religious Studies of the Department of Education, Faculty of Education, Ahmadu Bello University, Zaria provides necessary awareness requisite for the acquisition of the professional competency to teach Christian Religious Studies in any part of the Federation.

1.8 Limitations:

(1) There was no systematic record on the follow-up of the graduates of the programme. They are now scartered all over the Federation in the teaching field. It took upto 4 months for the researcher to be able to contact upto 65 graduates and 60 employers and this could only be possible through accidental sampling method. This influenced the scope of the researcher's generalisation.

(2) This is a self-evaluative study and every effort was made to remove any bias and so it remains throughout the study though such is difficult in a study of this nature since the researcher is a student of the programme.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction:

This chapter reviewed related literatures to the present study. First it unfolded the concept - "Evaluation" and related the purpose of Evaluation in general. It further surveyed the elements, purpose of evaluative studies in Education and highlighted curriculum evaluation models.

Lastly it overviewed trends in Religious Education as reflected in the Nigerian Educational System while setting a comprehensive inception survey of Christian Religious Education in Nigeria.

2.2 Concept of Evaluation:

Man naturally evaluates. This ancient art in him provides that competency for measuring levels of interaction with the world around. This inherent power also enables man to project the effectiveness or otherwise of his relationships with his fellow men. Evaluation is traditionally conceived as a process of individual or group assessment of achievements after certain levels of exposition to spcific programme of action (Clark, 1967).

Every human programme attracts a mode of monitoring the level of response to the procedure by evaluators as well as serve as a medium of determining how far the set objectives within the programme are attainable. Invariably, it provides the mode of check on the programme and determines the attitude reflecting its possible retention or rejection. Mervia (1969) maintains that the concept of evaluation has continued to change over the years in relation to who evaluates, what is evaluated and the art used for a specific evaluative process. The impressive result of evaluation, therefore, can today be attributed to the social changes prevalent in society, though, they are subject to adaptation and standardization.

Evaluation nowadays can be described also as a quest for value of the "Entity", consequently the process implies certain obvious levels of judgement. It involves eventual compilation of observed levels of measurement based on certain criteria. For a process of evaluation, the learner is believed to have been exposed to a determined procedure for the transmission of what Peters (1966) describes as 'WORTHWHILES'. In effects, evaluation remains a procedure for weighing the relative merits of a given exposition to a programme; hence varying conceptions can be made to evaluation as an aspect in human existence.

Anatasi (1976) overviews evaluation as a root of testing human action especially its serving as a measurement reflecting that ancient art of man in his society. Anatasi so perceives evaluation as a CONSTRUCTIVE ART that circumvents assessment of human actions. Also Blankeuship et al (1979) unfold the approach that depicts "evaluation as the source for prompt evidence on how the programme operates". They perceive every evaluative process as purposive in character as it is always intended to raise the need to set values on an operational system, thereby establishing attained level of achievements on an aspiration.

Charles Stanton (1978) commenting on evaluative process describes it as "a changing phenomenon directing response to Social change". This draws a conception that evaluative action authenticates judgement over human actions, their appropriateness, goodness, desirability or otherwise. The general concept of evaluation can therefore be perceived as frequent decisions and judgements by individuals and groups, authorities, institutions, Governments etc. in what affects them or others. Such decisions and judgements are usually based on the informations, evidences and even experiences in various aspects of human life. Stanton further states that evaluation differs from RESEARCH since Research provides data. It aims at discovering new knowledge in form of basic laws and principles

which govern human behaviour. Evaluation tends to judge as well as projecting strengths and weeknesses in achieving specific outcomes through a more convincing manner.

This suggests that a high degree of precision in judgement evolves eventually as the result of improved scientific methods and utilization of modern technological approach in the process of evaluation. Ndubisi observes that Evaluation process. ... involves the identification and provision of information, the selection of criteria, data collection, data analysis and drawing logical conclusions for specific purposes using the above process. (Ndubisi in Uga Onunka, 1981: 120).

Lewy shares the view that science and technology enhance evaluation process which is an appreciative level of development in the realm of education. He accepts that evaluation is essentially a provision of information for the sake of facilitating decision making at various stages of curriculum development... (furthermore) Evaluation implies the selection of criteria, the collection of data and data analysis.

Bloom et al (1971) view Evaluation from the explorative and goal aspect in directing level of desired behaviourial change observable in a specific learner.

Bloom (1971: 51) states that evaluation envolves "... the systematic collection of evidence to determine whether in fact changes are taking place in the learners as well as to determine the amount or degree of change in the individual students".

At this point therefore the merit acquired through the process of transmission on attained behavioural change in the learner is critically assessed. An educational analysist, Gronlund (1976) presents evaluation from a teacher - professional role perspective. He maintains that from instructional stand-point, evaluation may be defined as 'a systematic process of determining the extent to which instructional objectives are achieved by the learners.'

Stake (1967) picks a mid-point apprach as he treats the evaluative actions of MAN. He articulates the conception from the 'role' and 'goal' perspective and explains that a full evaluation results in a story supported perhaps by statistics and profiles. It tells what happens. It reveals perceptions and judgements that different groups and individuals hold. Stake expartiates more that 'it tells merits and short-comings! As a bonus, it may offer generalization for the guidance of subsequent educational programme.

To Scriven (1967) evaluation remains a methodological activity which consists of gathering and combining performance data, to yield ratings for justifying the data collection procedure, the weighing of data and goals themselves. Scriven dearly emphasizes that in evaluative procedure, stated goals emphasize efficiency, adequacy and accountability.

Evaluation plays a very significant role in a course or a programme development. It raises among other things the possibility for determining the degree of meeting the designed instructional objectives in education. Furthermore, it provides for performance criteria specifying actions from which realization of objectives can be inferred. This conception is supported by the educational assessment of Joseph Mayer who administered various sets of tests on (30,000) thirty thousand school pupils. At such level the process weighs relative performance depicting how far learning programmes have affirmed set objectives and serves as a process of determining teaching and learning interaction.

Iketuonye (1983) affirms that among the European countries, formal evaluation has yielded far more impressive results. Evaluative system was typically applied to the University and higher institutions through the award of degrees and certificates to determine levels of performance.

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Evidently, a dynamic world requires dynamic education. This dynamism will run short of expectation unless there is an evaluation of an inbuilt process of assessing given courses and programmes from time to time. This idea justifies this SELF EVALUATORY programme of the Christian Religious Studies at its Bachelor of Education level of Ahmadu Bello University, Zaria. Evidently evaluation spreads out through a programme. It attracts according to Nolan Kearney, certain effects from the educator, the students and the programme format 'per se'. It further attracts a certain flexibility in planning and exercuting evaluative functions over a programmed project. However, the amount of the resultant effects must be taken into sincere concern in an evaluative process because evaluation builds enormously on programmed directives.

From these evaluative literature one is tempted to infer that evaluation also provides for an organizational pattern and method that engender desired inductive as well as the apparent logic of the development. These could be facts, skill and even concepts or attitudes that have inter-married with the out-come. Schirol (1978) observes that the evaluative acts of man usually take place within certain existential socio-administrative structure of an establishment,

in this case, like the Christian Religious Studies section in the Department of Education, Ahmadu Bello University, Zaria. Indeed, the planners of the programme must have treated the University environment as an ideal institution whose objectives include the encultration of the students of the programme, enrolling them into a world of professional knowledge laiden in Christian Religious principles.

2.3 Elements of Evaluation:

Curriculum has for centuries been the cornerstone of formal education. This has continued to serve as the source of adequate frame-work for the achievement of a progressive educational programme. History reveals that the first modern use of the term 'curriculum' was in Scotland by early 17th century, though by 1820 the term was quite popularly used for educational programmes in the United States of America. Udeinya (1985) states that in the United States of America the term 'curriculum' designated 'a course of study' or 'training' or 'a product'.

Later the improved concept was equated with the 'contents of books'; 'course out-line'; 'teachers guide'; or other finished artifacts of study. The oldest conception of curriculum as it represented the layman's understanding

remained in general usage, until about 1930, when curriculum was designated by experts in education as "a completed or in other words static body of knowledge with restricted conception of the great expansion in Education". At this stage, the conception of curriculum appears to have attained expansion filling the growing gap between the planned course of study and the actual experience.

'Curriculum' as a term is derived from the latin word - 'curriculus' - which means - 'a run-way; a course through which one runs to reach a specific goal.' Today the term rather devotes reference to a course of study or programme which Onwuka (op cit) typically describes as that which "... the students pursue and complete for a target defined in terms of high grades, passes, certificates or other forms of academic awards". (Onwuka 1981: 3). Although, the term has been in use for centuries and very intimately associated with formal education world over, it has varying definitions. Educationists are not homogeneous in their varying opinions as to the 'modus operandi' of different spectrums of the educational enterprise. These differences according to Gang (1984) are typically perceptible in educational theories and practice which give

rise to interpretation of life and emergence of schools of thought. So education not founded on good definition of terms might be offering wrong conceptions. Onwuka further states that a set of curriculum attracts both students and their educators for a particular mapped out programme that reflect performance. Even Owen (1973) refers to curriculum as 'a collection of syllabus or collection of subjects'. This suggests that the curriculum can be looked upon as the life and programme of an institution reflected more as an enterprise in guided living. Ruga Havold (1947) describes its function as a stream of dynamic activities that constitute the life of a particular community. Indeed curriculum covers the existential fabric of a social group.

Curriculum study remains therefore as a result of growth in educational development with the explicit concern being:

'What to be planned and taught in School'.

History further reflects that due to Nigeria's educational connection with Britain other terms like syllabus and schemes of work had dominated the educational system with more reference to curriculum at institutions of higher learning.

This continued till recently. The term 'curriculum is wider in scope and meaning since according to Tyler 'curriculum embraces the three domains involved in the growth as well as development of the learner. The scope of the syllabus addresses its steps to the task of delimiting for the interest of the teacher and the taught (Bloom, Hastings and Madans ,1971). So syllabus grades the teacher within planning instructional activities and directing students for assessment success. The schemes of work rather base their operations and scope on the provided syllabus which systematically guides the teacher's instructional topics.

Moreover development in educational thinking portrays the curriculum more vividly as the sum total of the experiences the school exposes to the learner. It reflects a structured series of intended learning experiences provided by institutions to realize some specific hopes for a particular society. This concept includes all the purposeful experiences provided but stringently guided by educational institutions for determinant goals and objectives. Because of such varying conceptions of the "desirables" and the "human needs" before man, the standards set for what is valuable form the bases of choice within competing alternatives so that educators are right to affirm varying elements in evaluative process in education.

Shores (1957) sees curriculum as "a sequence of potential experiences set up in the school for the purpose of disciplining children and youths in the group ways of thinking and acting". Consequently for Shores curriculum remains purposive in character for rousing disciplinary growth and impact in the learner to order the thinking and social sequencies in a specific community.

Saylor and Alexander (1974: 125) also reflect curriculum as "a plan for providing sets of learning opportunities to achieve broad goals and related specific objectives for an identifiable population served by single school centre". The idea presupposes curriculum as a package of plans or even blue-prints for educational activities and experiences intended for a social group.

Tanner and Tanner (1975) elaborate in their approach to assert that 'Curriculum as the planned and guided experiences and intended outcomes formulated through systematic reconstruction of knowledge and experience, under the auspices of the school for the learner's continuous and wilful growth in personal social competence'. For the Tanners it reflects growth for both the individual learner and the society. Though it systematically restructures specific knowledge and experiences, it directs education based on

societal welfare. Moreover the curriculum seeks concurrently the authentic and upto date needs of the individual and the community.

Onwuka (op cit) suggests that curriculum is a series of intended learning experiences provided and directed by educational institutions for the "predetermined outcomes". Onwuka simply presents curriculum as the venue planned by institution to provide for expectant results through the learner's appropriate expositions.

Phoevix (1962) even insists that the curriculum should consist entirely of knowledge which comes from the disciplines. This view posists education eventually as guided recapitulation of the process of inquiry which gives rise to the fruitful bodies of organized knowledge. Such education comprises the existent programmes within the institutional organisation. Tyler (1957) envisages curriculum as all the learning experiences of students, planned and directed by the school to attain educational goals . For Tyler it is the sum total of the learning exposures provided the learner by the institution for his development and the welfare of his environment.

Obviously a good curriculum envelopes all the planned experiences for the education of the society through established institutions and such experiences could include the various domains - the cognitive, the affirmative and the psychomotive. The literature unveils curriculum finally as an aggregation of experiences for a specific group of learners by a particular institution.

Though various groups of thinkers in education regard curriculum as structured learning experiences by the school for the welfare of the learner and society, yet they provide exposition of the learner as the priority in educational process.

(i) The traditionalists see curriculum as activities concomitant with human life so that the institutional curricula resort to all living experiences the learner attains through specific medium. The approach tends to emphasize preparation of students for societal life 'per se'.

(ii) The progressivits rather enjoin curriculum as not a preparation for life, not even a means to any ultimate end but it is life.

The precise issue here affirms that the meaning of curriculum has certainly changed from age to age and writer to writer (Segun Adesina, 1982). This continued to influence the various ideals and values of educators and the society. Invariably one can describe curriculum as learning experiences planned and religiously guarded for certain specific outcomes and directed by institution for the better existence of a social group.

The involvement of this environment presupposes manifested learning situations that embrace certain characters. Response to social forces and expectations controls the planning, development and implementation of s specific curriculum. These elements influence curriculum towards 'satisfaction of the total person of the learner'. Through analysis and design, curriculum sets specific goals, plans responsive experiences, selects desirable out-comes and finally assesses the results of te programme which the same curriculum reflects.

The implications of applying scientific process to curriculum planning, development as well as implementation are as: Bobbit et al describe it, enormous. In considering the term 'elements' in this context, we refer primarily to

those pertinent in-gredients that make a good educational curriculum without which, (Sine qua non), the programme loses the educational meaning and 'guidity'. Fafunwa (1969) stipulates that a good curriculum should process certain qualities.

(i) Objectivity and Related Dynamism:-

This characteristic bases primarily on the societal value of the curriculum and its expectant needs to the learner both as a citizen and skilled individual.

(ii) Flexibility and Disposition for Growth:-

This presupposes the disposition for adaptation, an attribute very essential for both stated and implied objectives. Knowledge is for growth consequently curriculum should embibe avenues that favour intellectual growth.

(iii) An Inbuilt Process of Evaluation:-

Since input determines out-put, this attracts provision for adequate assessment of the intended educational aims and objectives.

Tyler (1949) stipulates also four unavoidable questions in formulating specific curriculum as the intended experiences for a group of learners.

(a) What educational process would the school seek to obtain ? This reflects need to establish at the on-set, objectives governing specific learning operations.

(b) What educational experiences can be provided that are likely to attain these purposes ? The question demands the stipulation of competent contents relevant to the status of the learner weighing his 'individualiting principles'.

(c) How can these educational experiences be reflected effectively ? This demands competency depicting appropriate material delivery strategy in consonant for the translation of the intended objectives effectively.

(d) How can we dtermine whether these purposes are being attained ? This insists on providing the right evaluative system in line with the teaching and learning processes the students must have been exposed to.

Wheeler (1967) highlights five specific elements governing specific curriculum to reflect as:-

(i) Selection of specific goals, aims or objectives

(ii) Selection of learning experiences that would assist in determining the set objectives.

(iii) Selection of contents through which certain types of experiences may be effected.

(iv) Organization of effectiveness of all aspects of phases ii, iii, and iv in attaining the intended goals as detailed within the set objectives.

Wheeler rather insists on distinguishing between learning experiences and the contents that would jointly and severally assure the achievement of the set objectives. This presupposes that curriculum must be envisaged as subject to continuous screening and constant revision. Since curriculum is a structured series of intended learning experiences provided specifically for a definite level of learning competency and for a specific hope, it engulves purposeful experiences to be provided and consciously guided. Uga Onwuka(1981:216) feels that i contemplating those elements,inherent in a specific curriculum "...it must embrace objectives, selected tools in the form of subject-matter or learning experience, the method adopted to realize the objectives or goals and means of evaluating the procedure."

Futhermore, Onwuka (op cit) continues to expantiate that precisely it is ...The offering of socially valued knowledge, skills and attitude made available to students through a variety of arrangements during the time they are at school, college or university.

Taba (1966) also states that curriculum evaluation involves certain innevitable elements which he listed to include:-

(i) Classification of Objectives:

This is intended to a specific point. It unfolds the description of the expectant learning behaviours that would represent attainments envisaged within a specific avenue of education.

(ii) Developing How to Explore Learning Dangers:

The students are subjected to learning objectives through appropriate expositions to certain learning behaviours. The specific areas evolved thereon are employed to attain to their responses.

(iii) Appropriate Ways of Summarising and Interpreting the Evidence:

Taba suggests an existent mode for obtaining data from the students response to specific expositions and devicing profitable approach to summing the result.

(iv) Finally, the Use of Data Obtained:

Taba prefers the provision of existent mode for obtaining data from the students' responses as the specific objectives for further analytic process. Favouring improvement of teaching and learning processes in education, Taba seeks all evaluative attempt to provide answers to the adequacy of the set objectives through response and out-put. He seeks to maintain psychological flexibility. This approach would identify the social relevance and explore the expected philosophical soundness of the curriculum. Tyler (1950) picks"a means to ends process". He expounds that evaluation should be left till tail-end of the curriculum serving thereon as the final item in the teaching and learning process.

Onyike (1981) points out that in an educational programme as in any other independent activity, proper planning presupposes the success of the programme. The input determines the out-put. The educator establishes the proximate and remote intentions of the programme, decides how such hopes are to be implemented and finally considers the stages (i.e. the constituting elements) for such curriculum programme development.

In final analysis Onyike (1989:75) sums it up:

(i) The selection of aims and objectives

(ii) The selection of appropriate learning experiences and contents for the achievement of aims and objectives.

(iii) Organization of the learning experiences.

(iv) Evaluation of the extent to which the objectives identified in step 1, have been achieved.

Giles, Mc Gutchen and Zechiel represent the elements in curriculum with specific model approach by rather advocating reflection of interdependent functions excelling through the elements. The elements follow sequential steps as advocated by others and as developed by Gile, Mc Gutchen and Zechiel.

Giles et al inter-relationship appraoch engenders more an explorative approach in character to retrospect and validate the set educational objectives. When the set objectives have been established in pursuance of a definite educational programme the other elements co-here toward the exploration of the expectant out-come. These, are the contents interwoven with learning experience delivered through appropriate methodology to be assessed for congruency.

2.3.1 Purpose of Evaluation Studies:

Every educational programme must have been conceived for a certain profitable purpose (i.e. a set objective) within the operational community. The general aim of a given education programme may remain the same but the societal system to favour the realization could however be subjected to the state of flux, so that, the goals be they remote or proximate, must need redefinition to in-corporate any new circumstances. Evaluation provides the expected answer.

In education therefore the major purpose of evaluation remains to determine through such a medium, the requisite improvement of the instructional performance (Onwuka, 1981). This measure would provide expectant assessment of varying respects of a particular programme of study. Teaching according to Filbert Highet (1950) has to be understood as 'ART'. But whenever there is art to acquire, there is also a technique to improve. Evaluatory analysis would provide a favourable situation since the National Policy on Education clearly demonstrates that: the quality of instruction at all levels has to be orientated towards inculcating following values... moral and spiritual values in the interpersonal and human relations. (National Policy on Education 1977:8) The policy provides for greater input on the part of both the teacher and taught at both spiritual and corporeal levels.

Frymier et al (1970) advocated that evaluation invariably strengthens the professional skill of the staff. He further maintains that curriculum evaluation provides feedbacks and profitable highlights in the areas of deficiencies and maximises concentration. Such consentrations expose basic professional requirements for the intended congruency within the programme. Frymier (1970:82) rightly sums it up by observing that 'appropriate evaluation provides right information to the right persons in the right way for making right decisions about educational programmes. In this regard, it reveals that curriculum evaluation has an inbuilt advantage of helping even the obstinate or in-experienced educator to explore his or her inner most feelings and convictions about prevalent educative data. Projecting this view also, Molokwu (1986) concedes that attained evaluative data play immense role in improving educational programmes. They induce educators to shift according to her 'from themselves to other aspects within educational situations', and the result also is a teacher eventual improvement of teaching and learning situations from the available convincing tacts.

Other educationists like Jordan, Steeves, Stakes, English and Gronlund and lots of Nigerians like Uga Onwuka, Mkpa, Udeinya etc., have extolled the impressive purpose of evaluation in education. Jordan (1981) projects curriculum

evaluation as a process of grafting or measuring out of experience and converting such experience into meaningful behaviour, to better learning as a vital process for progressive education. Human experience is consistently reviewed for profitable ends. Evaluation of curriculum becomes a retrospective act leading to a better tomorrow in educational programmes.

Steeves and English (1978) highlight the essence of evaluation as they point out that any revisions of contents without understanding the nature of the learner is a waste of time in education because the evaluation of curriculum presupposes the right step in the right direction in an attempt to assess students.

Gronlund (1976) exploring curriculum evaluation from the instructional view point rather describes it as a systematic process of determining the extent to which instructional objectives are derived by the learner. Stake (1975) convincingly highlights the purpose of evaluation 'in genere' to include the provision for sources of documentation of events, aiding in decision making, seeking understanding and recording of student change in the learning process. Farrant (1980) sees the purpose as an attempt to judge in relationship to set objectives in education.

Mkpa (1987:202) as the most recent contributor believes that the purpose of efficacious curriculum evaluation is 'for adjudication about all the facets of the instructional programme'. To Mkpa the exercise therefore can include the subject matter, adequacy of the educational purpose, learning experiences and appropriate criteria to seek and assert the adequacy of the set objectives, involved in the educational programme. So curriculum evaluation establishes how philosophically sound, psychologically feasible as well as socially relevant an educational programme relates to the learner. Summing his view, Mkpa sorts out the purpose of evaluation distinctively thus:-

(i) Giving direction to instructional actions.

(ii) Providing emperical basis for curricula activities.

(iii) Determining the merits and limitations of the instructional programme through data on learning adjustment.

(iv) Supplying data for a comprehensive judgement on the individual learner. (Mkpa 1987:202).

Evaluation in Education determines the mode of teaching and learning; hence the teacher emphasizes on certain complexity level through the instructional programme.

This justifies the curricular and the adequacy of an instructional programming. The organisational as well as the implementational strategies of both curricular contents together with relevant activities are thus controlled.

Finally Lewey (1997) sees the purpose as a medium of information for decision on various aspectes or stages of curriculum development and for favouring the implementation while Tyler (1969) hints that the purpose is for determining the degree of achievements on the set educational objectives. Wheeler(1973) refers to the purpose as a programme-judgement for determining the degree of effectiveness and projection for modification in teaching and learning.

Obviously education provides intellectual growth of the individual learner and the society for effective existence. In formal education the purpose of evaluation could be summed up as a total effort for the improvement of instructional performance toward the attainment of set educational objectives. One may ask: what authentic evidence do we advance for the effort to acquire higher mental competencies in Christian Religious Studies; at its (B.Ed) Bachelor of Education level in Ahmadu Bello University, Zaria. In short, any adequately conducted curriculum evaluation exercise justifies the need in the field of our study, because :-

(i) Evaluation determines effectiveness of an instructional judgement.

(ii) Evaluation facilitates comprehensive judgement on learners behaviour.

Certainly, the expectant curriculum content and the relevant activities circumventing it should be planned, organised and factors related to the realisation of intended objectives within the specific programme rightly channelled. At higher education, as this, the curriculum planner can once capitalise on the response of students' performance and inversely favour planning further programme implementations.

Further, evaluation facilitates comprehensive judgements on the learner's behaviours and enhances standardisation of students performance. Ndubisi (1981) envisages that evaluative process in education can furnish range of evidence for reflecting precise knowledge of achievement on the programme. In Christian Religious Studies at this level in Ahmadu Bello University, Zaria, it would rather be deemed futile building on a vague stand within the section in the Department without effective evaluation of the programme after eight (8) years of its inception. R. King Hall (1965:74) hints that 'a great religious revolution is sweeping across the Western Coast of Africa, Consequently Christian Religious education

requires certain level of new climate of thoughts and feelings. Indeed for operational achievement of any educational programme, Molokwu (1986) has recommended that the "process of data obtained through valid information encourages development". This creates options for the same programme improvement, projecting the significant roles of both managerial and operational arrangements.

Even Wiles and Bond (1979) affirm that such a planned self evaluatory programme in education will unfold the relevant areas of need for the determination of prevalent exigencies. Furthermore high quality production within the appropriate evaluational activity especially in a self-evaluatory endeavour as this, would provide the right way for the articulation of right decisions in education (Frymier, 1970). Feedback's extracted from such a study enhance accountability in students response to programme execution. Applying therefore the nature of Christian Religious Studies 'in genere' the student teacher is exposed through such a study to generate and nurture independent self direction. He generates and matures in professional skills and tactics of analysing personal attitudes, behaviourials, strengths and needs involved in Christian Religious Studies. Adetoro (1966) supports that such appraisal promotes immense strategies in professional and personal needs as a Nigerian.

A curriculum that defuses effectively these diverse elements into concrete and harmonious whole would evidently demand systematic training adapted for seeking their balance in proper proportion. The outcome would enable the individual student teacher succeed in the art of living within a specific society for a specific professional assignment of teaching Christian Religious principles creditably.

According to Edward Leen (1944) one of the greatest concerns of the teacher-educator at this stage would be to unveil to his students that every human life is made up of thoughts, actions and words so that training for existence must excel through periodic evaluations. Okafor (op cit) pleads for constant review and modifications in Christian Religious Education curricula to meet and reflect the changing circumstances of today. So, like other human values such a curriculum at University level can be put to the test of experience for its validation.

2.3.2 Evaluation Studies in Education:

The kind of knowledge required for the survival and active intervention in human history by the learner is that which is drawn from the dynamic interplay between

critical inquiry and human actions. Evidently education is a dynamic instrument for the teacher in preparing both the individual and the society for expectant fulfilments in life. In all, Okafor, an educationist - philosopher, believes that the level today's education will assist in solving todays problems and thereby assist in acquisition of both knowledge, skill, attitudes and values for the responsible and effective citizenry in the world of tomorrow, will depend on the educator's and society's approach to curriculum. "True educative value" of any specific curriculum will depend primarily on its philosophical perceptions of the nature of men and his society. This is possible with those issues related to human values and human destiny. Okafor further maintains that there must be 'justification of the teaching on any given subject area or programme'. Such justification is consistently assured through evaluative process in education.

No new programme can evolve properly and progressively without enduring to assess its strengths and weaknesses so that the educational programmings shall emphasize the training of the human mind for the understanding of the world and enhance the expected mental and physical growth. For such a development, Christian Religious Studies becomes a vital weapon in the hands of the University Teacher-Educators for

determination of higher attitudes and values in human relations essential for building such a viable nation.

Educational evaluation has to take place within existing socio-administrative structure of a particular establishment (Schiro, 1978). This is evident despite some problems of making education related to the societal needs of the students and the environment. We have earlier established that evaluation 'in genere', judges and projects the strengths and weaknesses encountered in achieving set programme objectives. It further investigates prevalent impacts of variables on outcome with an educational programme. Since evaluation is purposive in character, it tends also to raise the needs in assisting evaluators set specific values on an operational system. The significant purpose of evaluation in education is to improve on the instructional methods and materials for the betterment of the students' response to a given programme (Onyike op cit). The concept therefore evolves a medium for monitoring teaching and learning process and consequently provide for continuous feedback on the expectant role in education. It implies however, that the evaluative act of man can be exercised in various forms and through various stages in an educational programme. Despite the various forms of evaluative procedure in education, these stages eventually play complimentary

roles to maintain that dynamic nature in the education of man.

It is 'per se nota' that the curriculum reflects the intended end of educational programme and disposes the concern for experiences and more intellectual growth (Freire, 1978). R.S. Peters (op cit) believes that the student of such educational format acquires the 'potency' to envisage the relationships and inter-connections between various experiences in the divergent aspects of educational process.

There are forms of evaluative strategies in education, though they interplay for the same outcome in seeking the fulfilment of the total person of the learner. These forms are treated further:-

(a) Formative Evaluation:

This operates 'as the process development role'. The available feedbacks are replunged into the system to increase efficiency and effectiveness of the instructional strategies. Formative evaluation assists the teacher monitor learning programme to provide for expectant feedbacks on either the programme progression or regression. The process operates with more of

teacher-made-tests. It assists in raising modifications of the instruction strategies and prescriptions in both individual and group remedial works.

Even on the part of the students successful learning and identification of learning pitfalls are monitored and irradicated because the primary objective of the process is direction of instructional and learning improvements in education.

(b) Diagnostic Evaluation:

When formative evaluation fails, the diagnostic approach is applied to assertain such recurring and persistent difficulties not resolved by the standardised corrective prescriptions. This persistence could reflect in a sequence of instruction for determining the learners pre-knowledge sustaining level of interest, personality work habit etc. At the level of diagnostic evaluation, the goal, remains the determination of the students position in the instructional sequence or the mode of instruction for provision of optimum achievement with which to place the student problem on a satisfactory study.

(c) Placement Evaluation:

This evaluative system focusses on the learners entry behaviour in the sequence of instruction to determine the pre-knowledge and sustaining level of interest through the programme. Students eventual disposition for the successful completion of the programme is involved and his competency to respond to the mode and level of instruction remain 'placement's' priority concern for maximum performance.

(d) Summative Evaluation:

The term is derived from the latin 'summum' meaning the highest; "the all"; "the greatest". It designates the evaluative process "made for all findings". So summative evaluation seeks to find and appraise the overall effectiveness of the curriculum programme. In this case, the data obtained are not intended to serve as a base for the modification of the procedure Rather they are basis for collecting the most appropriate curriculum for the programme. Cronback (1976) states that summative evaluation is used to appraise a product already placed on the market, while Mkpa (1988:117) sees summative evaluation as "an operation that often takes place when a programme has

been fully developed with the intention to determine how worthwhile the final programme is". In other words, summative evaluation provides advantage for planning improvement. It could lead to the revision of the existent and operational aspects of a programme. Gronlund believes that summative evaluations major purpose is to appraise the over-all effectiveness of a curriculum or educational programme. It arises at the tail-end of a stipulated programme for determining whether the level and the instructional objectives are attained together with the mastery of the intended outcome. It is therefore, the verification stage of the programme, assessing the level of the achieved programme activity. The analysis can however be statictically demonstrated. Evaluation studies therefore provide accountability.

In C.R.S. teacher education programme in study at A.B.U.,such curriculum evaluation will provide basis for long-range plannings and unveil the problem areas, monitor and suggest avenues for change or improvement. Through the acquisition of relevant competency to analyse and synthesize theological contents in selected topics, effectiveness in teaching and learning at university level of the subject is enhanced for the future welfare of the nation's educational system.

Authorities are provided guides for programme assessment, dictating sources, limitations and possible measures towards full implementation of the programme objectives within the present administrative structures and provisional framework.

Student's learning difficulties are identified and adequate teaching and learning strategies suggested. Evaluative process will enhance for ability and competency rewards through promotions dictating favourable characteristics and dispositions of students and staff in the subject area. Finally, the purpose of educational evaluations vary nevertheless. According to Tawny (1975) there exists a concensus that 'all evaluations are concerned with providing information for decision makers'.

2.3.3 Curriculum Evaluation Models:

Each education Evaluation leans to a particular model or design. English and English (1958) distinguished between models as a description of a set of data in terms of a system of symbols, and the manipulation of these symbols according to the rules of the system. They also hold that the resultant transformations are translated back into the language of the data and the relationship discussed by the

manipulation are compared with the emperical facts.

Molokwu (1986) further simplified the concept.

> ...A model is likened to a road map. It is a theoretical plan of action that reduces each phase of action to a step by *step procedure and at the same time* maintaining and showing the links between the major parts where each component is designed to achieve specific objective. (Molokwu, 1986:33).

Some of such models include:-

1. The Tyler Model - In this model Tyler advocates a 'product oriented' type of evaluation which could operate in two phases. The major concern of this model is to determine the result or product achieved. It explores the level reflected by the procedure and the pattern of appraoch includes:-

   (a) Establishment of the broad programmes objectives.

   (b) Classification of such objectives.

   (c) Expression of such objectives in behavioural terms.

   (d) Stipulation of definite situations for students' manipulation of the acquired skills in the programme.

   (e) Application of specific measuring tools.

   (f) Collection of students' levels of performance.

In this, Tyler advises that the format be repeated continuously till the required results could be obtained.

2. *Provus Discripancy Model* - *Provus Discripancy Model* entails in programme evaluation.

   (a) Definition of programme standards

   (b) Establishing whether discripancy to change exists between some aspects of the programme performance and those standards governing that aspect of the programme.

   (c) Using discripancy to change performance or change programme standards.

   (d) Establishment of production levels

   (e) *Evolving programme comparison and cost* (i.e. benefits analysis).

The programme planner is compelled in case of discripancies to restructure or even abandon the whole feature. If no discripancy could be determined, the planner continues into the subsequent stage till the whole programme is accepted or discarded as undesirable.

3. The Advocacy Model - As the name implies it has legal approach. It operates through a team of professional specialists. These experts in their field, as a team, determine on the problems facing the programme. This is done through certain procedure.

   (a) Identification of the programme's prevalent problems.

   (b) Study the causes and their procedurals.

   (c) Advance the findings.

   (d) Produce verdict.

4. Scrivens Model (1967) - This model is typically referred to a Goal free or summative evaluation model. Founded by Michael Scriven in 1967 maintains according to Guba and Lincoln (1981) that educational evaluation should be Goal Free. He believes that goals tend to manipulate the programme. They sometimes resort to dropping of the study so that the effects become the organizers rather than the goals or decisions. The approach states that evaluation can take place in the absence of informations. Positive evaluation takes place when an effect is produced as responsive to need.

This Michael Scriven's model is prevalent in medical circles when the medical doctors and personnels diagnise a patient to get the disease and not pre-determining a particular disease. This model advocates the study of a programme for indefinite information.

5. The C.I.P.P. Model - This is the model of Phi Delta Kappa National Committee on evaluation, chaired by Stufflebeam (1971). It covers all the varying aspects of the programme.

The abbreviation refer :-

C - Context - to cover the aspects of the objective. The population and scope of the intended programme.

I - Instructional Evaluation - This covers the instructional methods applied, the teachers teaching levels and students response to all.

P - Process Evaluation - This reflects the aspects of the available resources.

P - Product Evaluation - This rests on the impact level of the programme. It entails the examinations of the effective result of the programme. This establishes

the success of the programme, dictates for revision, termination or continuation of the affected.

6. Stakes Transaction Model - This model applies to the existent educational process like school programme etc. It applies perception and knowledge as its transactional processes. Events and active participations for determining such informal methods of investigation like questionnaires and observations, are used for the data. Also it serves as a method of handling descriptive data which is good for curriculum evaluations.

The Congruence-Contingency Model (Transaction Model)

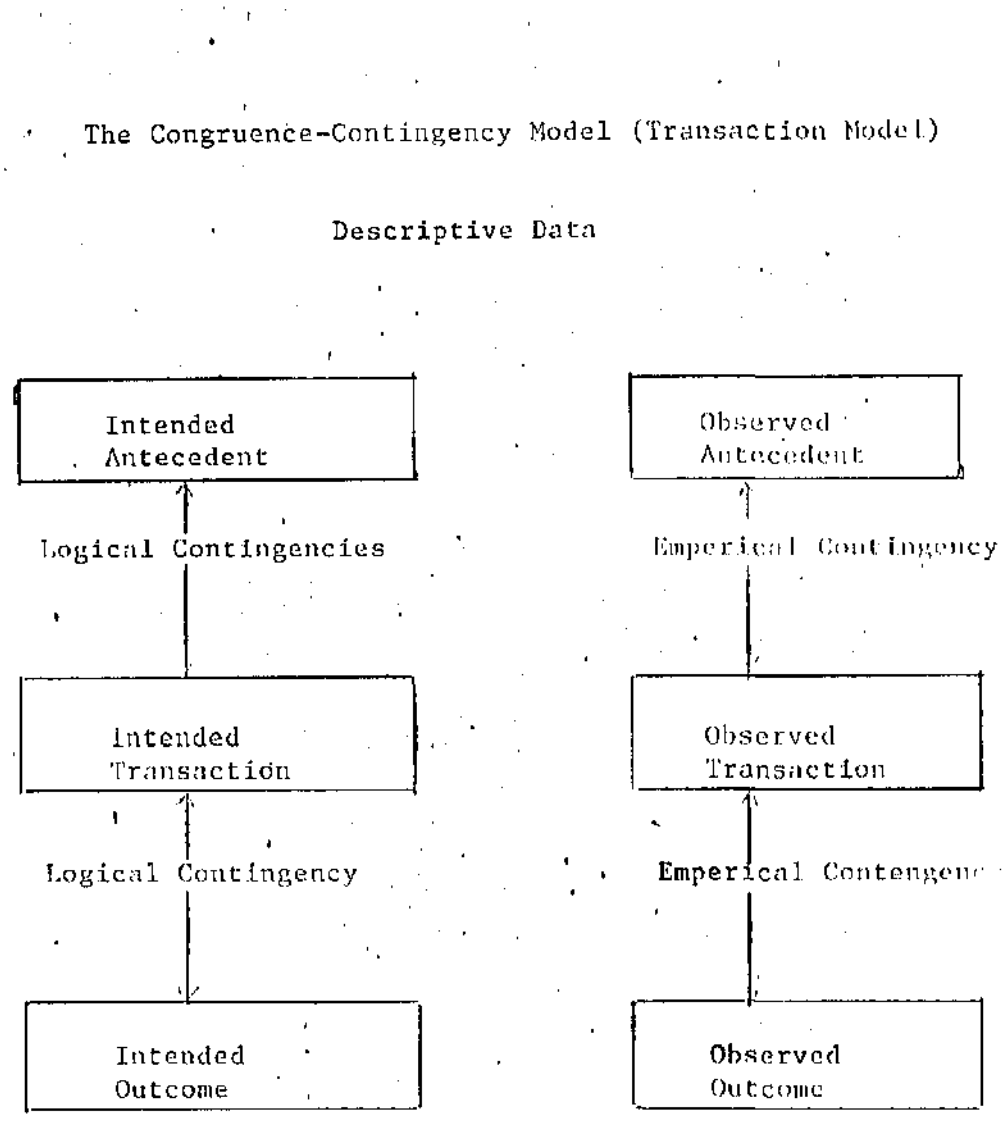


Fig 1. R.E. Stake's Congruency Contingency Table.

Explanation of the Terms:

1. Congruency - An identical match between what is intended and what is observed.

2. Contingency- Relationship among variables

3. Antecedents- Any condition existing prior to teaching and learning which may relate to outcome.

4. Transaction - The countless encounters of students with teachers; students and fellow students; an author and the readers etc.

5. Outcomes - Abilities, achievements, attitudes and aspirations of students resulting from an education experience.

Evidently, active participation is essential to knowing (Okafor op cit). Through description a worthwhile judgement could be anticipated in an evaluative study like this. Further operational endeavours evolve in three obvious stages:-

(a) Antecedents

(b) Transactionals

(c) Outcomes.

The antecedent stage remains the prevailing condition before instructional behaviour was effected. The transactional stage remains the succession of the engagements or the instructions, which R.S. Peters' described as "worthwhiles". The outcome remains the effect of the instructional programme.

Descriptive operation could be effected only when the intended and observed are in right judgement according to the set standard. Indeed Educational Evaluator raises high level of judgement after the description which are

built on interpretative result of the learning process.

Finally the researcher in this study is obliged to explore whether the programme fulfils the professional and academic needs of the students. So in this self evaluative study the Stakes, 1967 model will be deemed appropriate by the Researcher because it focuses on the description and interpretation of the learning process enveloped by the programme.

2.4 Trends in Religious Education:

Education as an entity does not work in isolation, rather it interacts with other entities that model behavioural patterns of individuals and communities. Such variables therefore form a net-work of interdependence and when closely mapped out reveal an overly calculated dominance by educational philosophy. This dominance invariably influences also the projections of various bodies in the educational programmes. Conceived also as a service- industry for the growth and development of both individuals and society, education is expected from whatever formal approach "to double up" and enable the intended society cope with the demands of the time.

Evidently, the envisaged role of such as education will facilitate the process of change from the traditional

approach and style of teaching and learning to the modern trend. This portrays education as an ART, an idea which Oparah (1985) predicts "has man as the fundamental target", The very life of an ART is the energy with which it leads towards its end without stopping at any intermediary step. Maritan (1985) picks the chief task of education as the shaping of man towards his total fulfilment.

> ...He contemplates that the job of education is not to shape the platonist-man himself but to shape a particular learner belonging to given nation, a given social environment, a given historical age. (Maritan, 1985:61).

So in whatever formal approach, Christian Religious Studies curricular has to adapt to the end of man (i.e. the student) through the meaningful establishment and exploration of the relationship between means and end. It remains a general opinion that Christian Religious Studies seeks the integral characteristics in the education of man, providing man's perfection and dignity in his transcendental relationship with the Absolute (Vat. II 1963-65).

Drawing confidently from this source, the scope and objectives of Christian Religious Studies, Oparah (1985) articulates a religions orientated education whose approach and concept builds on the ideal curricular that has the total

perfection of man in view. If Religion 'per se' seeks therefore the perfection of man as its primary objective, it stands to reason that we explore 'the person of MAN'.

A belief in the historical value of the Biblical narrative waves whatever level of doubts and organised skepticism that might circumvent the person of MAN; as a special creation among the continent world described in the opening chapters of the Book of Genesis. To attain confidently an overview of Christian Religious Studies' concept of man especially at this level, we have to distinguish between the pure scientific man and the philosophical man. This will promptly provide a creditable concept of the Religious idea of MAN because Maritan (1943) is known to have maintained that ...If the aim of education is the helping and guiding of man towards his own human achievements, education cannot escape the problems and entanglements of philosophy. (Maritain, 1943:4). The concept philosophical here postulates MAN in his nature and essence. Also in this study, we think 'Religious' as we refer to the existential status of man's human nature in relationship to his creator (i.e. His God), whom Man intuitively owes expressed worship and homage, until death.

This is so because the Holy writ confidently alerts man:

> Dust thou art and unto dust
> thou shall return.

This study of God-man relationship cannot properly be envisaged without philosophical-religious idea of man which calls to mind the Greek, Jewish and Christian concept of man. ...Man is conceived as "that animal" endowed with intellect and will. He is a free individual intuitively in personal relationship with his God, his supreme righteousness consisting in voluntarily obeying the innate laws. Man by creation is called to Divine life.

In this, to undertake evaluative survey of the Christian Religious Studies at its Bachelor of Education level demands application of an articulated reasoning. Evidently the human intellect in its application is spiritual and co-habits in the human body for the perfection of its knowledge. Man generates whatever evaluative knowledge through the five senses. Russell (1976) upholds that such human acquired knowledge is through the intellect and this human intellect is the 'SUN' around which Christian Religious concepts like truth, Being, Wisdon, Heaven, death etc. revolve for the building of an integrated man toward his salvation.

Furthermore, Christian Religious Studies at this level presupposes the application of this intellect and intuitive operation which go beyond the emperical level at which sciences stop. It projects according to Opara (op cit) beyond the emperical level of existence through the activities of the human mind. Therefore, vivid application of reason suffices for Christian Religious Studies. The human intellect itself is therefore an aspect of this dual nature (i.e. the composite of physical and spiritual substances in man). The objective of such an educational curricular will not be oblivious of the immortal aspect of man, which reflects man as a transcendental Being in the pure natural order of things. Ilogu (1982:4) supporting this view insists on the futility of any educational programming void of this awareness Addressing the National Association of Bible Knowledge Teachers of Nigeria contended: ...Any education that ignores this dualistic nature in man by failing to reflect same in its curricular but only portrays man as an ordinary biological entity or mere economic animal without due recourse to his spiritual dimension shall be classed deficient (Ilogu,1982:4). If this superiority of man is maintained, it projects man as the most superior of all the other contingent beings. Bishop Shanahan of Southern Nigeria, treating, grounds for extolling

Religious existence in man, retorted that right application of this competency enriches man's cognitive role. Evidently since 1842, the concepts and trends in Christan Religious existence in Nigeria and other West African States unfold education as presented by the evangelical Fathers of the Christian Faith who aimed at moral and academic life of the people-believers and unbelievers alike. The quality and adequacy of such education for both individuals and societal needs require consistent evaluation to the test of experience for their validation (Molokwu op cit).

As the objective of Christian Religious Studies is also drawn from the Biblical contents and materials, it should reflect the expectations of the society at all times (i.e. the fulfilment of the individual and national identity). This explores avenue favouring students sharing in Religious patterns and beliefs. In the case of student-Teachers, the task is not only sharing the existence of Religious principles with fellow students but also a disposition to intellectual as well as professional insights into the New and Old Testaments latents. These will be provided as a competency to unfold the Incarnate in the New showing the relevance to the contemporary problems, beliefs and life in the Nigerian society.

At this stage, one cannot evade the question:

> is what is taught in christian religious studies adequate in terms of educational form and content?

Taking a survey of what underlies thereon the teaching of Christian Religious theories today one may anticipate considerable shift from the confessional approach as mentioned earlier. The prevailing literature does not presuppose any consistent agreement on the educational underpinning of Religious Studies.

Articulating this concept, then, John Sealey (1985) unfortunately doubts whether this trend in Religious Studies forms justifiable primary concern of education in form of human experience. This presents a guest as to what sort of theory lies behind Religious Studies and how does it make sense. How can such affirm knowledge as opposed to belief in Religious Studies in general. Unfortunately a majority of religious literature in this area is by those who are adherents of particular Religious beliefs. The influence and outcome remain implied. The believer writes to fellow believers. Each writer approaches Religious Studies from a formal aspect influenced psychologically by the particular religious background. Perhaps the author might have been born into

and has lived in that religious environment. The effect is obvious and it comes from the subconscious mind. This provides, offering a critical survey of the frequently debated questions on Religious Studies.

Despite the anticipation of a considerable shift from the confessional approach in the prevalent Christian Religious literature, it does not even confirm any likely agreement on the educational understanding of Christian Religious Studies. Invariably a Religious theorist, John Wilson (1971),reflecting on Religious Studies from its ethical approach contended that...Since Religion has its origin in the emotion and emotions are closely connected to moral knowledge, Religion is to be taught as part of moral education. (Wilson,1971:5).

Obviously changes today in subject material with Religious Studies include the study of other religious sects other than Christianity, which no longer limits studies of singular tradition. This predicts much improvement in this area of education of the society.

Moreover according to Sealey (1985) Religious Studies remain the only aspect of institutional curriculum that has usurped the ability to control human life and its

meaning. Education is a systematic development of a rational mind, consequently the contents and objectives of its curricular in the Religious domain need to be identified and its expectant role in the educational process distinctively expressed. The prevailing trends in the society may influence and control religious commitment, yet religious understanding as Holley (1978) has observed is logically prior to the establishment of any deep scholarly understanding of Religion "per se". Instantly it becomes the task of a Religious Studies Teacher-Educator to provide religious understanding and sensitivity to enrich the students' insight into the subject. Holley contends:

> The Religiously educated person is the one who is aware of the spiritual dimensions of personhood ...who realizes that personal fulfilment is not simply a matter of material possession, meritorous academic advancement, social status but is a matter of spiritual growth and development which is to be achieved by changing to ontic values. (Holley, 1978:125).

Finally, Religious study is not just one aspect of education rather it is the binding force in education. It remains evidently central to the educational process. Holley again is known to have asserted that following the right trend in educational growth, Religious (Studies) understanding

provides a unified insight into every other way of human thinking and remains the vehicle of communication between the believers. There is through Religious Education, always, an agreement in the spiritual dimension of life.

2.4.1 Overview of Religious Studies:

The concept 'Religious Studies' is to be viewed in the context of Religion with that element of ultimate concern in relationship with the SUPREME BEING, appreciating the supernatural without disregarding human nature. God after creation reflected on the possible perfection of the contingent world through education as 'He' handed the whole creation to Man. The Holy Writ affirms God's reaction:

> God blessed them and God said to them;
> Be fruitful and multiply and fill the
> Earth and Subdue it (Gen. 1: 18).

Since then man has continued to respond to this Divine Order through consistent education. Evidence suggests that if men are educated without religion, they are made inadvertantly clever devils. Furthermore, Henry Clerk (1964) suggests that religious existence is the highest manifestation of spirituality. Consequently, Religious Studies should encourage man's search for investment in his humanity.

The fruit of this radiates out in the society through human power. Akintola (1983) also addressing the National Association of Bible Knowledge Teachers of Nigeria has described Religion as the major nourishment for the human soul as well as the body framework. So Religion invariably acts as a guide in both personal and interpersonal enterprises in the society.

This evaluative study of the Bachelor of Education Christian Religious Studies programme holds the basic awareness that no Religious group possesses all the secrets of heaven and Earth but every Religion possesses that basic knowledge of God and this existence.

It is not the intention of this study to conduct a detailed evaluation of the various Religious Studies running such parallel programme rather it suffices to state that a good view-point of Religion and its education remains:-

(i) True Religion does not hold position contrary to the natural laws. (e.g. advocate or encourage suicide or murder as was in the case of THE PEOPLE'S TEMPLE (Jim Cult). This Religious group in November 1978 got its members to commit mass suicide Jonestown, Guyana. In this very act, got its followers to die of Gyanide poisoning.

(ii) True Religion does not advocate hatred of fellow man or of the Government even though it might encourage sharp disagreement with certain principles or ways of behaviour.

Since education remains a systematic development of the rational mind (i.e. man), the kind of knowledge therefore Religion involves should evidently be clarified at University level and its expectant contribution in the educational process distinctively expressed within the intended curricular. Hirst (1984) discussing the significance of the knowledge components in education rather maintains that teachers of Religious education would not want to be continually justifying their subject as the respectable part of the educational curricular. Religious Studies then, is concerned with the totally of the person so that the (student) Teacher-education programme in Religious Studies as this, should be exposed to the students according to aptitude, moral, mental and physical development of the intended community. Because Religious Studies is concerned with the totality of the individual, it puts upon the educator the responsibility which according to Jeffrey (1981) the student-Teacher-Educator cannot abrogate. Evidently it is ".. a concern for the ultimate values and a duty to impart it to the students".

Supporting the view, Ilori (1981) also contemplates that seeking the understanding and adequate application of these Religious values and their impacting strategies, offer comprehensive teacher-student reciprocative education.

University education today constitutes the apex of that pyramid of formal education. In this effect, philosophy has entered into every important decision that has ever been made about curriculum and teaching. Okafor (op cit) recalls that there is rarely any moment in the school day, throughout that search for knowledge, when a teacher/lecturer is not confronted with an occasion where application of reasoning is a vital part of action. Some educationists especially theologians, may hold varying view as to what should be included in our University formatives through student-teacher curriculum in Religious Studies - "Per quiditas". Ekpunobi (1983) suggests that Christian Religious Studies explicitly should not shy away from that innate responsibility of orientating and projecting those societally acclaimed professional values in teacher education through Religious principles. As for Christian Religious Studies at (B.Ed) Bachelor of Education level that is the organizational structure, the curriculum should acquaint

the students with the "worthwhiles" range of the contemporary knowledge in the subject. Such, acquisition of knowledge would afford the provision of integrated and challenging expositions in the teaching profession. Research reports unfold contributions in areas like Biblical studies, Dognatic and Moral theology, African Traditional Religion, Church History etc. yet with very scanty observations in Christian Religious Studies in this country. This according to Ellen Mee (1970) can be attributed to the perculiar difficulties found in Religious-Biblical-Education. Such difficulties include, according to him:-

(i) The place of Religious Education in our formal education.

(ii) The nature of the subject 'per se'

(iii) The present climate of societal opinions on Religion.

(iv) The failure to relate Religious Education to recent principles and practice in school formations.

So religious studies should always note that the curriculum provided treats an individual of ultimate worth to God, whose nature enjoys both spiritual and enduring quality.

His involvement extends to terrestial existence now or in later life.

The above value judgement in this aspect of man's formal education shares views and supports of both theology-philosophy-educationist approach. It reflects competency in application of perceptive role of man in curriculum development. Russell (1976) believes that such explorations through perception would transform the world through implied education in character training and development of human intelligence to contemplate Religious facts. Russell advocates that curricular portray direct practical utility and mental possessions in Religious education. He advocates that this approach would lead to "existence" (i.e. living in closer and more perfecting relationship with God).

Religious Studies nourishes a base on sound search into the meaning and end of man in that attempt 'to subdue the world'. It offers maximum assistance to the individual in the fulfilment of the total person. Socrates, Thomas Aquinas, Augustine of Africa together with other Renaissance educators like Dante, Erasimus, Rousseau, Descarte and a host of others, all spoke approvingly,

of those realities, the categorical imperatives of Immanuel Kant which constitute of:-

(i) The existence of God

(ii) The immortality of the human soul

(iii) The Freedom of Man's will.

Those asserted imperatives fuel man's quest to fulfil and retain relationship with God and Religious education directs man's maintenance of this role. Mquraux (1975) affirms that the bond with God is essential to the person in showing the growing awareness in the educative role of Religion before man. As earlier mentioned, Religious Studies or this knowledge acquired through religion is the only subject that 'can educate man in his totality Ilogu (1983:20) sharing this view contends that ...man is both body and soul, both reason and feeling, both spiritual and social. He contends also that these pairs of his own nature should be covered by subjects included in the school curricula of any grade.

The value implicit with Religious Studies would act as a kind of moral, cultural and social binding force which evidently will manifest implicit foundation in communical co-existence (Goldman, 1965).

Theologic-educationist Elias (1975), also has articulated the more that Christian Religious Education is a special privision that nurtures beliefs, events, rites and codes of moral existence. Invariably it's teacher education programme should raise formal educative and cultural out-line which projects that teacher efficiency in matching the societal experiences with the universal truth.

Finally Mee (1970:78) contends that Christian Religious Education curriculum should be ...more open-ended to provoke and retain facets of opinions together with experience Such characteristics should be bearing on Religious experiences in general other than those of Christians alone.

At University level then, the curriculum should explore opportunities to communicate experience through other channels of arts, literature and even music, so existential as to ensure stabilization of beliefs on the part of the student.

2.4.2 Religious Education in Nigeria:

Jung delivering his 1938 Terry Lectures at Yale University, passionately concluded that a religious need exists in every man, irrespective of the nationality. He further observed that if such intrinsic urge is ignored due to improper

education the consequence might be the individual concerned, existing in danger of losing his psychic health. Moureux (1948:174) also typically observed that "a solely philosophical analysis of man fails to touch the human person in his concrete condition, in point of fact... the bond with the supernatural is essential to the person". Despite that these observations came decades ago, their theological, philosophical, religious as well as educational implications remain relevant in building 'a psychic individual for a psychic society'. This conception therefore unfolds the persistent need for adequate religious education to help sustain human existence.

To envisage a psychic society through this 'innate' response, Okafor (Op cit) recommends education based on Religious principles that permit human existence and provide dispositions for ethical and moral standards. Religious aspect of education projects a belief that is openly acknowledged and not subject to scientific proofs. Hails Kung (1990) supports that through faith, revelation, philosophical interpretations and experiences of expressed forces, believers to any religious faith eventually perceive

the world as contingent subject therefore to greater Being (Hans Kung, 1990: SEDOS dei Verbili, Roma).

Ethics and beliefs of Religion have much to teach and admire within the society. Consequently, the major world religions and faiths help in forming the outlook of peoples of the world, their culture and history. In this light Christianity does in the Western countries what Islam does in Arabian States. Jane Bradshew (1979) contemplates that no education that performs,ignores Religion because exploring religious principles and codes of practice project human relations at both personal and national levels. Even Dean (op cit) researching on 'State attitude to Religious Education' retorts:

> If any one is to judge by the result of various research projects in the field of Religion most of the results show compulsory Religious Education to have been something of a failure, although it is difficult and unwise to judge in the result of Education by what is immediately measureable. (Dean, 1971:22).

Taking a survey, we may say that even in the Western countries like Britain, Religious Education encourages free and personal involvement in "search for, and practice of individual faith". Consequently inclusion of Religious Education in the Schools' curricula provides foundations

for societal needs mainly 'Unity and solidality within the nation.' In America Religious Education in Schools' curricular intends to consolidate initiation into "faith commitment" in the Citizenry right from their infancy. Hallaham recalls the purposeful backing of Religious Education in stating that, "the overall purpose and aim of religious education is the initiation into faith commitment and deepening of that commitment". (Hallaham, C. Religion and Moral Education in U.S.A. experience from other countries related at the Institute of Administration Conference, A.B.U., Zaria, held 25th - 30th March, 1972). In other places like India, China and Syrilanka, religious education both in the home and at school, seeks the fulfilment and promotion of the individual, and citizenship through "national unity" (Hans Kung and Julia Clung, 1990). Further, Udeinya (op cit) reflects that in African States like Egypt and Ghana, Religious Education portrays a philosophy that evolves and influences human conducts towards psychological relationship with God while further enhancing ethical and moral existence of the community.

Finally, Religious Education in Nigeria grows on philosophical realm of feelings, values, judgements and

opinions relating to the supernatural Being as maintained by Cox (*op cit*). So among the three existing major religions in the country (i.e. Islamic, Traditional and Christian religion) principles of belief is on formal founding faith which the adherents could proudly own, cherish and live to worship within their communities. Each of these major Religions has its specific education.

History unfolds that in Nigeria the Arabs introduced Islamic religious Education through the North while the Portugese brought Christian Religious Education through the South. Despite their administrative and economic explorations, they regarded education as an indispensable, integral and progress oriented aspect of their evangelical missions (Kalu, 1980:104).

African Traditional Religion pre-existed these Islamic and Christian Religious "enterprises". African traditional Religion had its educational methods which included socio-cultural educational system. The Religious existence of the people permeated every aspect of the individual and the community. It was as Imosagie (1981) describes it life in religion and religion in life. It existed among the local people from credle to the grave.

Imosagie hails the system as a typical education for life in that it "...was part of the community life of the (people) tribes in which the young was prepared for its role in the society through organised pattern and systematic instructions". (Imosagie 1981:24). Oral curriculum format was the integral part of the societal order among those adherring tribes. The adherents confided in their god, his priests and agents. These priests had every spiritual powers beneficial to the communities. They corrected and punished disbelievers and disloyalties to these deities (Parinda, 1969). The children and young are taught to conform to the dictates of the gods. Metuh (1970) describes these as part of traditions of the communities, handed down to succeeding generations and were strictly obeyed.

It is obvious that Nigerians differ from one ethnic group to another equally as to the details of the contents and methods of their religious traditional beliefs and worships. These initiate the young and the family into their expressed faith. The demands of these faiths are interwoven with morals, obedience, manners and authorities, respect of customs and conventions. Furthermore respect of religious sanctions on non-conformity to family oracles and

directory, inquiries as well as ceremonies and sacrifices were strictly maintained by the priests and elders. African traditional Religion covers wider area of societal existence with its un-written ethics and education.

Metuh (op cit) contends that this educational involvement is interwoven with morals, obedience manners, respects and acceptance of group beliefs. He envisages Traditional Religious Education must have covered a wider area including sanctity of sacred places and persons. Since this educational system is not set with written curricular much of it seemed to have been lost with time. Makulu suggests that there was no dynamic convention between earliest forms of Religion in Nigeria because of:

(i) The development which was interrupted by slave trade.

(ii) Expansion of colonial empire which swept the remaining strengths of these civilizations and planted scientific and technological civilization.

Evidently not until man was able to write that it was possible to learn anything through written records about his beliefs. Un-written curricular sufficed for such

early religions like Hinduism , Judaism and African traditional Religion; hence Ilori et al (1981) believe that Religion is better explained than defined. It is rather man's (African traditional) response to the realization that life, they (as Africans) experienced and acknowledged, is more than what can be explained by material objects around man.

Indeed, Kellaway (1958) extolling the involvement of Religion in education of man, once contended that religion must inspire all education. He further insisted that education that ignores the purpose and meaning of life, which religion unfolds, cannot be effected to promote the development of the whole personality of the individual and the society. Each religion therefore nurtures its education.

Islam as one of the major religions in Nigeria, operates with more of an in-built educational system. The curriculum of the Koranic School is uniform throughout the Federation of Nigeria as in other parts of the world. The standard text, the procedure as well as attitude are taken from the Koran, "per se". The value of the curricula is emmulated from the immediate and general Muslim practices and traditions. Udeinya (1988) describes Islamic curricular

as 'successful' religious education in Nigeria. He contemplates its success in its commitment to the total life and fulfilment of its students. Islamic education produces the greatest number of literate and 'educated' people in this country. Raji (1989) tracing the background to Islamic culture describes the educational system as 'mass education and mass literacy programme.'

Koranic educational system designates two major stages each operating specific curricular. First is the Koranic Schools. This is planned specially for the prior adolesent age which serves as formal vehicle for induction into Muslim faith. It demands existential life. This is manifested in certain virtuous existence, industry and perseverance (Nasiru, W.O.A.: The concept of Islamic Education, New Nigerian, Friday November 14, 1980). The philosophy was a means for the provision of the necessary tools for effective worship of Allah and there-on to render useful service to mankind.

The second is the Makarantuu Ilmi curriculum. Here the curricular remain embrassive and also planned for further formal religious education after graduation from

Koranic School, hence favours specialization into;
(a) Tafsir (i.e. Koranic Interpretation). (b) Fauhid (i.e. Islamic dogma). This embraces literal, grammatic works in Koranic education, astrology and even magical medicine. It provides professional opportunities for students of Koranic education within the believing society. (c) Hadith; this curricular covers records of deeds and sayings of prophet Muhammed with branch specializations in areas like marriage, inheritance and personal behaviours. (d) Figh: This attracts specialization in Islamic law. Koranic education is compulsory for every Muslim child to prepare him for prayer life, and to perform other religious duties in life. The relationship between the teacher and his student is usually very cordial and personal. Since 1934 sets of changes had been channelled into Islamic Religious Education curricula. It took, according to Nasiru (1980) comprehensive plan whereby the traditional system of imparting Arabic and Islamic education was also channelled towards the Westernised system. It initiated a general uniformity at the pre-university level.

Islamic Religious Education is therefore highly religious-based and the curriculum poses for more strain

and hardship than is obtained in schools of Western Education in this country. This is evident from the role method of instruction plays in the system. This form of education eventually prepares the individual for 'adult life as a muslim consequently demands from the educators full implementation of the curricula . Fafunwa (op cit) asserts that due to the nature of Koranic education the Federal Government of Nigeria gives full support to the educational approach whereby the individual is systematically (boy or girl) exposed to self actualization, intellectually and morally.

Hilliard (1957: 157) observes that "to be a muslim is not only to believe and worship but also has a demand to think, behave and even dress as a muslim". The products of this religious educational system live prayer life in Arabic but apply religious codes and ethics in Islam. Undoubtedly teachers are the vehicle of any successful curricula . It is perculiar that in the Islamic Educational System, Mallams operate non-commercial service but manifest virtuous existence, industry and perseverance as teachers. Taiwo (1980) notes the growing and "impressive efforts" in some Nigerian colleges and universities to provide

adequate teacher formation programme in Islamic education with comparative study of practice and experience obtainable in other countries - selfless services in Koranic education. There should therefore be sustained effort for the training of sufficient manpower in the subject. This will ensure realistic and meaningful Religious education - an education for living as recommended by the 1969 National Curriculum Conference Report. The report articulates that "education for living requires strong and positive identification with the successful values and ways of life within a dynamic society (Recom. 47).

History records that the Diago Cao 1848 expedition dispatched by King John II of Portugal brought Christian Missionaries and consequently Western education into Nigeria. The primary intention of these early Missionaries was total conversion of the indigenous pagan population to Christianity. Unfortunately, that Portugese Missionary venture was disrupted by infection of mosquitoes and tse-tse flies coupled with the influence of the slave trade, to be reactivated later by the British missionaries in the mid 19th century. The Christian aspect of religious education in Nigeria will be treated extensively in the next sub-heading in this study.

Government approval for Religious Education in the country is manifest in her constitutional reflections, conferences, blue prints as well as the encouragements from National leaders like Alhaji Shehu Shagari (1980); Okilo (1981); Babangida (1990). Even the military leaders used religious education to appeal for stability in the country through various Religious Organizations. Muritala Mohammed appealing, noted that "Religion can help us to achieve both our personal and National objectives". (The Nigerian Standard, Jos, December 1, 1975). Alhaji Shehu Shagari, the former Civilian Head of State, during the second Republic, made a very objective stand on Religious Education for the nation. He addressed the Christian Council of Nigeria at Ibadan in November 1979 on the role of religious education. He predicted:

> A society that is berefit of Religious teaching is like a house without a roof, which at any-time will render itself incapable of sheltering its inhabitants indeed, it is like a house without foundation which is liable to crumble without notice... I endorse in its entirely the need to teach Religion in our educational institutions.

(National Christian; Role of Religion in Education. Ibadan, Day Star Printers, January 1981. Vol. 15, No. 1 P. 8). Public awareness of the relatedness of

Religious education in the formation of theNigerian children has continued to grow hence the consistent demand for 'qualitative and functional' education. Such education in its totality should be life-centred. Further, Ado Bayero, the Emir of Kano, X-raying the future of Nigerian Education, advocated related moral instruction as he suspected that "Nigerian children may grow up without sufficient religious backing if adequate arrangements are not made for the inclusion of religious and moral instruction in the Universal Free Primary Education which began in 1976". (Ado Bayero; Wanted Moral Instruction in Schools. The Nigerian Observer, Monday, August 5, 1974, P.9).

Finally, Cox (1966) believes that Religious education belongs to the realm of feelings, values, judgements as well as opinion as related to all other religions. Religion therefore attempts to accommodate such valued judgements also in her process of education,so,reflects through formal education man's personal attempt to relate meanings and purpose to human existence. This enjoins that Religion could be lived through response of men in various stages of their development and nation building.

2:5 Inception of Religious Education in Nigeria

"Moral training is more subtle and delicate to possess than mere intellectual formation"(Russell, 1976:192). Being aware of this concept, the Christian Missionary Fathers of the Mid-19th century in Nigeria, felt that the success of their religious education programmes would depend more on relating effectively to individualing principles and the prevailing transient conditions. Ulogu (1983) took also a fair perception of man and his education. He raised an approach that considered the dualities in man, in any profitable attempt for a realistic educative programme. Ulogu recalls man in his body and soul, reason and feeling as well as spirit and sociality and these pairs should be covered in any realistic curriculum of education for a man. These pairs justify human person in every perspective.

The Christian Evangelical expedition to Nigeria started from the Atlantics, through the south toward the north, with "the primary objective of converting the heathen to the Christian faith" (Kalu, 1980). Their approach was to "convert the hearts before instructing the minds of the

illiterate heathens to Christianity". (Veun Henry appealing to William, March in 1984); in Ajayi F. op cit P. 134). For the missionaries, Christian Religious Education was the primary component of their formal education programmes and remained inseparable. It was a process embedded with existential principles so that its rightful interaction prepares the individual convert to relevance and value orientation of life. This must have encouraged various Governments in Nigeria to recommend religious education in schools and institutions of higher learning. (1925 Memorandum on Education in British Colonial Territories Para 3). This encouraged anticipation toward quality instruction in schools that would promote character formation through Religious Education. The National Policy on Education expects impressive products of religious oriented education that would enhance moral and spiritual values in interpersonal and human relations. Such results would influence individual and national efficiency for effective citizenry. Furthermore, through genuine Christian religious educational programmings, social cultural, economic, political, scientific as well as technological advancements could be anticipated (National Policy on Education, 1977). All these seek specific attitude and character formation because

through this act the converted heathen has been formed into a new person and endowed with new characteristics that were embibed through FAITH. That would be a faith one could be proud to own, to cherish and live to worship within his society.

The Missionary Fathers to achieve this objective (conversion through character formation), opened schools and churches, formulated Religious education programmes and set up specific curricula for the immediate purpose of creating literate christian communities (Ayandele, 1966). They set also a working philosophy "a sound christian formation is bound up with sound mental development". Even R.H. Stone reflected in his convictions as he intimated Gulpepper, his co-missioner in the Lord's Vineyard on his personal, resolute evangelical strategy. He writes:

> I am far coming to the conviction that schools for rising generation must be the basis of all Missions. The Gospel should be preached regularly and seriously, faithfully and prayerfully, but through the children we get at the root of idolatory and leaven the whole lump . (R.H. Stone to Culpepper, 9th July 1858, in Ajayi F. Christian Mission in Nigeria 1841 - 1891; Longmans 1965 P.30).

The envangelical and other humanitarian programme of these Missioneries set-evidence of education progress and the later christian influence and domination in the social structure of the country.

The first known mission school according to Fafunwa (1974) was established at Badagry in 1842 by Mrs De Graft of the Methodist Mission followed by Samuel Ajayi Crowther at Abeokuta in 1846, and later for girls at Onitsha in December 1858. Earlier than these establishments Christian Religious Education permeated harmlets and villages through catechists, evangelists, pastors, teachers etc, who devoted themselves to missionary activities. Later schools became the vestible of the church. As R.H. Stone suggested earlier these schools later on gave Christian Religious Education its right position as "the basis of all Missions'. Happily, Lekwart'(1983) observes that the teaching of Christian Religious Education as academic subject has existed in Nigeria for over one hundred years. Okere (1978) further confirmed the view. Lekwart contends that for the first generations of Western Education in this country, the Christian Missionaries dominated the educational scene so that christian religious education served as the instant subject for instilling obedience, discipline and good behaviour in the

Nigerian children. This strategy remains an affirmed fruit of 'Christian conversion (character formation) mentioned earlier.

Surveying therefore the success of the Missionary education programmings in Nigeria, Okere (1978:7) notes that Christian Religious Education "did not begin with tabula raza, rather it had to appeal to the religious feelings, instincts and susceptibilities that already existed in its audience". These religious feelings were also embodied in Nigerian Traditional forms, language-symbols and institutions. These and more, go by the name of Nigerian cultural values. So it remains evident that the Christian Missionaries effectively used these inherents that pre-existed in Nigerian pagans to the success of their religious educational programme. T.S. Eliot (1976) proposed that no great people has been developed without a religion. Also supporting this view, Christopher Dawson (1979) maintains that every living culture (people) must possess some spiritual dynamics which provide the energy necessary for the social effort which is invariably civilization.

These Christian Missionaries understood the dualities in the Nigerian and summed the conversion format, thus

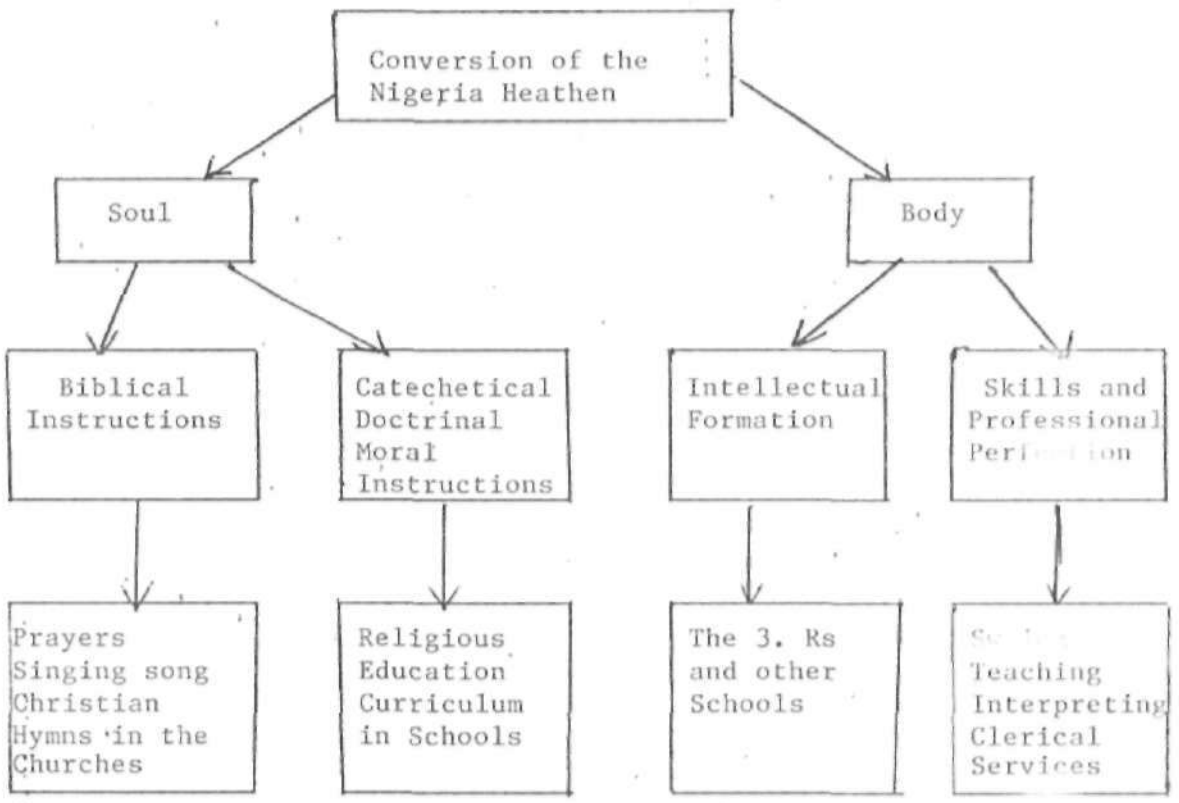


Fig. 2 Conversion Format by The Christian Missionaries through Education.

Projecting a strong philosophy of their Mission, these Missionary Fathers extolled the reality that Man (African Nigerian Heathen) is made of "Body" and"Soul". Each complements to the fulfilment of the other. In their conversion strategy, the soul could be reached effectively through Biblical Instructions and catechetics. They further explored Biblical Instruction in its measure through prayers, singing and Christian Hymns which excelled during worship in Christian communities and daily livings. Catechetics

flourished through Doctrinal and Moral instructions based on various denominational interpretations and emphasis. This approach to education was firmly projected through Christian Religious Studies Curricula in their respective schools.

The Body of Man was not relegated to the background in this process of Missionary education. Since man is made up of intellect and will (Ilogu op cit), the Missionary Education programming set to develop man through intellectual formation in which the 3.Rs - Reading, Arithmetic and Writing and other school subjects gained the adequate concentration. The extramental concern of the Body for the missionary was education through skills and professional perfection expressed in various professions e.g. sewing for girls, interpreting, farming and teaching together with clerical services for men (Fafunwa op cit).

Christian Education programmes were for the total conversion of the individual, his person and his society to live a christian life patterned to appreciate and express the Divinity of God. This portrays education as one of those things Cox (op cit) believes no society can plan and force upon another. So Christian Religion

influenced education that had to opt for the accepted fulfilment of the adherents.

World-over the objective and content of this aspect of education revolve on those prevailing traits of specific community, hence religious orientation inadvertently influenced the Nigerian society (Arinze,1990). The success of any Religious or moral education programme depends on right manipulation of those individuating principles in human life which the informations seek to influence. Their evaluation could ascertain how far the infused knowledge fulfils the citizenry in all that is needful to make life successful before God and the existing society. That would assess the level of religious contribution of the Christian Fathers since Religious study is the only school subject that seeks to perfect man through Biblical teachings, sound moral and dogmatic interpretations based essentially on christian principles and ethics (Ekpunobi,1982).

Resourceful teachers were trained to utilize the contents and ideals nurtured in such catecheticals to enlighten the individual learner and depeen personal understanding of christian faith and existence. Such programmes for new existential dispositions prepare the

adherents for Biblical principles in schools and christian existentials at home and in the society. This manifests the level of character formation.

Through Christian Religious Education schools organised local curricula which exposed the people to value orientation, a principle Hirst Clerk (op cit) believes could project those qualities most educative and desireable for the total actualization of the illiterate society. This procedure therefore disposes the teacher-educators and the students to strive to initiate others to thoughts and existential patterns based on improved christian curricula . At the inception stage therefore of the christian religious education in Nigeria, the school curricula: demanded total religious commitment from the teachers as related by Anna Hinderers in her personal diary:

> The early school curriculum consisted of Bible reading in local languages, catechism, the story of Jesus, Hymns, singing and prayer, sewing for girls and farming for boys. There was no common curriculum among the Missions ...curriculum in all the schools consisted primarily of the 4.R.S- Reading, Writing, Arithmetic and Religion (Ajayi, 1968: 139).

Since there was no central curriculum for the schools among the Missions, no common syllabus or even schemes of work could be formulated. Co-ordination remained private to varicus Missionary groups. Evidence suggests that the first school Time Table in the country was from (Gold Coast) Ghana, sent in by T.R. Freeman (Schools Supervisor) to the Methodist schools in 1848.

9:00 a.m. Singing rehearsals of scripture passages, Reading one chapter of the scripture, prayers.

9:15-12noon Grammar, Tables (except on Wednesdays when there was Catechism in place of Grammar).

2 - 4 p.m. Ciphering (i.e. Arithmetic); reading; spelling; meanings of words.

4:00 p.m. Closing prayers. (Fafunwa op cit).

The time table reflects that Christian Religious Instruction remained daily as a school subject routine for the week except Fridays, set aside for revisions and weekly tests. A survey unfolds an intended curricular in character training to emphasize the existence of Christian Religion and societal pattern interwoven to influence and enrich the

culture and existence of the people. It will, on development, evolve an instrument through which the future generations could share according to Ekpunobi(1982) in the hopes of new thoughts and aspirations of both the church and the Government. Ekpunobi also perceives Christian Religious Education (found in Nigeria) as an avenue that shares immensely on the awareness which promotes the moral and spiritual strategies for man's total fulfilment.

Promotion of such aspect in human development demands character training through Religious Education. This hope on Religious Education was emphasized and described as "of the greatest importance" in the 1925 Memorandum in Education for Tropical Africa. (Educational Policy in British Tropical Africa; Cambridge 2374. HMSO, March 1925 para. 3). The memorandum articulated such contributions toward character formation of the children in schools as the major priority for the promotion of Religious Education and its principles in British Tropical Africa. The evidence is in the conviction that Religious beliefs often provide for strong motivation considerate behaviour in human life. This conception according to Ilori helps to put our Christian values and attitudes to test in the society.

(Ilori 1990; A Ph.D. memo on Christian Religious Education methodology, A.B.U. Zaria). Supporting the view, Macgarr (1983:13) maintains that adequate Christian Religious Education would strengthen students right attitude toward God and man... give leading clarity to other subjects within the school curriculum. It would further reflect a true perspective of knowledge. In good harmony with other subjects in the curriculum, Christian Religious Education would provide for an environment that reflects the philosophy that religion is better caught taught (Elobike, 1982). It would enhance the hope that the testimony of the believers life will eventually silence many future critics (Ekpunobi, 1982).

CHAPTER 3

RESEARCH DESIGN AND PROCEDURE

3.1. Introduction:

In this chapter both the design and procedure for the study were discussed. Areas considered were the design of the study, population, samples, instruments, validity and reliability of the instruments, administration of questionnaires as well as the analysis of the data

3.2 The Design:

This study has reflected the basic concentration on the observations and perceptions of those actually involved in the execution of the programme. They were the students, the teacher -educators, graduates of the programme as well as their employers. These people were subsequently referred to as 'sub-groups'. Stakes transaction model using responsive and instructional self assessment approach was applied. The Stakes model lays emphasis on both perseption and knowledge in educational transactions. Fortunately perception and sensation remain the most functional terms of conscious life on extremental objects (Okafor, 1984).

Such mental images drawn from the perceptive role and sequential knowledge were considered both adequate in designing a self-evaluatory study as this. However, this had only represent those features in Education necessary in the determination of the objects essentially possessing certain level of conformity with objects of other species.

Perception was applied as a transactional approach to present individual experiences. Therefore the application of sense experience could be considered essential in this evaluatory study on this because Emervwa (1981) points out that such perceptive acts are embodied in every human knowledge.

The researcher also used the following instruments for data collection questionnaire, oral interview and observation.

Most of the data collected from various sub-groups within the programme set to explore the levels of performance by such groups in congruence with the programme objectives as set by the university. These data were collected and assessed without any bias to the level so far achieved by the programme since the inception.

3.3 The Population:

The envisaged population of this study had been all involved in the implementation of the programme. This comprised of the four sub-groups.

(i) The Students:

This covers all offering Christian Religious Studies B.Ed Programme of this University.

(ii) The Teacher-Educators:

This extends to all the lecturers of the programme courses.

(iii) The Graduates:

This sub-group includes all the graduate products of Christian Religious Studies Programme of A.B.U. since its inception in 1983. These were involved because they possessed the special features relating to the phenomenon as proposed by Nwana (1981). They both are the graduates of the same programme, B.Ed C.R.S. and presently are being engaged in teaching the subject in Nigerian schools.

(iv) The Employers of the Programme's Graduates:

These employers serve as the absorbing sources of the products of the programme. They were either the employers themselves directly or their representatives. They served as part of the population because they rightly perceived on-the-job performance of these graduates consequently, could assess them without biased information data. They had provided independent feedback on their work performance. These employers included, therefore, the various Governments (Federal, State or Local) as well as independent organizations or proprietors of schools.

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3.4 Sampling:

In educational investigations, educational phenomena usually consist of a large number of units. Dalen(1973) observes that for an accurate inference about the total population in a particular study in education, the investigator may not be able to interview, test or even observe each unit involved in the study. He may resort to sampling technique to select representations of the various units of the population.

The researcher in this study sampled the whole population to obtain an effective and satisfactory manipulation in this order:-

(a) Students:- There were 165 students of the programme at the time of the study.

Level:-	100	200	300	400	Total
No. of Students	40	36	40	49	165

Fig. 1991/92 Session C.R.S. (BEd) Students population.

The researcher sampled the respondents in this form:-

(a) All the forty-nine (49) students in their final year of the C.R.S. B.Ed programme were sampled from the students population only for the study. This is because they had almost completed the courses offered in the programme. They should have had every aspect of the programme formation fresh in their memory. As the consumers of the contents of programme, the researcher considered them as "teachers in training", who must have

been exposed to the curriculum contents and other provisions. They were rather in that position to offer unbiased assessment of the programme.

(b) Teacher-Educators:

All the six (6) lecturers, (three full time and three part-time) involved in the programme were used for the study.

(c) Graduates of the Programme:

The C.R.S. Section of the Department of Education has graduated one hundred and thirty-two (132) students-teachers since 1986. These graduates were expected to have been employed in the teaching of the subject (CRS) in various parts of the Federation. They had required existential experience based on the appropriateness of the programme courses they received while in training. They could therefore comment profitably on their professional expositions or otherwise arising from the task of teaching the subject in the country. They had become the more, familiar

with the typical problems and needs related to the teaching and learning of Christian Religious Studies as a school subject in Nigeria.

3.5 Instrumentation:

Three instruments were used for the study - Questionnaire; Oral interview and Observations.

(a) Questionnaires:

The four (4) sets of questionnaire developed for this evaluative study served as the major sources of information and materials. The sets of questionnai varied as reflected in the literature as well for the sub-groups showing students, teacher-educators and graduates as well as employers editions respective Despite the fact that some of the questionnaires sent out to the respondents could be lost in transit, the instrument (questionnaire), was preferred because of its characteristics:-

(i) Use of questionnaires enhanced enonymity to the respondents.

(ii) It consumed less time for both the researcher and the respondents.

(iii) Influence on the respondent's personality was minimised.

(iv) The process had provided enough time for the respondents to concentrate and enjoy freedom in response.

Eventually the content's of these sets of questionnaire were clearly stated so as to assist in the expected reflection of the respondents opinions and facts, as they related to each sub-group's investigations.

Since to the knowledge of the researcher, this is the premier evaluatory study of the B.Ed C.R.S. programme of the Department. The employers questionnaire had remained a very relevant research instrument in exploring how adequately the manpower production strategies provided the desired level for the subject. The questionnaire had explored those relevant suggestions favouring the intended total realization of the programme's educational objectives.

All the sets of questionnaire were therefore designed to elicit desired information or feedback on how the respondents perceived opinions as must have been reflected to the programme through self-evaluatory report.

The questionnaires consequently were measured using a-5-point likert scale and scored in this form:

Strongly Agreed - (SA) 5 scores

Agreed - (A) 4 scores

Undecided - (U) 3 scores

Disagreed - (D) 2 scores

Strongly disagreed (SD) 1 score.

Oral Interview:

The oral interview schedule for the Teacher-Educators was administered on all the Teacher-Educators involved in the programme. This was because they had taught the programme courses for a period of time and could comment on their contents adequacy or otherwise. The interview was in their respective offices within the campus. The confidentiality of the interview was faithfully assured by the researcher.

Also ten (10) out of the forty-nine (49) final year students of the programme had to be interviewed using the(OSIS) schedule. These students were selected using accidental sampling method. Since these student-teachers had taught this subject in their respective schools,

before entering for the programme they could explore the relatedness of the course content's and spot out other programme needs confidently. They were also interviewed in the campus during their session. The confidentiality of their information was highly assured and appreciated.

Observation

The student teachers' observation schedule (STOS) was administered on the 300-leve students of the programme to ascertai how far they were exposed to the existential teacher-class-room behaviour. They were observed during the mini-teaching exercise. The 40 students in the class were divided into 10 groups of 4 students in each group. The schedule explored students' exposure in class planning, class performance, class environmental control, students' participation, class management and professionalism.

3.6 Validity and Reliability of the Instruments

Questionnaire, oral interview and observation schedules were used for this study. For the reliability and validity of these instruments, the researcher submitted the drafts of the various schedules to the statisticians in the Department of Education for further reassurance and confirmation. These statisticians checked and re-checked the questions in the questionnaire schedules to determine their clarity, precision and grammar. They further explored whether the questions attract double answers. This action was to establish that the question demanded and obtained the desired information, measuring what they were intended to measure in the study.

Finally all the drafts were again subjected to the supervisor's determinations before their administration by the researcher on the various intended sub-groups.

3.7 Pilot Study

To validate the instrument used in this study a pilot study was conducted. The pilot sample for the study was obtained from students and teacher-educators, CRS Department of Advanced Teachers College, Zaria, some member of staff and teachers who are graduates of the programme in two Secondary Schools within Zaria and environ.

The questionnaire was administered on pilot study sample to comment on the nature of the questions in the questionnaire. The respondents were simply expected to either agree or disagree with the questions in the questionnaire, if these questions satisfactorily measure subjects' perception.

80% of the students

100% of the staff

92% of the graduates of the programme agreed to the questionnaire measuring what it was meant to measure. However, their suggestions led to some amendments in the first questionnaire and inclusion of question 7 - 9.

3.8 Administration of the Instrument

(a) The Questionnaire:

The questionnaire schedule for the students was distributed and later collected by the researcher personally with the help of his research assistants. Since the research was during the session and the students available on the university, the completed questionnaires were also collected on the spot from the students.

The researcher personally administered those of the Teacher-Educators involved in the programme in their offices as marks of respect. The collection was a week later to allow them enough time spared for the completion. The graduates of the programme sampled for the research were contacted in their respective places of work, where possible, for their questionnaire. Those far away, were contacted through postal services. The researcher had earlier collected through students and the office of Secretary to the Department of Education the current postal addresses of a number of these graduates. Through this medium the employers of these graduates were also contacted.

The researcher included in his dispatch also a self-stamped-addressed envelope for each respondent (graduates and their employers) to facilitate prompt return of the questionnaires.

(b) Oral Interview:

The researcher also used accidental sampling technique here. The first 10 of these current and final year students of the programme were administered with the oral interview schedule. The confidentiality was strictly and faithfully assured to the respondents.

(c) Observation:

The researcher observed the 300-level students of the programme during their mini-teaching exercise. This was held in one of the Department's lecture rooms in the university. It was "team teaching" exercise. The forty (40) students in the set were grouped into ten (10) of four (4) students each. Each team's representative taught the class in presence of the lecturer. The observation schedule was applied in assessing each team's performance. Unfortunately,

the observation could not be extended to the main Teaching Practice since C.R.S. Section had none during the period of this study.

3.9 Method of Statistical Analysis

In order to analyse the data gathered in this study, a number of statistical techniques namely condescriptive, t-test and analysis of variance were used. The use of condescriptive statistics was found necessary in order to explain personal information of the respondents.

T-test statistics was also used to test the difference between the Employers and the Teacher-Educators in their perception of the undergraduates needs and skills. One way analysis of variance was also used to determine the differences in response by the subject showing the variables of interests. All the hypotheses were tested, accepted or rejected at 0.05 level of tolerance.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

The purpose of this chapter is to present and analyse the data generated from the questionnaire administered on the respondents. The presentation and analysis in the chapter have been divided into two parts. The first part deals with descriptive analysis relating to the personal information of the respondents. The second part relates to the hypotheses testing. The hypotheses had been rejected or accepted at 0.05 level of significance.

The feed-backs were obtained from the sub-groups current students, graduates, teacher-educators and employers of the products of CRS B.Ed. programme of A.B.U. Zaria. Stake's 1967 transactional evaluative technique to the existent educational process was applied in the study. The questionnaire, oral interview and observation were used to deduce a higher level of judgement on the descriptive and interpretation results of the learning process involved in the study. Finally the views as well as the perception of these sub-groups were overviewed from both their differences and similarities.

A total of 49 student edition of the questionnaire distributed to the current students of the programme were all completed and returned which was a hundred percent return. Also all the 6 teacher-educator edition of the questionnaire served on the 6 teacher-educators involved in the programme were completed and returned. It represented a hundred percent return. Out of the 82 graduate edition of the questionnaire distributed to the graduates of the programme who are in the teaching field through the accidental sampling technique 71(89.02%) were completed and returned. Unfortunately 13(15.66%) of this number were rejected for the study due to their improper completion. Out of the 79 employer edition of the questionnaire also distributed to the accessible employers obtained also through accidental sampling technique, only 62(78.48%) were completed and returned, 2(2.53%) were rejected for improper completion.

Table 4: 1. Frequency Distribution and Return of the Questionnaire to Various Sub-groups.

Sub-group	No.of QS Sent out	No.of QS Returned	%	No. Rejected	%
Students	49	49	100	-	-
Graduates	82	71	89.02	11	15.49
Teacher-Educators	6	6	100	--	-
Employers	79	62	78.48	2	2.5

Table 4:1 shows that students and teacher-educators had 100% return respectively. The employers and graduates of the programme had over 75% returned. This favours the suggestion of Hillaway and Kerluiger of 65% and 40 - 50% return respectively. No total return of all the questionnaires dispatched to the respondents for such a study could be envisaged. This study has upto 78% range in the return of the questionnaires by the various sub-groups consequently attracted a fair concensus of views and ideas.

Table 4:2:2. Frequency Distribution of the students, Graduates, Teacher-Educators and Employers - sex, age and educational qualifications.

The demographic information on the respondents remain:

Table 4:2:1. Frequency Distribution of the current students, graduates and teacher-educator by sex.

	Students		Graduates		Teacher-Educator	
Sex	No.	%	No.	%	No.	%
Male	23	46.94	42	64.62	4	66.67
Female	24	46.98	19	29.23	1	16.67
Not returned	2	4.08	4	6.15	1	16.66
TOTAL	49	100	65	100	6	100

Table 4.2.1 on sex of the respondents reveals that out of the 49 students involved in this study 23(46.94%) were male and 24(46.98%) were female. Also, 42(64.62%) of the graduate were male while 19(29.23%) were female. It is note-worthy that there were 69 males and 44 female representing 57.5% and 36.66% respectively involved in the study.

Table 4:2:2 Frequency Distribution of both students, graduates, teacher-educators and employers by age.

	Below 25		26 - 30		31 - 35		36 - 40		Above 40	
Sub-Group	No	%	No.	%	No.	%	No.	%	No.	%
Students	-	-	7	14.29	12	24.49	17	34.69	11	22.45
Graduates	-	-	8	12.31	10	15.38	29	41.54	20	30.77
T/Educators	-	-	-	-	1	16.69	2	33.33	3	50
Employers	-	-	-	-	13	21.67	8	13.33	39	65

Table 4:2:2 reveals that 7(14.29%) students and 8(12.31%) graduates used in the study were between the ages of 26 - 30. Also 12(24.49%) students; 10(15.38%) graduates; only one(16.67%) Teacher-educator and 13(21.67%) employers were all within the range of 31 - 35 in age respectively. 17(34.69%) students, 27(41.54%) graduates, 2(33.33%) teacher-educators and 8(13.33%) employers were 41 years and above.

This reflects that the respondents are all above 25 years of age, consequently would be considered fully matured. Their responses to the various questions designed for them in this study would point to very mature and appropriate answers.

Table 4:2:3 Frequency Distribution of all the Sub-groups by highest educational qualifications.

Highest Qualification	Students		Graduates		T/Educators		Employers	
	No.	%	No.	%	No.	%	No.	%
W.A.S.C.	-	-	-	-	-	-	-	-
H/Elementary	-	-	-	-	-	-	-	-
N.C.E.	47	95.92	-	-	-	-	13	21.67
Bachelors	-	-	61	93.85	-	-	42	70
Masters	-	-	4	6,15	4	66.67	4	6.67
Doctorate	-	-	-	-	2	33.33	1	1.67
No Answer	2	4.08	-	-	-	-	-	-
Total	49	100	65	100	6	100	60	100

Table 4:2:3 indicates that about 96% of the students involved in this study had N.C.E. as the highest qualification at the point of enrolling for this programme. Also 61(93.85%) graduates of the programme now in the teaching field have

Bachelors degree as their highest educational qualification while 4(6.15%) have obtained their masters degree. 4(66.67%) of the teacher-educators had masters degree while 2(33.33%) had doctorate degree. 13(21.67%) of the employers indicated that they possessed N.C.E., 42(70%) Bachelors, 4(6.67%) Masters and only 1(1.67%) had doctorate degree respectively.

The information from Table 4.4 unfolds that the basic qualification for admission into the programme conforms with the programme directories (ref. Appendix II). This standard at admission for the programme further reflects the expectant level of the products of the programme.

The graduates of the programme now in the teaching field have made considerable effort to improve on their professional qualification with four of them making additional masters degree in C.R.S., since graduation. All the teacher-educators are qualified to lecture at undergraduate level while 78.33% of the employers are even graduates. Their experience as administrators would be high so that their responses and observations would reflect unbiased views on the needs and skills of the undergraduates of the programme.

Table 4:2:4 Frequency Distribution of the Students Graduates, and Teacher-Educators on their working experience.

Sub-group	0 - 5		6 - 10		11 - 15		16 - 20		Above 20	
	No.	%	No.	%	No.	%	No.	%	No.	%
Students	18	36.73	20	40.08	6	12.24	5	10.22	-	-
Graduates	21	35.00	10	16.67	7	11.69	8	4.99	10	31.67
T/Educators	-	-	2	33.33	3	50	-	-	1	16.7

Table 4:2:4 shows that before embacking on B.Ed. CRS Programme in A.B.U., Zaria 18(36.73%) of the students used in the study had less than 5 years working experience as CRS teachers, 20(40.81%) of them had 6 - 10 years, 6(12.24%) had 11 - 15 years while 5(10.22%) had 16 - 20 years respectively. Furthermore, 21(35%) of the graduates of the programme had taught CRS for less than 5 years 10 (16.67) for 6 - 10 years; 7(11.67%) for 11 - 15 years; 8(4.99%) for 16 - 20 years while 10(31.67%) for over 20 years respectively. Among the teacher-educators, 2(33.33%) had taught the subject for 6 - 10 years; 3(50%) for 11 - 15 years while only 1(16.7%) had taught for over 20 years.

This information from table 4:2:4 implies that neither the students, currently in training, teacher-educators,

nor even the graduates are in experienced in the teaching of CRS as a school subject in Nigeria. The students and the graduates have had earlier exposition in the teaching of CRS before they enrolled for the programme.

Table 4:2:5 Frequency Distribution of what the Students intend to do after their Bachelor of Education CRS graduation.

Type of Job	No.	%	Type of Job	No.	%
Teaching	31	47.69	Private Enterprises	11	16.92
Civil Service	8	12.3	Not yet decided	15	23.09

The researcher required the probable areas of job attraction of the current students of the programme. Response tabulated in table 4:2:5 reflects their attractions. Upto thirty one (47.69%) of them opted still for the teaching profession; eight (12.3%) for civil service; eleven (16.92%) for private enterpreneur enterpreneourship while fifteen (23.09%) remained then undecided.

It is surprising that about one quarter (25%) of the present CRS students teachers-in-training used for this study intend soon after securing B.Ed degree to leave completely the teaching profession. This would affect

the level of adequate manpower supply in the subject as envisaged by the university in her "supply of manpower programme", for the nation. This concept of quitting the profession could be as the result of poor condition of service for teachers in the country which Arinze(1982) had deplored the pending effects to Nigerian Educational Programmings.

4:3 Response to Programme Expectations

Some exploring questions on the students' expectation of the CRS B.Ed programme in A.B.U., Zaria attracted revealing responses. Such questions were itemized thus:

Item I: What were your intents for embarking on CRS B.Ed programme in A.B.U.,Zaria.

Item II: What were your expectations about the programme before you even requested for enrollment.

Item III: To what extent were those expectation met by the programme's operational strategies.

Item IV: Identify competencies you need to teach CRS effectively in Nigerian schools.

Item V: What areas of the programme were you most adequately exposed during the training period.

Item VI: In which aspects of the CRS B.Ed programme do you need more exposition.

Item VII: Identify those CRS B.Ed programme courses that need be scrapped from the present schedule of the programme.

Item I: What were your intents for embarking on CRS B.Ed Programme in A.B.U., Zaria.

Table:4:3.1 Frequency Distribution of both students, teacher-educators and graduates of the programme on their intents for embarking on the Bachelor of Education CRS in A.B.U. Zaria.

In this schedule, the teacher-educators are expected to reflect what they must have observed from the student lives or attitudes of the C.R.S. students.

Table 4:3:1

	Students			Teacher-Educators			Graduates		
	S.I.	M.I.	N.I.	S.I.	M.I.	N.I.	S.I.	M.I.	N.I.
Improvement on academic knowledge	31 63.27	18 36.73	0 0	1 16.69	5 83.33	0 0	43 66.15	20 30.77	2 3.08
Enhancing teaching ability	12 34.7	27 59.18	3 6.12	0 0	6 100	0 0	13 20	45 69.23	7 10.77
Qualification for promotion at work	42 85.71	6 12.24	1 2.05	2 33.33	3 50	1 16.69	17 26.15	37 56.93	11 16.92
Acquisition of profession skills and knowledge	40 81.63	4 8.16	5 10.21	2 33.33	4 66.67	0 0	9 13.85	51 78.46	5 4.62
Obtaining a degree	4 8.16	45 91.84	0 0	0 0	6 100	0 0	14 21.54	40 73.83	3 4.63
Satisfying the prevailing condition of service at work.	21 42.86	18 36.73	10 20.41	2 33.33	3 50	1 16.67	38 58.46	16 24.62	11 16.92
Attainment of higher social status among the people.	12 24.48	34 69.4	3 6.12	2 33.33	1 16.67	3 50	4 6.15	60 92.31	1 1.54

KEY: SI = Strong Intention. MI = Mere Intention. NI = Not Intention.

Table 4:3:1 indicates that personal urge to improve on individual academic knowledge attracted upto 31(63.27%) students; 43(66.15%) graduates as the strong intention respectively while 5(83.33%) of the teacher-educators felt it was mere intention. Enhancing teaching ability was perceived by 29(59.18%) students of the programme. All the 6(100%) teacher-educators and 45(69.23%) graduates as a mere intention urging the sub-groups for the programme respectively. Quest for professional qualification (B.Ed) leading to official disposition of individual CRS teacher for promotion at the place of work was for 3(50%) teacher-educators a strong intention 37(56.93%) graduates and 42(85.21%) students felt it was a mere intention.

Acquisition of professional skill and knowledge was perceived by 40(81.63%) students as a strong intention but 4(66.67%) teacher-educators and 51(78.46%) graduates rather referred to it as a mere intent. Move to obtain university degree was viewed as a mere intention by 45(91.84%) students, 6(100%) teacher-educators and 48(23.84%) graduates of the programme. Also the need to satisfy the prevailing conditions of service demanded by the employers was perceived as a strong intention by

21(42.86%) students and 38(58.41%) graduates while upto 3(50%) teacher-educators rather hailed the idea as a mere intention that led to students enrolling for the programme.

Furthermore attainment of higher societal status was perceived by 34(69.4%) students and 60(92.3%) graduates as a mere driving intention for the programme while 3(50%) teacher-educators observed it as a non intentional at all. The responses reveal that the students and the graduates have more relating intentions as very strong urge for enrolling for the programme. This might be as a result of their personal or individual experiences of the programme execution strategies.

Item II: What were your expectations of the programme before you requested/ applied to be enrolled for the course.

Four suggested expectations were presented to the three sub-groups ~ the students, teacher-educators and the graduates of the programme. Their perceptions as reflected in their responses were stated in Table 4:3:4.

Table 4:3:2 Frequency Distribution of the students, graduates and teacher-educators responses to the expectations of students of the programme before even registering for the course.

Expectations	Students		T/Educators		Graduates	
	No.	%	No.	%	No.	%
Improvement of personal knowledge and teaching skills in CRS beyond the NCE level.	32	65.3	4	66.67	38	58.41
Specialization in CRS as one of the teaching subjects in Nigerian Schools.	28	57.14	5	83.33	43	66.15
Attainment of higher competency in practical curriculum planning and instruction.	39	79.59	4	66.67	52	80
Provisions for higher societal status.	25	51.02	5	88.33	39	60

Table 4:3:2 shows that over 50% of each of the sub-groups perceived improvement of personality of the individual CRS student teacher for professional competency

and skills through successful completion of the programme. For specialization and attainment of more practical knowledge in planning both CRS courses and the evaluation over 83% of the teacher-educators and 60% of the graduates plus over 50% of the students of the programme favour the intention respectively. Over 66% of each of the sub-groups sought to be better favoured in the placement of job assignments after graduation at bachelor of education level in CRS.

Finally, the general concensus favour hopes from each of the sub-groups responses. This would imply, not only teacher-education programme but students better performance both in their later private and societal living as Nigerian citizens.

Item III: To what extent were these expectations met by the programme implementation processes.

The same schedule of suggested expectations in Table 4:3:2 was again presented to both students and graduates of the programme to ascertain their eventual perception of the programme operations. Their responses were reflected in Table 4:3.3

Table 4:3:3 Frequency Distribution of the Students and graduates responses on how far their expectations were met by the programme executions.

Expectations	Students		Graduates	
	No.	%	No.	%
Improvement of personal knowledge and teaching skills in CRS beyond the NCE level.	15	30.6	47	77.30
Specialization in CRS as one of the teaching subjects in Nigerian schools.	29	59.18	19	38.78
Attainment of higher competency in practical curriculum planning and evaluation.	42	85.7	53	81.34
Provision for higher societal status.	36	73.47	16	24.62

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In this table determining how far the expectations for improvement of personal knowledge and teaching skills were eventually fulfilled shows a decline in the hopes and expectations of students to about 31%.

The graduates however expressed upto 72% satisfaction for improving practical aspect of their profession in the schools. Specialization in CRS as a teaching subject and the Development of Curriculum and Instruction strategies had for the students about 59% and 86% fulfilments respectively, while the graduates had about 39% and 82% respectively.

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Lastly, provisions for higher societal status wes about 73% for the students, and only 25% for the graduates of the programme. The response reflects generally high fulfilment of expectation of the students.

Item IV: The students, teacher-educators and the graduates of the programme were further requested to identify certain professional competencies they deem needed to perform creditably well as CRS graduate teachers in the teaching field. Four suggestions were presented for their considerations. Their responses were reflected below.

Table 4:3:4 Frequency Distribution of the students, teacher-educators and graduates on identification of those competencies necessary to perform creditably as a CRS graduate teacher in School.

Suggested Competencies	Students			T/Educators			Graduates		
	V.I.	I	N.I.	V.I.	I	N.I.	V.I.	I	N.I.
Skill for effective communication in the use of instructional materials.	38 77.55	6 12.25	5 10.20	3 50	3 50	0 0	41 60.07	17 20.15	7 10.75
Knowledge and skill in the class room management.	46 93.78	3 6.32	0 0	4 66.67	2 33.33	0 0	52 80.2	13 20.1	0 0
Skill in planning CRS curriculum and instruction strategy	18 36.73	4 8.17	27 55.10	2 33.33	3 50	1 16.67	60 92.3	5 7.7	0 0
Skill in generating self confidence and good human relations	14 28.57	29 59.18	6 12.25	5 83.34	1 16.67	0 0	42 63.64	15 23.07	8 13.31

KEY: VI = Very Important; I = Important; NI = Not Important

Table 4:3:4 reflects the responses suggesting competencies required to perform creditably as a trained CRS graduate (B.Ed) in the teaching field. Here 37(77.55%) students perceive skill for effective communication in the right use of instructional materials as very important, 3(50%) teacher-educators and 41(63.07%) graduates share the same view. Considering skill in classroom management 46(93.78%) students, 4(66.67%) teacher-educators and 52(80%) graduates of the programme unanimously percieve it as very important competency in the teaching of CRS in our Nigerian schools. Varying views were expressed by the respondents as to the skill in planning and evaluative skills as not important, 60(93.3%) graduates rate these competencies as very important for a CRS graduate teacher. Again 42(63.64%) graduates and 5(83.34%) teachers spotted generating self confidence skill in interpersonal human relations as very important competence though 29(59.18%) students of the programme rather perceive this competency as merely important to make an effective CRS graduate teacher.

Despite disparity in rating the prevailing competencies, the on the job experiences of the graduate teacher and the formative position of students jointly favour

the prevailing needs of these highlighted competencies as very important for an expectant and prospective CRS teacher in Nigeria of today. This according to Okafor (op cit), could be attributed to the dynamic nature of education in a third world country, like Nigeria.

Table 4:3:5 Frequency Distribution of current students, teacher-educators and graduates on the adequacy of their expositions during the training period.

Area of Expositions	Students		Graduates	
	No.	%	No.	%
CRS Education Courses	21	42.86	34	52.3
Curriculum planning and instruction	8	16.33	9	13.85
General courses from SGRS Section	9	18.36	12	18.4
Classroom Ethics and strategies	11	22.45	16	15.39
Total	49	100	65	100

Table 4:3:5 reveals that CRS Education courses and classroom ethics and strategies exposed students very adequately while education courses and SGRS courses as well

had adequately exposed the graduates in their days of formation. The position of general courses here has been rated as "worthwile" by the graduates of the programme probably, such courses like English and Communication (Skills SGRS 103), English for academic purpose (SGRS 104), Moral Philosophy (SGRS 201) etc must have supplied intellectual growth requisite in living upto the dynamic expectations of todays education. The graduates felt they had gained immensely from such expositions.

Item V: In which aspects of the programme do you need more exposition.

The respondents were requested to predict the specific aspect of the programme they personally might require or prefer more expositions. Their responses were reflected below:

Table 4:3:6 Frequency Distribution of current students, teacher-educators and graduates on aspect of the programme that need more exposition.

Aspect of the Programme	Students		T/Educators		Graduates	
	No.	%	NO.	%	No.	%
Educational Courses	5	10.20	1	16.67	12	18.4
Religious Courses	27	55.10	2	33.33	17	26.15
Planning and Instruction Courses	13	26.53	3	50.00	34	52.31
General Courses	4	8.17	0	0	2	3.08
Total	49	100	6	100	60	100

Table 4:3:6 indicates that respondents reflection on areas of more exposition shows that Religious Courses attract 27(55.10%) students while planning and instruction had only 13(26.53%) students. Planning and Instruction and Religious Education courses had 3(66.66%) and 2(33.33%) teacher-educators proposing for their extra need for exposition of the students of the programme. Planning and Instruction together with Religious courses further had 34(52.38%) and 17(26.15%) graduates population in their favour respectively.

Item VII: Identify those CRS B.Ed Programme Course that need be scrapped from the present schedule.

To determine the reaction of both students and graduates of the programme to the courses offered during the B.Ed CRS programme, A.B.U.,Zaria, the researcher further requested them to identify out of their individual experiences those courses they would like to be scrapped. Twenty (20) courses with their credits were outlined for their identification. These covered 4 areas - Education, Religion, Curriculum and General courses. Their responses were reflected in table 4:13.

Table 4:13 Frequency Distribution on the courses offered at B.Ed. C.R.S. Programme which the students and graduates would like to be scrapped from the schedule.

Courses	Code	Credit	Students		Graduates	
Studies in Foundations of Education	EDUC 208	2	4	8.16	23	35.38
Sociology of Education	EDUC 201	2	9	18.37	10	15.38
Educational Psychology	EDUC 203	2	-	-	17	26.15

Courses	Code	Credits	Students		Graduates	
Curriculum and Instruction	EDUC 302	2	13	26.53	4	6.15
Philosophy of Religion	EDCS 304	2	-	-	6	9.23
Biblical Ethics	EDCS 208	2	-	-	-	-
O.T. Theology	EDCS 303	3	13	26.53	-	-
N.T. Theology	EDCS 412	3	9	18.37	-	-
Phenomenology of Religion.	EDCS 408	2	15	30.61	11	16.92
O.T. History and Religion	EDCS 204	3	4	8.16	-	-
Instructional Technology.	EDCS 209	2	21	42.86	7	10.77
The Synoptics	EDCS 305	2	2	4.08	2	3.08
Guidance and Counselling.	EDUC 309	2	-	-	-	-
Subject Method	EDCS 205	2	14	28.57	11	16.92
Measurement and Evaluation.	EDUC 402	2	25	51.02	12	18.46
Nationalism	SGRS 101	1	42	85.71	37	56.92
Introduction to Educational Statistics.	EDUC 301	2	37	75.51	25	38.46

Courses	Code	Credits	Students		Graduates	
History of Scientific ideas	SGRS 102	1	36	73.47	41	63.08
Africa in World Pre-History.	HIST 101	3	41	83.57	28	43.08
English for Academic Purpose	SGRS 104	3	27	51.1	13	20

Key:- EDUC = Education Courses
EDCS = Education Christian Studies Courses
SGRS = School of General and Remedial Studies
HIST = History Courses ,

Considering identifications reflecting upto 50%, Table 4:13 shows that the students opted for the scrapping of Nationalism - SGRS.101 - (85.71%); Africa in World Pre-History - HIST.101 - (83.57%); Statistics (Introduction) -EDUC.301 - (75.51%); History of Scientific Ideas - SGRS.102 (73.47%); English for Academic Purposes - SGRS.104 -(51.1%) and Measurement and Evaluation - EDUC.402 - (51.02%). The graduates of this programme also sought for the scrapping of : History of Scientific Ideas - SGRS.102 - (63.08%) and Nationalism here - SGRS.101 - (56.92%). So the informative data suggests that the students have sought for the scrapping of more courses (6 courses) with 53.25% of the students in

favour while the graduates opted for only two courses. It is worth noting that the 2 courses recommended by the graduates were also found among those demanded by the students - SGRS.101 and SGRS.102.

In this Section the various hypotheses proposed for this study were tested, rejected or accepted at 0.05 level of significance.

4:4 Perception of the Academic and Professional Needs of the Undergraduates of the Programme

Hypothesis I: There is no significant difference between the current students, graduates and teacher-educators in their perception of the academic and professional needs of the undergraduates of CRS B.Ed Programme of A.B.U. Zaria.

To test this hypothesis one way analysis of variance was done. The result of which are presented in Table 4:14.

Table 4:14 Difference in the score of academic and professional needs for the undergraduates of the programme.

Groups	Mean	Sample size
Students	70.29	49
Teacher-Educators	73.43	6
Graduates	71.48	65
Total:-	71.07	120

Source:	DF	SS	MS	F.Value	P.Value
Between	2	67.28	33.64	0.33	0.7271
Within	117	1.208	103.3		
Total:-	119	1.215			

An examination of Table 4:14 reveals that with F.Value of 0.33 and P.Value of 0.7271 there is no significant difference between the current students, the graduates and the teacher-educators in their perception of the academic and professional needs of the undergraduates of the programme. This hypothesis is thereon accepted.

The non-significance may be understood from the fact that in every training programme, the subject matter and experience in knowledge always remain the strict concern of the trainer (Okafor, 1984). To further support this position, Ekpunobi (1983) emphasizes that the standard of the teacher and level of professional proficiency depend greatly on his on her professional training. These according to Ekpunobi generate competency and level of

devotion to achieving the set objectives. It is possible that for the same reason Adeniyi (1982) postulates the needs for both professional and academic training since both in Education, determine levels of students progress and the stability of the curriculum.

Reflecting further, Herman (1982) maintains that training of the teacher can be better achieved through establishing closer relationship between the teacher and the taught through constant evaluations of the curricula . It is against this background therefore that the non significant difference between the students, the teacher-educators and graduates of CRS programme of A.B.U., Zaria can be properly understood.

4:5 Perception of the Programme Planning Ability Needs and Skills of the Undergraduates of the Programme

Hypothesis II: There is no significant difference between the current students, teacher-educators and the graduates of CRS B.Ed Programme of A.B.U.,Zaria in their perception of the programmme planning ability needs and skills of the undergraduates of the programme.

To test this hypothesis a one way analysis of variance was also carried out. The results are presented in Table 4:15.

Table 4:15 Difference in Score of Programme planning ability needs and skills for the current students, teacher-educators and graduates.

Group	Mean	Sample size
Students	60.96	49
Teacher-Educator	58.50	6
Graduates	60.85	65
Total:-	60.77	120

Source:	DF	SS	MS	F.Value	P.Value
Between	2	33.05	16.52	0.13	0.8751
Within	117	1.497.	127.9		
	119	1.500			

A close examination of the table 4:15 shows that with F.Value of 0.13 and P.Value of 0.8751 there is no significant difference between the current students of CRS B.Ed Programme in their perception of the programme planning ability needs and skills of the undergraduates of the programme. The hypothesis is accepted.

This concept of non significant difference may be explained from the fact that teachers are the key factors in the operation and success of any curriculum in Education. This further explains why they have expected less with notions about the orientation of both competency and skills of the leaner (Akinyemi,1969; Onwuka, 1981). To support this view also Oparah (1985) has intended that "Modus Operandi"of various spectrums in any educational enterprise has to be systematically unfolded to the teacher-in-training, since such skills eventually would determine his performance in the teaching field. It is against this background that the non-significant difference between the perception of these sub-groups can be explained.

4:6 Respondents' perception of the Teaching Practice need of the undergraduates.

Hypothesis III: There is no significant difference between the current students,graduates as well as the teacher-educators in their perception of the teaching practice needs of the undergraduates of B.Ed CRS programme of A.B.U. Zaria.

To test this hypothesis a one way analysis of variance was done and the results presented in Table: 4:16.

Table 4:16 Difference in Score of teaching practice needs for the three sub-groups involved in the programme - the teacher-educators, students and graduates.

Groups	Meam	Sample size
Students	46.61	49
T/Educators	52.0	6
Graduates	48.20	65
Total:-	47.74	120

Source:	DF	SS	MS	F.Value	P.Value
Between	2	185.0	92.48	2.68	0.0713
Within	117	4.044	34.56		
Total:-	119	4.229			

An examination of the Table 4:16 reveals that with F.Value of 2.68 and the P.Value of 0.0713 there is no significant difference between the students, teacher-educators and graduates of the B.Ed. CRS Programme in their perception of teaching practice needs of the undergraduates of the programme. The hypothesis is accepted.

Ordinarily one would have expected significant difference in the perception of the sub-groups but for the fact that classroom behaviour according to Molokwu(1986) remains the most important and meaningful aspect of the student-teacher preparation focus. To further strengthen this concept, Molokwu indicates that teaching practice is a pre-service programme that involves planning, implementation as well as evaluation of the learning enterprise. This presupposes need for adequate and indispensable exposition of the students by the teachers of the programme. To still burtress this position, Onyike (1981) stresses the need of teaching practice in the student-teacher-education programmings since it is what the student-teachers (undergraduates) learn during the pre-service practice (experience) that, they bring into the actual teaching profession.

In further reflection to support the acceptance of the hypothesis, Martin (1963) rather postulates the difference between knowledge of subject matter, knowledge of learning processes and the teacher professional behaviour in the class-room. It is also possible that these same reasons led Onwuka (1981) to articulate teaching practice needs as the place of co-ordination of subject matter,

instructional material and the methodology in formal education. Against this background also the non-significant difference between the students, teacher-educators and graduates of the programme can be properly understood.

4:7 Respondents' perception of the undergraduates needs and skills :

Hypothesis IV: There is no significant difference between teacher-educators and employers in their perception of undergraduates needs and skills in CRS B.Ed programme of A.B.U.,Zaria.

To test this hypothesis a t-test statistical analysis was conducted and the results of which are reflected in Table 4:17.

Table 4:17 Difference in Score of the Programme needs and skills for both the teacher-educators and employers of the products of the programme.

Groups	N	Mean	SD	Mean	DF	T	P
Employers	60	82.6	10.5	1.4	26.0	10.74	0.00
T/Educators	6	63.67	2.73	1.1			

With df = 26.0; t = 10.74 and f = 0.00 in table 4:17, there is significant difference in the perceptions of the Teacher-Educators and the Employers. So the hypothesis is rejected.

The teacher-educator bases his lecture on approved curricula intended to prepare the students-teachers for professional and societal services. The employers of these graduates rather engaged them in response to the existential needs (educational) of the same society. To achieve this objective, the curricula 'per se' should be directed according to Onyemezie (1981) by the society values and value sources to enhance effective transmission of the expectant knowledge and the set objectives.

Invariably, the rejection of this hypothesis on the teacher-educators and employers perception of the current students' needs could stem from the assumption that the curricula was defective for lack of in-built evaluatory procedure. Such could be due to finance, materials, personnels, teaching resources or evaluation reports. Since the inception of this semester system in 1988, which is under evaluation, the programme has not been at any level assessed. Udenya (1982) recommends earlier evaluation of an educational programme especially at university level to help determine the relatedness of the programme's curricula to the academic demands of the intended society.Such an evaluative measure would have explored the weaknesses of the programme.

Furthermore, as the researcher applied accidental sampling technique in selecting the samples for this study (the employers and graduates of those involved in the study), it is possible that the selection procedure could have influenced the responses of the subject in relation to the performance of the products between 1983 and 1987 rather than the period 1988 - 1992. Obviously, the significance as observed in this finding of the present study should therefore be understood against the background of the method of selection.

4:8 Oral interview for Teacher-Educators and current students of the programme

4:8:1 Introduction:

The major purpose of this instrument is to obtain more confirming informative data from the respondents. It unfolded more on the operations of the programme in its present structure. The respondents were the current students and the teacher-educators of the programme. These respondents were interviewed with the interview schedule for teacher-educators and the students (IST/ES). The schedule reflected information on contents, composition,

resources, needs as well as the administration of the programme. It further sought to confirm how far the students were adequately equipped for teaching C.R.S. as a school and living subject in Nigeria schools.

4:8:2 Responses From Teacher-Educators of C.R.S B.Ed Programme of A.B.U. Zaria

All the six (100%) teacher-educators involved in the programme were interviewed in their offices as mark of respect. The researcher observed that 100% of them decried the lack of adequate man-power in the section together with poor teaching facilities. This included the current texts, periodicals and standard journals in both CRS curriculum and instruction. Eighty (80%) percent of them opted for specialization in the subject, advocating for distinction from the ministerial aspect which should be set specially for the ordained ministers of various christian denominations. All the teacher-educators also advocated for more exposure of the CRS student-teachers in both curriculum and instruction strategies.

Further, Five (83.3%) favoured the concept of teaching practice, as the most practical aspect of the formation, for the acquisition of the professional skill

being compulsory for all the students of the programme. All the respondents recommended teaching practice being preceeded by the present mini-teaching exposures for the students. The teaching practice should be held sometime before the end of the 300-level contact session of the programme.

The oral interview reflected the proposal that teacher-educators should be more exposed to self-development programmings to equip them for up-dating their professional competency (Dillion, 1980). This could be through sectional seminars and workshops as well as attending external conferences in C.R.S.

4.8.3 Response from Current Student of the Programme:

Ten current students of the programme selected by accidental sampling method were interviewed also with the same IST/ES oral interview schedule. The respondents all advocated the results of their programme exposition favoured them as expressed in various aspects of their professional formation curricular. One (100%) hundred percent of them acknowledged that the strengths of their programme out-weighed in various aspects of the wicknesses.

One hundred (100%) percent of the students also recommended scrapping of certain general courses from the SGRS section like Nationalism, History of Scientific Ideas etc. Such courses, they inferred only wasted the time that could have been more profitably spent on Christian Religious courses or curriculum exposures. Indeed upto sixty (60%) percent expressed dissatisfaction over the level of exposure of the young teachers-in-training on the determination of the relationship skills needed in teaching C.R.S. in rural and urban schools.

These respondents favoured teaching practice for all the CRS students of the programme. In the mean-time, teaching practice is restricted to non-NCE candidates of the programme. They further suggested that the supervisors pay at least two visits to students during the teaching practice, conduct pre-and-post-teaching conferences with the teams assigned to every school. It was recommended that a forum (eg. Teaching Practice Seminar) be created for all the students of the programme after the exercise to share and learn from the experiences of each years teaching practice. Students could through this, be prepared for and exposed to the programme's

obvious, existential difficulties and teaching problems perculiar to both village and urban schools (Obilom, 1985).

Finally the interview revealed that upto seventy-five (75%) percent of the (students) respondents expressed general satisfaction over their professional exposure through the present Religious courses contents and administration of the programme yet asked for up-dating the resources.

4.9 Observation of the Student Teacher Mini Teaching:

The student-teacher observation schedule (STOS) was administered on the 300-level students of the programme to determine how far they were exposed to those practical skills relevant in delivering CRS subject matter at Secondary school level. This is necessary because there is difference according to Adaralegbe (1982) between knowledge of the subject matter, knowledge of the learning process and the teacher-classroom behaviour.

In preparation therefore for the main teaching practice, mini-teaching was conducted by the 300-level CRS students of the programme in the university.

Table 4:9:1 Frequency Distribution of the Students Mini-Teaching Observation.

		0	1	2	3
(A)	Lesson Plan				
1.	Lesson plan concentrated primarily on one main idea	0 0	2 (20%)	4 (40%)	4 (40%)
2.	Objectives stated in behavioural terms			3 (30%)	7 (70%)
3.	Objectives based on students needs	0 0	2 (20%)	2 (20%)	6 (60%)
4.	Learning opportunities suited to students needs	0 0	1 (10%)	6 (60%)	3 (30%)
5.	Lesson provided opportunities suited for students' active participation in several ways	0 0	4 (40%)	4 (40%)	2 (20%)
(B)	Class Performance				
6.	Indicated clearly the objectives of the lesson	1 (10%)	2 (20%)	4 (40%)	3 (30%)
7.	Presented the lesson in a logical/sequential manner	0 0	3 (30%)	4 (40%)	3 (30%)
8.	Used appropriate teaching technique	0 0	3 (30%)	4 (40%)	3 (30%)
9.	Used examples for conveying the expected ideas	0 0	3 (30%)	3 (30%)	4 (40%)
10.	Presented thoughts with plans yet remained flexible for adjustments when and where necessary.	2 (20%)	4 (40%)	2 (20%)	2 (20%)
11.	Adequately used instructional materials		3 (30%)	4 (40%)	3 (30%)
12.	Encouraged open-ended inquiry	4 (40%)	2 (20%)	3 (30%)	1 (10%)

		0	1	2	3
(C)	Environmental				
13.	Arranged physical environment to suit the teaching technique being used.	0 0	4 (40%)	3 (30%)	3 (30%)
14.	Created success-oriented learning environment	0 0	3 (30%)	4 (40%)	3 (30%)
(D)	Students' Participation				
15.	Helped the students recognise the present and previous learning experiences	2 (20%)	4 (40%)	4 (40%)	0 0
16.	Helped the students synthesize summarise and draw appropriate conclusions.	2 (20%)	0 0	4 (40%)	4 (40%)
(E)	Relationship Skills				
17.	Maintained open rapport with the students.	0 0	7 (70%)	2 (20%)	1 (10%)
18.	Treated the students with respect	2 (20%)	5 (50%)	0 0	3 (30%)
19.	Communicated effectively at the students' level.	1 (10%)	5 (50%)	3 (30%)	1 (10%)
20.	Recognised individual students' needs.		4 (40%)	4 (40%)	2 (20%)
(F)	Management and Professionalism				
21.	Was well prepared for the lesson	0 0	1 (10%)	4 (40%)	5 (50%)
22.	Initiated responsibilities for physical environment conduceive to teaching and learning technique being used.	1 (10%)	3 (30%)	4 (40%)	2 (20%)
23.	Searched for ideas, techniques, and procedures in developing teaching style.	4 (40%)	2 (20%)	3 (30%)	1 (10%)

Key: 0 - Not Exhibited at all. 1 - Fairly exhibited
2 - Well exhibited 3 - Very well exhibited.

This was observed by the researcher. Forty (40) of these students were set in teams of four (4) students each and the STOS observation schedule was used to determine those students' exposition.

The schedule reflected six sections exploring related teaching skills as:-

(a) related lesson plan

(b) class performance

(c) class environmental disposition conduceive for teaching and learning.

(d) Students' attraction for active participation throughout the lesson duration.

(e) consistent relationship skill during the lesson

(f) good class management and concurrency in the defussion of specific professional accumen.

Each specific team was observed as detailed in the observation schedule and scored in relation to performance.

I. Related Lesson Plan:

Each of the teams presented the specific lesson note. Seven (70%) teams stated the lesson objectives properly, while ten(100%) based these objectives on related students' needs.

II. Class Performance:

In this, it was observed that students were not properly equipped, though the earlier demographic data on students teaching experience (ref. appendix I) revealed that all the students of the programme had upto 5 years CRS teaching experience before embarking on the programme. Four (40%) teams could not encourage successfully open-ended inquiry approach throughout the lesson. Further five (50%) teams failed in coherring thoughts while concurrently remaining flexible to adjustments where and when necessary during the lesson. All the teams (100%) indicated clearly their set objectives for the lessons they taught.

III. Class Environmental Disposition Conduceive for Teaching and Learning:

Seven (70%) teams arranged their physical environment to suit the specific teaching techniques they applied for the lesson.

IV. Retention of Students Attraction for Active Participation throughout the Lesson:

Eight (80%) teams retained the attention of the students and led them to co-relate both the present and previous learning experiences. This percentage also could draw and related the contents with less difficulties.

V. Consistent Relationship Skill During the Lesson:

Nine (90%) teams generated expectant relationship between the students and the teachers conduceive for favourable transmission of knowledge. Only two (20%) teams could not generate and sustain open rapport with the students while five (50%) teams treated the students with due respect.

VI. Good Class Management and Defussion of Specific Professional Accumen:

Five (50%) teams manifested good class management and professionalism initiating search for ideas, techniques and procedures in developing appropriate teaching style for their lessons.

The researcher held a post-observation conference with the teams in which he highlighted their weaknesses, need for corrections and envisaged professional achievements from the team teaching they had completed. The students were satisfied and hoped to implement the recommendations and observations during the actual teaching practice.

Finally, the mini-teaching conducted raised prospects of the pre-service experiences for the students attracting meaningful aspects of their professional preparation.

CHAPTER V -

SUMMARY, FINDING, CONCLUSION AND RECOMMENDATIONS

This chapter presents the summary with the major findings of the evaluative study of the Bachelor of Education (B.Ed) Christian Religious Studies Programme of Ahmadu Bello University, Zaria. Further it out-lines some of the conclusions and recommendations.

5.1 Summary:

The major purpose of the study was to determine through emperically based research how far the C.R.S. B.Ed programme has met with the set objectives of the programme. The study establishes the strengths and weaknesses of the programme.

The perception of the various sub-groups involved in the programme were sought by using questionnaire to determine the effectiveness of the graduates of the programme as professio teachers now in the teaching field. Oral interview and observations were used to strengthen the informative data obtained through such questions found in the questionnaire schedules. Forty-nine (49) current students, sixty-five (65) graduates, six (6) teacher-educators and sixty (60) employers of the graduates of the programme were involved in the study.

Four (4) null hypotheses were tested using the one-way analysis of variance. Each presented analysis was accompanied by the result of the specific hypothesis. The interpretation of the data was subsequently stated after each hypothesis as reflected in tables 4:1; 4:2; 4:13 and 4:14.

The feed-back from the employers on the effectiveness of the graduates of the programme were related either by the employers themselves or their representatives. The same oral interview schedule was conducted for twelve (12) students and six (6) teacher-educators respectively. Their responses reflected much in support of their readings in their questionnai

5.2 Findings

The following findings were made from the study:-

(1) There are only three (3) full-time and three (3) part-time teacher-educators in the C.R.S. Section of the Department of Education. All these teacher-educators are qualified.

(2) Teaching practice is restricted to the students without teaching qualification and experience though mini-teaching remains part of the programme for all categories of students.

(3) Three of the sub-groups involved in the programme - teacher-educators, graduates and employers of the products of the programme, advocated for systematic evaluation of the programme courses.

(4) There is no female member of the teaching staff in the programme though upto 46.94% of the students of programme are female.

(5) The students embark on the programme primarily to qualify as graduates and thereby qualify for teaching job and enhance other job opportunities later.

(6) Upto 52% of the students of the programme have indicated their intention to leave the teaching field as soon as they complete their B.Ed programme.

(7) Students, teacher-educators and graduates of the programme share the same view of the need for teaching practice exposure for all the categories of students of the programme.

(8) Students, teacher-educators and graduate, of the programme share the same view of the academic and professional needs and skills of the undergraduates of the programme.

(9) There is difference between the teacher-educators and the employers in their perception of the professional needs of the undergraduates of the programme.

(10) There is no formal relationship like seminars, conferences etc. between the CRS Section of the Department of Education, A.B.U., Zaria and the (graduates) products of the programme now in the teaching field.

(11) The Faculty of Education Library does not contain sufficient current learning resources for the student in the CRS Section like publications, journals magazines and periodicals.

5.3 Conclusions

From the findings enunciated above, the following conclusions are drawn by the researcher.

(1) Since three (3) part-time teacher-educators are engaged by the CRS Section of the Department of Education; it presupposes that strength of the present full-time teacher-educators in the section is not all adequate for the programme.

(2) Considering the percentage of the female student of the programme employment of female teacher-educators in the Section would provide more opportunities for the female students' academic and other counselling needs as professional teachers in training.

(3) Systematic evaluation of the programme courses would explore areas of needs within the programme. It would further up-date information data for providing adequate professional competency for the CRS teachers both in training and in the teaching field.

(4) Mini-teaching here serve as a team teaching-and-learning practical explicitly for the students-teachers in their lecture halls. It might not provide for enough of the expected professional exposture for the individual C.R.S. students in training before graduation.

(5) The expressed views of the students and the teacher-educators and graduates of the programme on the undergraduates professional needs and skills presupposes that the C.R.S. B.Ed Curriculum in A.B.U., Zaria provides for the adequate back-ground for the prospective

C.R.S. teachers in training. It provides for the intellectual and professional competency requisite for personal fulfilment of the C.R.S. teachers through job satisfaction.

(6) Further, the noted difference between the teacher-educators and the employers in their perception of the professional needs of the undergraduates of the programme can however be due to different orientations, especially expectations, which the society usually places on the school system. These expectations in most cases cannot be fully realised immediately because of constraints.

5.4 Recommendations:

The following recommendations are made based on the findings:-

(1) There is need to increase the number of full-time teacher-educators in the section.

(2) C.R.S. Section should organise workshops, seminars or even conferences in the subjects. This, nevertheless, has been the practice before in the section but the present economic constraints have

affected it. It's re-activation would improve greatly the academic and professional exposition of both the students, graduates as well as the teacher-educators of the programme. It would influence and thereby expose them to innovations in Religious Education especially Christian Religious Education.

(3) The Section should adopt a system for the follow-up of the performance of the graduates of the programme now in the teaching field teaching the subject. This would provide the C.R.S. Section with existential informative data from the teaching field. Such data would contribute immensely toward the production of highly qualified, conscientious as well as efficient class-room teachers in the subject for the nation.

(4) The C.R.S. Section of the Faculty of Education Library need be better equipped with more current learning resources like journals, periodicals, text books, magazines and reference books in the subject.

5.5 Recommendation for Further Research

(1) Further study should be encouraged to determine factors influencing the observed probable mass exodus of the C.R.S. student-teachers from teaching profession after their graduation.

(2) The study of this programme should be replicated after five (5) years with few modifications to determine the level of consistency of the present findings.

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APPENDIX I.

DEPARTMENT OF CURRICULUM AND INSTRUCTION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

Dear Respondent,

AN EVALUATION OF THE BACHELOR OF EDUCATION (B.Ed), CHRISTIAN RELIGIOUS STUDIES PROGRAMME OF AHMADU BELLO UNIVERSITY, ZARIA

STUDENTS EDITION

These sets of questionnaire seek your candid opinion regarding the academic and profession of preparation you are experiencing in this University during your B.Ed C.R.S. Programme.

The schedule contained in this package is for a research purpose only. The findings will be used to determine those areas of need for modifications and review in the C.R.S. B.Ed. Programme. As a student of the programme your views and observations will be regarded essential for the success of this self-evaluatory exercise.

Your response will be treated as confidential and will not be held against you in any way. Thanks for your contribution toward the progress and development of C.R.S. Teacher Education Programme of this University.

S. N. Onwuegbuna
Dept. of Education (CRS Section)
Ahmadu Bello University,
Zaria.

SECTION ONE

PERSONAL DATA OF THE RESPONDENT

The information sought here will help the researcher determine the respondents' character and position. Do not disclose your name. Fill the answers to the questions as they apply best to you.

1. Sex: Male ( ) Female ( )

2. Age: (a) Less than 25 years ( ) (b) 26 - 30 years ( )
(c) 31 - 35 years ( ) (d) 36 - 40 years ( )
(e) 41 - and above ( )

3. Indicate your highest qualification:
(a) West African School Certificate ( )
(b) General School Certificate ( )
(c) Higher Elementary ( )
(d) N.C.E. ( )

4. State your working experience before you came for the B.Ed. C.R.S. Programme in Ahmadu Bello University, Zaria.

Tupe of Work	Position Held	No. of Years

SECTION TWO

PERCEPTION NEEDS

These are itemized questions with suggested answers intended to enable the researcher determine your perception of needs of the programme. Answer them frankly.

Item: I. What was your intention for entering this B.Ed C.R.S. Programme of Ahmadu Bello University,Zaria ?

1. Improvement of academic knowledge
2. Enhancing teaching ability
3. Qualification for promotion at the place of work
4. Acquisition of professional skills and knowledge
5. Satisfying the prevailing conditions of service at the place of work.
6. Obtaining a Bachelors Degree
7. Attainment of higher social status among the people.

Item: II. What were your expectation of the programme before you entered for the course ?

1. Improvement of individual knowledge and professional teaching skills in C.R.S. beyond the N.C.E. level.

2. Specialization in C.R.S. as one of the teaching subjects in Nigerian schools.

3. Attainment of higher competency in practical curriculum planning and instruction.

4. Provision for higher societal status among the people.

Item:III. To what extent were these expectations met ?

1. Improvement of individual knowledge and teaching professional skills beyond the N.C.E. level.

2. Specialization in C.R.S. as one of the schools teaching subjects in Nigeria.

3. Attainment of higher competency in practical curriculum planning and instruction.

4. Provision for higher societal status among the people.

Item: IV. Mention those competencies you still need after completing the programme to perform more effectively as C.R.S. teacher in the school.

1. Skill for effective communication in the use of instructional materials.

2. Knowledge and skill in classroom management.

3. Skill in planning C.R.S. curriculum and instruction strategy.

4. Skill in generating self confidence and good human relations.

Item: V. What areas of C.R.S. were you most adequately exposed to during the training period ?

1. C.R.S. Course

2. Curriculum planning and instruction course

3. General courses selected from the SGRS section.

4. Class-room ethics and strategies.

Item: VI. In what aspects of the programme do you need more exposition ?

1. Education courses

2. Religions courses

3. Curriculum and instruction courses

4. General courses for SGRS

Item: VII. Identify those C.R.S. courses you feel should be scraped from the programme.

1. Educational courses
2. Religious courses
3. Curriculum and instruction courses
4. General courses from SGRS

Item:VIII. What type of job do you intend to do after the B.Ed C.R.S. programme from A.B.U., Zaria ?

1. Continue teaching
2. Join private enterprise
3. Join the Civil Service
4. Not yet decided.

Write (1) in the margin provided if the concept is least needed 2,3,4 till 5 according to order and level of need. (1) least needed (2) less needed (3) needed (4) moderately needed (5) most needed.

	1	2	3	4	5
1. Knowledge of Christian Religious Studies philosophy as an essential subject					
2. Knowledge of C.R.S. objectives and background in teaching in our Nigerian Schools.					
3. Planning and integrating students' learning experiences e.g. class workshops etc.					
4. Identification of communal needs in C.R.S.					
5. Exploring support for C.R.S. programme in the system.					
6. Selling articulated C.R.S. programmes to Ministries of Education and allied agencies.					
7. Writing on and using evaluative techniques in C.R.S.					

		1	2	3	4	5
8.	Enhancing the provision of Guidance and Counselling services to sell career awareness in various education areas in Christian Religious Studies					
9.	Identifying appropriate instructional techniques for various type of students.					
10.	Identifying the prevailing needs of C.R.S. students.					
11.	Obtaining and using teaching aids in C.R.S.					
12.	Incorporating after identification areas typical for Education Research in Christian Religious Studies.					
13.	Integration of such research findings in the teaching programme.					
14.	Exploring appropriate characteristics of a good test.					
15.	Constructing appropriate tests for evaluating students' performance in C.R.S.					

	1	2	3	4	5
16. Locating materials and in-service support for more effective teaching of this subject.					
17. Organizing C.R.S. Associations for both students and graduates of the programme.					
18. Attending professional conferences, seminars and workshops etc. in C.R.S.					

SECTION THREE

PROGRAMME PLANNING COMPETENCY

In this section your response will help to explore and assess your abilities in performing series of tasks in Curriculum Planning. Carefully digest the statements below and rate your ability to perform each identified task using the 5-point scale.

Please use the blank space provided by the left hand side of the schedule. (1) least able (2) less able (3) moderately able (4) able (5) most able.

	1	2	3	4	5
1. Using local information to plan C.R.S. programme.					
2. Relate Christian Religious Studies Curriculum to identify students specific needs.					
3. Perceive the relationship between local community data in planning of such C.R.S. programme.					
4. Locate resources to answer questions arising from planning such C.R.S. programme.					
5. Identify students characterisitics associated with religious and moral formation at different levels.					
6. Use available facilities for effective programme planning in C.R.S.					
7. Keep up-to-date information in C.R.S. programmes.					
8. Plan a chronological C.R.S. Programme.					

		1	2	3	4	5
9.	Envisage a wider role of C.R.S. than is available today in our secondary schools or Teachers' training system.					
10.	Give prioriteis to certain issues in planning a programme for a specific groups of students.					
11.	Plan content relevant for a particular groups of students in good relation to their environmental needs.					
12.	As question basis to keeping programme effective in C.R.S.					
13.	Determine major concepts of C.R.S. that can be integrated through a particular course in Education.					
14.	Relate C.R.S. courses to other courses at the same grade level.					
15.	Make educationally sound curriculum decision.					
16.	Explore useful curriculum ideas for assessing already existing curriculum contents and courses for a particular situation.					

SECTION FOUR (4)A
TEACHING PRACTICE NEED

Evidently certain experience and practice, are associated with teaching, please read each of these statements below and rate your opnion on them using the 5-point scale to express how important such experience are to the teachers of C.R.S. in training.

SECTION FOUR (4)B
TEACHING PRACTICE NEED (CONT'D)

Indicate the extent you, as a teacher-educator, would welcome any of the following persons for the analysis of the student teaching practice. Use these indicators as they appeal to you: Strongly Agree (SA); Agree (A); Moderately Agree (MA); Disagree (D); Strongly Disagree (SD).

	SA	A	MA	D	SD
(a) C.R.S. students themselves					
(b) Fellow C.R.S. students					
(c) University Teacher-Educators					
(d) (B) and (C) together					

	SA	A	MA	D	SD
(e) The students they are teaching.					
(f) The co-opted in the schools C.R.S. students are placed for teaching practice.					
(g) The Principal of the School in which they are practicing.					

SECTION (5)

RESOURCES

These are open-ended questions. Kindly answer them as well.

(1) Do you think that the C.R.S. section of the Department has adequate number of teaching staff ?_____

(2) Is the Faculty of Education library sufficiently equiped with relevant as well as current texts and publications in C.R.S. (Curriculum and Instructions)?_____

_____

(3) Comment on the quality of such available CRS tests and publications:_____

_____

(4) Comment on the staffing (teacher-educators) of C.R.S. Section of the Department of Education._____

_____

(5) How readily were the C.R.S. lecturers available for solving students' academic problems ?_____

_____

(6) Are there adequate office accommodation for the teaching staff to facilitate students academic counselling and prompt response to students' needs ?_____

_____

(7) How do you assess the C.R.S. lecturers (both permanent and part-time) on:-

(a) Teaching competency

(b) Human relations especially when consulted for solution of academic problems.

(c) Devotion to duty.

_____

_____

Thank you for your co-operation in the effort to develop teacher education programme of this University.

S. N. Onwuegbuna
Dept. of EDucation(CRS Sectio
Ahmadu Bello University,
Zaria.

APPENDIX II

FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY
ZARIA

AN EVALUATION OF THE BACHELOR OF EDUCATION (B.Ed)
PROGRAMME OF CHRISTIAN RELIGIOUS STUDIES

OF

AHMADU BELLO UNIVERSITY,ZARIA

(GRADUATE EDITION)

This questionnaire is designed to seek your candid opinion regarding the academic and professional preparation you experienced during your B.Ed. Christian Religious Studies degree programme at Ahmadu Bello University, Zaria.

This is strictly for a Research purpose to enable the Department determine those areas of the programme that may need some review and modification. Your response and view will remain confidential and will not in any way be held against you.

Thank you for this your co-operation.

S. N. Onwuegbuna
Dept. of Education (CRS Section),
Ahmadu Bello University,
Zaria.

(Same as Appendix I)

APPENDIX III.

FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY
ZARIA

AN EVALUATION OF THE BACHELOR OF EDUCATION
(B.Ed) PROGRAMME OF CHRISTIAN RELIGIOUS STUDIES

OF

AHMADU BELLO UNIVERSITY, ZARIA

(TEACHERS-EDUCATORS EDITION)

Dear Respondent,

This instrument is intended to help the Researcher elicit information for determining areas of need in the programme.

Kindly provide your honest opinion on the academic and professional preparation offered to the students in the C.R.S. B.Ed Programme. The data obtained will be used for the review and identification of needs in the programme that may be modified and improved.

Your response will be treated as confidential and only general conclusions representing group data will be reported.

Thanks for contributing toward this endearvour to improve and develop the programme.

S. N. Onwuegbuna
Dept. of Education(CRS Section)
Ahmadu Bello UNiversity,
Zaria.

SECTION A

PERSONAL DATA OF THE RESPONDENT

The information from this section will assist the researcher to determine the characteristics as well as the respondents position.

Kindly fill in the answers as they apply best to you.

1. Sex: Male ( ) Female ( )

2. Age: (a) Less than 25 years ( )
(b) 26 - 30 years ( )
(c) 31 - 35 years ( )
(d) 36 - 40 years ( )
(e) 41 - and above ( )

3. Please check your highest educational qualification
(a) Doctorate Degree ( ) (b) Masters Degree ( )
(c) Bachelors Degree ( ) (d) Any other (specify)

4. Work Experience in B.Ed., C.R.S. Section at A.B.U. Zaria.
(a) Less than 1 year ( ) (b) 2 - 5 years ( )
(c) 6 and above ( )

5. Work Experience in the field of Education as a teacher
(a) Less than 5 years ( ) (b) 6 - 10 years ( )
(c) 11 - 15 years ( ) (d) 16 - 20 years ( )
(e) Over 20 years

6. Kindly list all the courses you teach in B.Ed. C.R.S. programme.

I. II.

III. IV.

V.

7. Do you perform other duties in addition to teaching the above listed courses. If any, list and explain the nature of such duties below.

I.

II.

III.

IV.

SECTION TWO B

PERCEPTION NEEDS (CONT'D)

Please your opinion is still sought on certain aspects of academic as well as professional training needs of students of B.Ed. C.R.S. programme. Using the 5-point scale as shown below indicate the level of need for each concept.

Write (1) in the margin provided if the concept is least needed 2,3,4 till 5 according to order and level of need.
(1) least needed (2) less needed (3) needed (4) very needed
(5) most needed.

		1	2	3	4	5
1.	Knowledge of Christrian Religious Studies philosophy as an essential subject					
2.	Knowledge of C.R.S. objectives and back-ground in teaching in our Nigerian schools.					
3.	Planning and integrating students' learning experiences e.g. class workshops etc.					
4.	Identification of communal needs in C.R.S.					
5.	Exploring support for C.R.S. programmes in the system.					
6.	Selling articulated CRS programmes to Ministries of Education and allied agencies.					
7.	Writing on and using evaluative techniques in C.R.S.					
8.	Enhancing the provision of Guidance and Counselling services to sell career awareness in various education areas in C.R.S.					

		1	2	3	4	5
9.	Identifying appropriate instructional techniques for various type of students.					
10.	Identifying the prevailing needs of C.R.S. students.					
11.	Obtaining and using teaching aids in C.R.S.					
12.	Incorporating after identification areas typical for Educational Research in C.R.S.					
13.	Integration of such research findings in the teaching programme.					
14.	Exploring appropriate characteristics of a good test.					
15.	Constructing appropriate tests for evaluating students performance in C.R.S.					
16.	Locating materials and in-service support for more effective teaching of this subject.					
17.	Organizing C.R.S. Associations for both students and graduates of the programme.					
18.	Attending professional conferences, seminars and workshops etc in C.R.S.					

SECTION THREE

PROGRAMME PLANNING ABILITIES

In this section your response will help to explore and assess students' abilities in performing series of tasks in Curriculum Planning. Carefully digest the statements below and rate their ability to perform each identified task using the 5-point scale.

Please use the blank space provided by the right hand side of the schedule. Please write (1) least able (2) able (3) moderately able (4) very able (5) most able.

		1	2	3	4	5
1.	Using local information to plan C.R.S. programme.					
2.	Relate C.R.S. Curriculum to identify students specific needs.					
3.	Perceive the relationship between local community data in planning of such C.R.S. programme.					
4.	Locate resources to answer questions arising from planning such C.R.S. programmes.					
5.	Identify students characteristics associated with religious and moral formation at different levels.					

		1	2	3	4	5
6.	Use available facilities for effective programme planning in C.R.S.					
7.	Keep up-to-date informations in C.R.S. programmes.					
8.	Plan a chronological C.R.S. programmes					
9.	Envisage a wider role for C.R.S. than is available today in our secondary schools or Teachers' training system.					
10.	Give priorities to certain issues in planning a programme for a specific groups of students.					
11.	Plan content relevant for a particular groups of students in good relation to their environmental needs.					
12.	Ask question basic to keeping programme effective in C.R.S.					
13.	Determine major concepts of C.R.S. that can be integrated through a particular course in Education.					
14.	Relate C.R.S. courses to other courses at the same grade level.					
15.	Make educationally sound curriculum decision.					
16.	Explore useful curriculum ideas for assessing already existing curriculum contents and courses for a particular situation.					

KASHIM IBRAHIM LIBRARY

SECTION FOUR (4)A

TEACHING PRACTICE NEED

Evidently certain experience and practice, are associated with teaching, please read each of these statements below and rate your opinion on them using the 5-point scale to express how important such experiences are to the teachers of C.R.S. in training.

Kindly use the blank spaces provided on the right hand side of the schedule. (1) least important (2) less important (3) important (4) very important (5) most important.

		1	2	3	4	5
1.	Developing skills for analysing a student teachers' (practice) performance.					
2.	Developing skills for analysing self-teaching performance as a C.R.S. teacher.					
3.	Observing model teachers demonstrate teaching methods in classroom.					
4.	Analysing teaching performance using one or more classroom observation systems.					
5.	Developing skills in different supervisory approaches (e.g. clinical supervision).					
6.	Discussing a students'teaching performance with a colleague/ colleagues who observed him/her.					

	1	2	3	4	5
7. Discussing a student's teaching performance with the same student after observation.					
8. Making a tape-recording of a student's teaching performance.					

SECTION FOUR(4)B

TEACHING PRACTICE NEED (CONT'D)

Indicate the extent you, as a teacher-educator, would welcome any of the following persons for the analysis of the student teaching practice. Use these indicators as they appeal to you: Strongly Agree (SA); Agree (A); Moderately Agree (MA); Disagree (D); Strongly Disagreed (SD).

	SA	A	MA	D	SD
(a) C.R.S. students themselves					
(b) Fellow C.R.S. students					
(c) University Teacher-Educators					
(d) (B) and (C) together					
(e) The students they are teaching					
(f) The co-opted in the schools C.R.S. students are placed for teaching practice.					
(g) The Principal of the School in which they are practicing.					

SECTION FIVE A

OPPORTUNITIES FOR CONTINUING EDUCATION (OPEN-ENDED)

1. What are your views about in-service programme for C.R.S. teachers: _____

_____

2. Have you been sent on in-service programme since you joined the services of this University ? _____

3. In the schedule below , kindly state all the opportunities you have had for continuing education.

	Opportunity for course; seminar; workshop	Location (Where) was it held	Date and duration	Objective of the programme	Sponsor: ABU, State Govt., Private Org., Self
1.					
2.					
3.					
4.					

SECTION FIVE B

OPPORTUNITIES FOR CONTINUING EDUCATION (OPEN-ENDED)

Certain in-service offerings could be proposed for the development of C.R.S teachers in field, state your view by scoring the list below in 5-point scale. (1) Strongly Disagree (SD); (2) Disagree(D); (3) Moderately Agree(MA); (4) Agree(A); (5) Strongly Agree (SA).

		1	2	3	4	5
i.	Initiating teacher behaviour improvement workshop (eg. to update needed skills and material development.					
ii.	Working with C.R.S. teachers in the teaching field for in-service programme in their schools.					
iii.	On the site training programme for developing specific teacher needs (eg. for guiding class-room teachers to acquaint them with new curriculum designs and teaching methods)					
iv.	Helping the teachers in the selection, examination and evaluation of curriculum materials.					
v.	Exposing the teachers to local resources for curriculum development.					
vi.	Organizing long vacation short courses in various subjects for the C.R.S. teachers.					
Vii.	Involving teachers ~~in~~ Research and experimentation					

PERCEPTION OF NEEDS AND RESOURCES

The items in this seciton are open-ended. Write on the back of this sheet if the space provided here are not enough for your answers.

1. What skills do you anticipate a C.R.S. student-teacher needs in order to perform creditably in teaching the subject after graduation:_____

_____

2. Which areas of studies do you think a C.R.S. teacher in training needs to be adequately exposed to the B.Ed. C.R.S.:_____

_____

3. Comment on the staffing (teacher-educator) of the CRS Section:_____

4. Is the Faculty of Education Library adequately equiped with very relevant texts, magazines, publications etc. in CRS Curriculum and Instruction:_____

5. Are the CRS teacher-educators adequately provided with office accommodation ?_____

APPENDIX IV.

DEPARTMENT OF CURRICULUM AND INSTRUCTION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

Dear Respondent,

AN EVALUATION OF THE B.Ed. C.R.S. PROGRAMME OF AHMADU BELLO UNIVERSITY, ZARIA

EMPLOYER EDITION

The purpose of this instrument is to obtain information which will enable the Researcher determine how competent the graduates of the above programme perform in the teaching field. The data obtained will solely be used to review and identify any/those areas of need in the programme for either modification or improvement.

Your response will be treated as confidential and only general conclusions representing group data will be reported.

Thanks for contributing to the development of this programme.

S. N. Onwuegbuna
Dept. of Education(CRS Section)
Faculty of Education
Ahmadu Bello University,
Zaria.

SECTION ONE

INFORMATION ON THE EMPLOYER OR IMMEDIATE BOSS

1. Name of the Institution:.....

2. Rank/Position of the Boss:.....

3. Age Range (a) 30 - 35 years ( ) (b) 36-40 years ( )
(c) 41 and above ( )

4. Highest Education Qualification:.....

5. Working Experience:.....
.....

6. Relationship to the employee (i.e. the A.B.U. graduate, (B.Ed) C.R.S.) in your establishment (a) Employer ( )
(b) Immediate Boss ( ).

SECTION TWO

INFORMATION ON THE EMPLOYEE/THE GRADUATE

1. Name of the Employee.....

2. Class/Classes taught:.....

3. Rank or position of the Employee:.....

4. How long has the Employee has worked under you?.....

5. Has he worked as the graduate of this programme elsewhere before joining your service.....

The following items are designed to determine our graduates level of teaching (professional) performance since graduation. Kindly rate them thoughtfully.

Direction: Kindly rate his performance on a scale of 1-5 with the following value with a circle. (1) - Deficient (2) - Below average (3) - Satisfactory (4) - Above average (5) - Outstanding.

		1	2	3	4	5
1.	Plan adequate and appropriate lesson					
2.	Involvement in professional organization					
3.	Effective use in understanding of formal written and spoken English.					
4.	Use of effective techniques for motivating and stimulating in classroom					
5.	Use effective class management practice					
6.	Use individual methods as case arises					
7.	Use group method as case arises					
8.	Loyal and dedicated to his teaching profession, the school and the community					
9.	Creativity and originality					

		1	2	3	4	5
10.	Promptness and independability					
11.	Calm,responsible approach to problem solving situation					
12.	Receptive to constructive criticism					
13.	Willingness with school activities; and upright comments					
14.	Honesty and integrity					
15.	Flexible approach to teaching and working with the administrative guideline					
16.	Relate easily to parents, guardians and the communal environments					
17.	Good working relationship Faculty/School staff members					
18.	Warm constructive attitude towards his students					
19.	(a) Comparision of effectiveness to other *teachers in the school/dept.*					
	(b) Contribute positively to harmony and order within the school					
20.	Use effective classroom management practices					

Thank you for your co-operation.

Appendix V :

ORAL INTERVIEW SCHEDULE FOR TEACHER EDUCATORS
AND CURRENT STUDENTS

1. What are the major strength of the B.Ed. C.R.S. programme of A.B.U. Zaria:_____

2. What are the major weaknesses of the same programme _____

3. Identify the areas that need improvement_____

4. Comment freely on the available facilities for the B.Ed C.R.S. programme:_____

5. Do you think it is necessary to emphasize occupational concepts in CRS. Give reasons:_____

6. What are your views about specialization at B.Ed level in this subject:_____

7. Does this programme prepare students for their future job ?

8. What is your opinion about the duration of the programme

9. Do you support including in the programme schedule:
(a) Mini teaching (b) Teaching practice. Give two reaso to burtress your position.

10. Comment freely on the administrative structure of B.Ed. C.R.S. programme:----------

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S. N. Onwuegbuna
Dept. of Curriculum & Instruction
Faculty of Education,
A.B.U., ZAr
Zaria.

APPENDIX VI.

OBSERVATION SCHEDULE

(FOR MINI-TEACHING AND TEACHING PRACTICE)

1. NAME OF THE STUDENT-TEACHER:.....

2. SCHOOL:.....CLASS:.....

Observation Purpose:

This instrument is intended to help assess the degree of teaching skills and competencies exhibited by student-teacher. It will help determine how adequately the student is being prepared for the teaching job. The level will be scored on a 4-point scale.

0 = Not exhibited at all 1 = Fairly exhibited

2 = Well exhibited 3 = Very well exhibited

Section A: - Lesson Plan

1. Lesson plan concentrated primarily on one main idea.
2. Objectives stated in behavioural terms
3. Objectives based on students needs
4. Learning opportunities suited to student's needs
5. Lesson provided opportunity for students active participation in several ways.

Section B: - Class Performance

6. Indicated clearly the objectives of the lesson
7. Presented the lesson in a logical/sequential manner.
8. Used appropriate teaching techniques.
9. Used examples for conveying the expected ideas

10. Presented thoughts with plans, yet remained flexible for adjustment when and where necessary.

11. Adequately used instructional materials

12. Encouraged open-ended inquiry.

Section C: - Environmental

13. Arranged physical environment to suit the teaching technique being used.

14. Created success-oriented learning environment

Section D: - Students Participation

15 Helped the student to recognise the present and previous learning experiences.

16. Helped the students synthesize, summarise and draw right conclusions.

Section E: - Relationship Skills

17. Maintains open rapport with the students

18. Treats the students with respect

19. Communicates effectively at the students level

20. Recognise individual students needs

Section F: - Management and Professionalism

21. Is well prepared for the lesson

22. Initiates responsibilities for physical environment conducive to teaching technique being applied.

23. Searches for ideas, techniques and procedures in developing teaching style.

S. N. Onwuegbuna
CRS Section,ABU,Zaria.

APPENDIX VII.

THE FIRST SCHOOL TIME TABLE IN NIGERIA
(1848)

9.00 a.m.	Singing, Rehearsals of Scripture passages, Reading one chapter of the scripture, prayers.
9:15 - 12 noon	Grammar, Tables (except on Wednesdays when there was Catechism in place of Grammar.
2 - 4 p.m.	Ciphering (ie. Arithmetic); Reading, Spelling; Meaning of words.
4.00 p.m.	Closing Prayers

(Introduced into Nigeria by T.R. Freeman, the Methodist Schools' Supervisor in (Gold Coast) Ghana in 1848).

Source: History of Education in Nigeria.
George Allen & Unwin Ltd.,London.
by A. Bab. Fafunwa 1974 P.88.

APPENDIX VIII.

DEPARTMENT OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

B.ED. CHRISTIAN RELIGIOUS STUDIES (CRS)

FOUR YEAR DEGREE PROGRAMME

Aim of Course:

In addition to the stated aims of the four-year B.Ed degree programme set down by the Faculty of Education, the CRS course aim at providing Christians an opportunity for a fuller intellectual appraisal of their faith, biblically, historically and doctorinally, with a view to equipping them to be able to take seriously the inevitable challenge of apalthy practical Christian living and mission in context.

Second, A.B.Ed. course of this nature aims at providing teachers of Christian religious Knowledge for our schools in line with the new National Policy on Education and ethics. As stated in the departmental release on this subject, the Department of Education, by this new programme, intends to turn out:

> Two types of teachers (i.e. those that need more subject content and thos that require a balance between content and method for teacher training).

Full cognisance is taken of these objectives in preparing the CRS programme. Consequently, the course content is blended in such a way as to also make provision, within the programme, for the training of potential theologians and scholars in the field of Christian Religious Studies, for the Ministry of Church

in Nigeria and world-wide.

Third, an attempt is made, through this CRS course, to enable Christians to have such a sound and balanced grasph of their own faith as to be able to respect the religious of other persons in a situation of religious pluralism without having to compromise on the essential tennets of their own. Therefore, provision is made within the programme for nature and scholarly interaction with persons of other faiths with a view to the development of the attitude of healthy tolerance, and mutual understanding. This is the reason for the joint courses in Sociology and Phenomenology of Religion.

Admission Requirements:

As prescribed in the Faculty statement on admission into the four-year degree programmes. Although the nature of the C.R.S. programme and popular demand would imply that what the Faculty of Education designates "any other equivalent qualifications" would include certain categories of theological diplomas awarded by recognized universities, seminaries and Bible Schools provided that departmental stipulations on admissions are satisfied thereby.

B.ED (CHRISTIAN RELIGIOUS STUDIES)
4-YEAR DEGREE PROGRAMME

1ST YEAR

1st Semester		Credits
EDUC 101	Educational Foundations	2
HS 101	Africa in World History	3

1st Semester (Cont'd)			Credits
SO	101	Individual, Group and Society	3
EDCS	101	Introduction to the Study of Religion	2
SGS	100	The Nigerian Nation	1
SGS	102	History of Scientific Ideas	1
SGS	103	English and Communication Skills	
		Elective	2
			17

2nd Semester			Credits
EDUC	102	Educational Psychology	2
HS	103	Africa in World History	3
SO	104	Individual, Group and Society	3
EDCS	101	Introduction to the Study of Religion	2
SGS	101	Environmental Health	1
SGS	102	History of Scientific Ideas	1
SGS	104	English and Communication Skills	
		Elective	3
			17

SECOND YEAR

1st Semester			Credits
EDUC	201	Sociology of Education	2
EDUC	203	Curriculum and Instruction	2
SGS	200	Moral Philosophy	1
EDUC	205	Methods Courses	2
EDCS	201	OT Introduction	3
EDCS	202	NT Introduction	3
EDCS	210	Early Church History to 461	3
EDCS	208	Biblical Ethics	2
			18

2nd Semester			Credits
EDUC	202	Educational Psychology	2
EDUC	204	Educational Psychology	2
EDCS	204	OT History and Religion	3
EDCS	202	NT Background	3
EDCS	206	The Church from the reformation to Modern times	3
		Elective	3
			16

THIRD YEAR

1st Semester			Credits
EDUC	302	Curriculum and Instruction	2
EDUC	300	Introduction to Statistics	2
EDUC	309	Introduction to Guidance and Counselling	2
EDCS	303	Research Methods	2
EDCS	302	OT Theology	3
EDCS	303	NT Theology	3
EDCS	307	Moral Studies	2
		Unrestricted Elective	2
			18

2nd Semester			Credits
EDUC	303	Curriculum and Instruction	2
EDUC	306	TEst and Measurements	2
EDUC	301	Educational Research Methods	2
EDUC	310	Introduction to Guidance and Counselling	2
EDUC	304	Philosophy of Religion	2
EDCS	306	Phenomenology of Religion	2
EDCS	308	Sociology Religion	3
		Unrestricted Elective	2
			17

FOURTH YEAR

1st Semester			Credits
EDUC	400	Research Project	3
EDUC	401	TEaching Practice	9
			12

2nd Semester			Credits
EDCS	414	The Prophets of Isreal and Apocalyptics	3
EDCS	412	New Testament Theology	3
EDCS	404	West African and Nigerian Church History	3
EDCS	406	Hermaneutics	2
EDCS	405	Phenomenology of Religion	2
		Unrestricted Elective	2
			16

CURRICULUM GUIDELINES

1. The credit load requirement for the B.Ed. (Christian Religious Studies) Programme of the Department of Education is a total of 131 credits for the four year programme.

2. N.C.E. holders with a minimum grade of "C" in any of the undermentioned courses will be exempted from repeating the courses again.

			Credit
EDUC	101	Educational Foundations	2
EDUC	102	Educational Psychology	2
EDUC	204	Educational Psychology	2
EDUC	303	Curriculum and Instruction	2
EDIT	209	Instructional Technology	2

			Credit
EDUC	401	Teaching Practice	9
EDCS	201	OT Introduction	3
EDCS	202	NT Introduction	3
EDCS	210	Early Church History	3
EDCS	208	Biblical Ethics	3
EDCS	204	OT History and Religion	3
EDCS	307	Degma	2
EDCS	307	Moral Studies	2
EDCS	404	West African and Nigerian Church History	3
EDCS	103	The Pentateouch	3
EDCS	104	The Synoptics	3
			47

Every N.C.E. holder will therefore complete a minimum of 84 credits for graduation.

3. Before registering for courses at a higher course level a student must first clear the minimum number at the lower level.

4. In the final year each students must submit a research project of not less than 7,000 words and not more than 10,000 words in partial fulfilment of the conditions for the B.Ed. in all programmes of the Department.

EXAMINATION GUIDELINES

1. In order to be admitted into any University examination a candidate must:

   (a) Be duly registered for the course

   (b) Follow the approved course of study for the prescribed period.

   (c) Satisfy the attendance requirements of the Faculty of Education.

   (d) Comply with additional requirements prescribed by the Faculty of Education.

2. Continuous Assessment shall contribute 40% of the total marks of each course.

3. Normally, course examination shall be schedule at the end of the semester in which the teaching of the course is completed.

4. The grades earned for course examinations for each year shall be aggregated and except where Senate shall decide otherwise.

COURSE DESCRIPTION

1. EDCS 101: Introduction to the Study of Religion

   This course is general introduction to the study of religion. It described and evaluate the different approaches to such study, e.g.

intellectual, emotionalist, sociological.
It discusses various definitions of religion
and also the relationship between religion and
the different sciences.

2. EDCS 103: World Religions: - 3 Credits
This course makes a historical and a phenomenological investigations of the major world religions other than Christianity and Islam (e.g. Hinduism, Budbism, Shintoism etc.).

3. EDCS 104: The Pentateuch - 3 Credits
This course surveys in detail the documentary hypotheses and their feature as components of the Pentateuch: the importance of the Torah for the Jew and the Christian is discussed. One of the books will be studied in detail with a special reference to the science of Hormeneutics.

4. EDCS 305: The Synoptic Gospels - 3 Credits
This course deals with the pre-literacy phases of the Gospel materials: the Kerygma and other oral traditions; the synoptic problems and the four sources; a study of one of the synoptic Gospels.

5. EDCS 201: Old Testament Introduction - 3 Credits

Literature of the Old Testament Scripture in English. An examination of the literature, the sources and contents of selected stands of O.T. literature. Attention will be given to the main literary theories put forward by different schools of scholarship and the critical examination of these theories.

This study will bring out the significance of the main divisions of the Old Testament as well as give a survey of the origin and formation of the O.T. Cannon. The nature of the authority of Old Testament as an anthentic source of Biblical History and theology will also be examined.

6. EDCS 202: New Testament Introduction - 3 Credits

Literature of the New Testament Scripture in English will be examined as in EDCS 202. A general introduction to the books of the New Testament with the discussion of the various literary problems involved. Special attention will be given to the Gospel narratives and the Pauline Epistles. Questions of authoriship, date, details of contents, literary style, are to be examined critically.

The purpose is to give students sufficient grasp of the problems and the value of the New Testament theology in the third and fourth years. A brief history of the New Testament cannon as well as modern critical theories such as nationalism, reaction and form criticism, will be included.

7. EDCS 210: Early Church History To 461 A.D. - 3 Credits

i. Examination of the main events, teachings and personalities of particular interest in the working of St. Augustine.

ii. The Reformation in Europe: A general survey of the main theological, political and sociological issues and personalities involved. Special reference will be made to the Jesuit Movement and the Council of Ternt. The aim is to learn enduring lessons for the life, ministry and growth of the Church today as well as prepare the grounds for study of West African and Nigerian Church History in the final year.

iii. A general survey of modern attempts at Ecumenism including: World Council of Churches: recent developments with the

Catholic Charistmatic Movement. Practical implications of these for Ecumenism and the corporate ministry of the Christian Church.

8. EDCS 204: Old Testament History and Religion - 3 Credits

History and religion of Israel from Abraham (C1800BC); through the exilic period and the restoration under Ezra and Nehemiah to the rededication of the temple (C164 BC) under Judas Macoobeans.

Emphasis is on the idea of covenant-identifying various types of covenant in the Old Testament dispensation and their significance for the influence on Israel's social, political and religious life.

Attention will be given to Ancient Near Eastern ideas of the Kingship and covenant and their influence on Israel. The study of the History and religion of Israel in the exilic and post-exilic periods will take special note of the persistence of covenant, Deuteronomic and Levitical ideas. Account will be taken of recent Archeological studies and discoveries and the light these shed on old Testament History and religion.

9. EDCS 202: New Testament Background - 3 Credits

A study of the world of the New Testament in its Jewish, Greek and Roman setting. Special attention will be given to historical, religious and socio-political setting of the man Jesus of Nazareth. Particular study will be made of Jewish mossianic ideas in the inter-testamental period and how these impinge upon their understanding (including their misunderstanding) of the mission and meesage of the man Jesus of Nazareth. This will lead to a study of the development of the concept of "Jesus the Messiah" and Universal Saviour. Other religious schools and communities that existed at the time, e.g. Essone, the Qumra Community etc., will be noted. Particular attention will be given to their teachings and the relevance of these teachings to our understanding of the New Testament.

10. EDCS 206: The Church from the Reformation to Modern Times - 3 Credits.

The course examines the protestant movements since the Reformation shows how the 16th Century paved the ways for the many developments which eventually took place in the 20th Century.

11. EDCS 208: Biblical Ethics - 2 Credits

A study of the Biblical teaching on ethnics and detailed discussion of the modern ethical theories studied in the first year vis-a-vis biblical stipulations. Modern ethical problems are to be examined generally and in a world setting with a view to a more contextual study in the third year.

The decalogue with the teachings of the eight century prophets will form the basis for the study of biblical ethics in the Old Testament. New Testament ethics will be based on our Lord's teaching in the Gospels, with special reference to the Sermon on the mount, and the Pauline Epistles.

A study will be made of the biblical teaching on the FAMILY as a base for the transmission of morality and ethical values. Marriage; divorce; family planning; abortion; euthanasia, etc. will be examined. Biblical teaching on work, wealth and money will be examined.

12. EDCS 303: Old Testament Theology - 3 Credits

The critical study of relected themes in the theological development of Old Testament religious though including:

(a) The nature and meaning of Salvation

(b) The concept of Law and Grace as found in Deuteronomy and how this concept relates to the ideas of Call and Covenant examined, in Course EDCS 102, in the first year.

(c) The Levitical concept of sin and sacrifice, and the place of the priesthood. A special study will be made of Leviticus Chapter 16 and the meaning of Atonement.

13. EDCS 312: New Testament Theology - 3 Credits

The aim is to give a general understanding of the basic tenets of New Testament Theology, bringing out both the variety and unity of N.T. doctrine, Thus a critical study of selected themes in the theology of the New Testament and their development from the Gospels through the book of Arts and the Epistles, to the Apocalypse of John. Special Attention will be given to Pauline Epistles, especially Romans, Ephesians, Galations and I Corinthians; and I Peter and James.

NOTE: ** For those who desire more subject matter content and thus take this course as an elective under EDCS 300, a special study of the Theology of Psalms will be made, using the work of GUNKEL as a model.

14. EDCS 307: Dogma - 2 Credits

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The aim of this course is to give a general survey of the development of the main Themes of Christian Dogma, and to consider modern (as well as modernistic)

interpretations of these themes. Attention will also be given to modern trends in Theological reflection. This will include a selection of types of modern theology in Europe, Asia, North America and Latin America, in preparation for the modern African Theology Course in the final year. Themes to be considered in the general course in Dogma include, the Trinity, the Church, Saeraments, Christology-with special reference to Chalcedonian Christology, Soterioloty; and the major creeds of the Church. A special attention will be given to the thought s of Thomas Aquinas, Anselm's Soteriology, and Augustine's thoughts on Church and State.

Black Theology in North-America, Liberation theology in Latin-America, Theology of Humanization in Asia, are to be considered historically and critically in their contexts. Modern European Theologies to be considered include those of Karl Barth and Homs Kung.

15. EDCS 303: Methodology - 2 Credits

The aim of this course is to prepare the students for actual classroom work. The course is designed to examine the following:

(a) The teacher of CRS and his public as well as self image in a status conscious society.

(b) Pupil-Centred approach: Objectivity and Scholarship in understanding one's own as well as other persons religions (Ref: EDCS 220 and 215). The Cultivation of hearthy tolerance.

(c) The need for objectively in the understanding of variants of Christianity other than one's own.

(d) The Jesus approach and methods in teaching and presenting Truth.

(e) Agencies responsible for the promoting Christian Religious Studies both Catholic and Protestant. Sources of information and *avenues for the study of the Christian* Religion. E.G. Seminaries, Churches, Christians, Libraries and Archieves.

(f) Development of CRS Curriculum: Project required.

(g) Mini-Teaching.

16. EDCS 304: Philosophy of Religion - 3 Credits.

The aim of this course is to deal with some of the major problems that arise our of a philosophical approach to the study of religion both in their classical and contemporary settings. Special attention will be given to the works of Thomas Aquines, John Hick, C.S. Lewis and Francis Shaeffer. A broad consideration will be given to such themes as: God and Man, Creation and the World, the

Problem of EVil, Miracles, Revelation and Providence. Problems relating to the question of religious language and religious experience are to be considered.

17. EDCS 306: Phenomenology of Religion - 3 Credits

An enquiry into the meaning and nature of religion as a phenomenon of the human life. Religion in its essence and manifestation will be studied through a critical examination of the theories put forward by such scholars as Rudlf Otto, M. Eliade, Christensen, R.U. Codrington, etc. Special attention will be given to the more recent and modern insight into the nature of religion through a study of the works of W. Cantwell Smith. The significance of Prayers as a central phenomenon of religion and its value for our understanding of the goal of a people's religiousness as demonstrated C.C. Okorocha (1982 Ch. 2), will be examined.

18. EDCS 307: Moral Studies - 3 Credits

Using the background formed in the study of philosophical and biblical approaches to ethics as bases, contemporary ethical and moral issues in

Africa - and Nigeria in particular are to be considered critically. The aim is not to give simplistic and pre-made answers to questions, but to train the students on the science of critical and independent enquiry with a view to the development of biblical, logical, and balanced views on issues and situations. Issues to be considered include:

- Apartheid
- Feudalism
- Religion and Legal Systems
- Polygyny (Polygamy)
- Divorce and Remarriage
- The place of women in the society
- Tribalism and recialism
- Citizenship, civic right and responsibilities, including taxation, customs and exercise, voting and election, etc.
- Church and State

These issues are to be considered critically and biblically.

19. EDCS 308: Sociology of REligion - 3 Credits

(a) The study of religion as Sociological phenomenon. The contributions and contexts

of classically sociologists of religion will be examined critically, e.g. Durkheim, Elieade, Karl Marx, Max Weber. Communism and Capitalism are to be considered as phenomena of religious sociology.

(b) The study of transition in modern African society and how this affects the people's religious outlook and behaviour. A special study will be made of the modern Urban African and his religious habits. A comparison will be made between Urban and village settlements, and the religious habits of their inhabitants.

20. EDCS 414: <u>The Prophets of Israel and Jewish Apocahyptic</u> - 2 Credits.

The aim of this course is to consider the message and method of Old Testament prophetic Ministry of Special interest is the question of continuity with regard to Deuteronomic and Covenent ideas in the message and method of the prophets of Israel.

(a) A special study will be made of the 8th Century prophets including Amos, Hosea, Micah and Isaiah. Jeremiah and Ezekiel are to be considered in their pre-exilic and post exilic contexts.

(b) The rise of Jewish Apocalyptic including its message and method. The idea of the "Son of Man" with special reference to the book of Daniel and its relevance to N.T. Christology and Eschatology.

21. EDCS 412: N.T. Theology - 3 Credits

(a) The development of New Testament Ecclasiology will be considered from the gospels through Acts to the Epistles. Early ideas concerning the Church, such as are found in the gospels (Matthew 16, John 17, Matthew 10 and Acts 1-2) will compared with the lates developments, such as are found in Pauline Epistles, e.g. Eph. 1-3; Col. 1-2; etc. Acts 10; I & II Peter, Rev. 1-3, etc.

(b) The development of New Testament Eschatology will be considered in its Jewish setting, and as found in the gospels and Pauline writings. The idea of millenium and the age to come are to be studied in Pauline, Petrine and Jonnine writings. Special studies will be made of the Epistles to the Thessalonians, I Corinthian 15; II Peter and the Book of Revelation.

Those who take this course as an elective (EDCS, 400) will, in addition, study II Peter and II Thessalonians in the Greek text.

22. EDCS 404: West African and Nigerian Church History - 3 Credits.

(a) The study of Christianity into West Africa as from the 18th Century A.D. The role of free Slaves, Local Evangelists and Prophets in the spread of the Church throughout West Africa will be given special attention.

(b) The marks of Harris of Ivory Coast, Opong of the Gold Coast, Kimbangui of the Congo, and Babalola and Braide both of Nigeria, are to be taken special not of.

The policies methods and achievements of the various Missionary Organizations who worked in Nigeria are to be noted. The Holy Fathers and the Church Missionary Society deserve special study. The impact and achievements of Christianity in the Nigerian Society including educational policies and modernity brought about by Christian Missionaries, and

the role of these in the Shaping and making of modern Nigerian Society will be studies critically.

(c) A theological evaluation of the encounter between Christian and primal religious values in West Africa as a result of Christian Missionary activities.

Special attention will be given to the dynamics of Conversion and reconversion and their implications for Mission as demonstrated by C.C. Okorocha (1982 ch. 7). Projects will include Critical, and Theological evaluation of local Church Histories, modern Envangelical Movements and Para-Church Organizations as well as various types of Church unity Movements.

23. EDCS 406: Hermaneutics - 2 Credits

The Science of Biblical Interpretation:

A survey of the origin, development and importance of hermaneutics. Authority, authenticity, literracy and infallibility of Scripture, will be considered. Orthodoxy in biblical interpretation will be

considered critically. The place of Authority, Scripture, Tradition and reason in biblical interpretation will be considered critically.

24. EDCS 405: Phenomenology of Religion - 2 Credits

(a) The study of significant themes in the major religions of West Africa with a view to cultivating the attitude of objective, healthy and scholarly understanding and tolerance in an atmosphere of religious pluralism.

(b) Special study is to be made of the prayers of selected West African Religions with a view to understanding the goal of the people's religiousness thereby. Attempts will be made at understanding, through these prayers, the nature and meaning of Salvation in these religions and how these conceptions regarding salvation affect the people's response to other religions and modernity.