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**ESSENCE OF SUPERVISION AND INNOVATIVE MANAGEMENT TECHNIQUES FOR QUALITY LEADERSHIP IN ASSEMBLIES**

**OF GOD CHURCH, ANIOMA DISTRICT**

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**Abstract**

*Census survey research design was adopted in the study. It was guided by six research questions and six research hypotheses. The study was carried out in Anioma District Assemblies of God Nigeria. Population for the study was 165 pastors. The entire population was drawn through census sampling technique and used as the sample for the study. The instrument for data collection was a 38-item questionnaire. It was constructed by the researcher and validated by three research experts. The instrument yielded an overall reliability of .77 obtained through Cronbach’s Alpha method. For effective data collection, the researcher administered the instrument to the respondents hand to hand and received back the completed copies same way. Mean and standard deviation were used to answer the research questions while analysis of variance (ANOVA) was used to test the hypotheses. Major findings of the study show that pastors of Assemblies of God Nigeria Anioma District know the essence of supervision but applied innovative management techniques in church administration to a low extent. Consequently, it was recommended among other things that pastors in Assemblies of God, Nigeria, Anioma District should be trained on the importance supervision and innovative management techniques in church administration.*

**Introduction**

Any organization where leaders are elected or appointed and there are people to lead; without supervision, is bound to fail. Leaders cannot avoid supervision at all levels. Most times we think supervision is not needed in the Church for effective leadership, but as much as people are involved in Church activities and there are projects to be carried out or work to be done, supervision is very essential for the leadership to succeed. In Assemblies of God Church, Anioma District, when leaders are elected or appointed, there is always no good or constant supervision to enable the leaders and the led achieve the set goals, in other words, the relationship between the leaders and their subordinates is hardly cordial. Supervision can contribute to the growth of the Church spiritually, numerically and infrastructurally. According to Igwe (2000) supervision helps leaders in terms of self-discovery, particularly in the area of improvisation and the use of modern leadership techniques, as a basis for improving leadership strategies.

Agih (2015) posits that supervision is a necessary tool of leadership. Church leaders can use supervision to motivate their followers, bring innovation in the church and create more awareness of their responsibilities to God. Pierce (2011) submits that supervision gives recognition to the leaders, creates a cordial working atmosphere and brings about good human relations. Supervision in the church is tailored towards ensuring that the general guidelines as provided in the Bye-laws and Constitution of the church are followed by supervisors and supervisees. Supervision will help the church utilize the talents and strengths of all, thus bringing innovations in the church.

It is therefore worrisome seeing the state of affairs in Assemblies of God Nigeria in general and Anioma District in particular. It is common knowledge today that leadership crisis in Assemblies of God may have been largely caused by lack of supervision. This draws from the fact that Assemblies of God operates in a way that supervision is seen as autocracy, dictatorship and brutality. Evidently, many people in Assemblies of God need to be reminded of the essence of supervision. Moreso, they need to be reminded of the role of supervision in facilitating quality leadership in the church. Also innovative management techniques such as management by objective (MBO), management information system (MIS), total quality management (TQM), planning programming and budgeting system (PPBS) and program evaluation and review technique (PERT) should be facilitated through supervision. Hence, this study is very needful.

**Purpose of the Study**

The general purpose of the study was to find out the essence of supervision and innovative management techniques for quality leadership in Assemblies of God Nigeria, Anioma District which the researcher opines is lacking in the District. However, the specific objectives of the study include;

1. To determine the essence of supervision for quality leadership in Assemblies of God church, Anioma District
2. Examine the extent to which pastors apply management by objective (MBO) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria
3. Ascertain the extent to which pastors apply management information system (MIS) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria
4. Verify the extent to which pastors apply total quality management (TQM) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria
5. Investigate the extent to which pastors apply planning programming and budgeting system (PPBS) through supervision in Anioma District of Assemblies of God Nigeria
6. Find out the extent to which pastors apply program evaluation and review technique (PERT) through supervision in Anioma District of Assemblies of God Nigeria

**Research Questions**

The following research questions guided this study.

1. What is the essence of supervision for quality leadership in Assemblies of God church, Anioma District?
2. To what extent do pastors apply management by objective (MBO) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria?
3. To what extent do pastors apply management information system (MIS) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria?
4. To what extent do pastors apply total quality management (TQM) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria?
5. To what extent do pastors apply planning programming and budgeting system (PPBS) through supervision in Anioma District of Assemblies of God Nigeria?
6. To what extent do pastors apply program evaluation and review technique (PERT) through supervision in Anioma District of Assemblies of God Nigeria?

**Research Hypotheses**

The following null hypotheses were formulated to guide the study.

1. Ministers of different categories do not differ significantly on the essence of supervision for quality leadership in Assemblies of God church, Anioma District.
2. Ministers of different categories do not differ significantly on the extent pastors apply management by objective (MBO) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.
3. Ministers of different categories do not differ significantly on the extent pastors apply management information system (MIS) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.
4. Ministers of different categories do not differ significantly on the extent pastors apply total quality management (TQM) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.
5. Ministers of different categories do not differ significantly on the extent pastors apply planning programming and budgeting system (PPBS) through supervision in Anioma District of Assemblies of God Nigeria.
6. Ministers of different categories do not differ significantly on the extent pastors apply program evaluation and review technique (PERT) through supervision in Anioma District of Assemblies of God Nigeria.

**Methodology**

The design adopted in this study was descriptive survey design. This study was conducted in Delta state Nigeria where Assemblies of God Anioma District is situated. Population for the study was 165 pastors. The entire population was drawn through census sampling technique and used as the sample for the study. The instrument for data collection was a 38-item questionnaire titled Questionnaire on Essence of Supervision and Innovative Management Techniques for Quality Leadership in Assemblies of God Nigeria, Anioma District (QESMTN). It was constructed by the researcher and validated by three research experts. The instrument yielded an overall reliability of .77 obtained through Cronbach’s Alpha method. For effective data collection, the researcher administered the instrument to the respondents hand to hand and received back the completed copies same way. Mean and standard deviation were used to answer the research questions while analysis of variance (ANOVA) was used to test the hypotheses.

**Results**

**Research Question 1**

What is the essence of supervision for quality leadership in Assemblies of God Church, Anioma District?

**Table 1:** mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ordained** | | **Licensed** | | **Exhorter** | | **Christian Worker** | | **Lay Preacher** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 1 | Supervision provides accountability for both the supervisor and supervisees | 3.2 | A | 3.3 | A | 3.4 | A | 3.2 | A | 3.2 | A | 3.3 | A |
| 2 | Supervision provides evidence for annual performance review or appraisal | 3.3 | A | 3.5 | SA | 3.0 | A | 3.4 | A | 3.4 | A | 3.2 | A |
| 3 | Supervision sits alongside an organization’s performance management process with particular focus on developing people in a way that is centered on achieving goals and objectives of the Church. | 3.5 | SA | 3.5 | SA | 2.7 | A | 3.5 | SA | 3.4 | A | 3.5 | SA |
| 4 | Supervision is a form of motivation | 3.2 | A | 2.6 | A | 3.5 | SA | 3.5 | SA | 3.5 | SA | 3.5 | SA |
| 5 | Supervision provides managerial support for both supervisor and supervisee | 3.4 | A | 3.5 | SA | 3.1 | A | 3.2 | A | 3.3 | A | 3.4 | A |
| 6 | Supervision improves working relationship between the leader and the lead | 3.5 | SA | 3.5 | SA | 3.5 | SA | 3.4 | A | 3.2 | A | 3.3 | A |
| 7 | Managerial skills can be developed through supervision | 3.5 | SA | 3.2 | A | 3.2 | A | 3.2 | A | 3.5 | SA | 3.5 | SA |
| 8 | Supervision enhances administrative competences | 3.2 | A | 3.4 | A | 3.4 | A | 3.3 | A | 3.3 | A | 3.4 | A |
| **GRAND** | | **3.4** | **A** | **3.3** | **A** | **3.2** | **A** | **3.3** | **A** | **3.4** | **A** | **3.4** | **A** |

From table 1, the grand mean for ordained was 3.4, licensed 3.3, exhorter 3.2, Christian worker 3.3 and lay worker 3.4. While the overall grand mean was 3.4. This result indicates that ministers of different categories all agreed that the essence of supervision for quality leadership in Assemblies of God church, Anioma District includes; to provide accountability for both the supervisor and supervisees, to provide evidence for annual performance review or appraisal, and supervision sits alongside an organization’s performance management process, with particular focus on developing people in a way that is centered on achieving goals and objectives of the Church. Others include; supervision is a form of motivation, supervision provides managerial support for both supervisor and supervisee, supervision improves working relationship between the leader and the led, managerial skills can be developed through supervision and supervision enhances administrative competences.

**Research Question 2**

To what extent do pastors apply Management By Objective (MBO) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ordained** | | **Licensed** | | **Exhorter** | | **Christian Worker** | | **Lay Preacher** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 9 | involve subordinates in setting of objectives | 1.6 | LE | 1.5 | LE | 1.6 | LE | 1.7 | LE | 1.5 | LE | 1.7 | LE |
| 10 | review performances and progress of subordinates | 2.0 | LE | 1.5 | LE | 1.9 | LE | 1.6 | LE | 1.9 | LE | 1.6 | LE |
| 11 | motivate subordinates through rewards | 1.8 | LE | 1.7 | LE | 1.5 | LE | 1.6 | LE | 1.9 | LE | 1.6 | LE |
| 12 | focus on result/output rather than on activities/processes | 1.8 | LE | 1.9 | LE | 1.5 | LE | 1.6 | LE | 1.5 | LE | 1.6 | LE |
| 13 | encourage open communication among members of the team | 1.5 | LE | 1.7 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 2.0 | LE |
| 14 | develop an action plan of activities needed to achieve these objectives | 1.6 | LE | 1.7 | LE | 2.0 | LE | 2.1 | LE | 1.5 | LE | 1.7 | LE |
| **GRAND** | | **1.7** | **LE** | **1.7** | **LE** | **1.7** | **LE** | **1.7** | **LE** | **1.6** | **LE** | **1.7** | **LE** |

From table 2, the grand mean for ordained was 1.7, licensed 1.7, exhorter 1.7, Christian worker 1.7 and lay worker 1.6. While the overall grand mean was 1.7. This result indicates that ministers of different categories all opined that pastors in Anioma District of Assemblies of God Nigeria apply Management by Objective (MBO) techniques through supervision in church administration to a low extent.

**Research Question 3**

To what extent do pastors apply Management Information System (MIS) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ordained** | | **Licensed** | | **Exhorter** | | **Christian Worker** | | **Lay Preacher** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 15 | convert internal and external data into information | 1.7 | LE | 1.6 | LE | 1.5 | LE | 1.7 | LE | 1.6 | LE | 1.6 | LE |
| 16 | communicate information to subordinates for timely decisions | 1.6 | LE | 1.9 | LE | 1.9 | LE | 1.6 | LE | 1.9 | LE | 2.0 | LE |
| 17 | encourage proper collection and processing of data for future use | 1.6 | LE | 1.5 | LE | 1.9 | LE | 1.6 | LE | 1.5 | LE | 1.8 | LE |
| 18 | promote maintenance of a common pool of data | 1.6 | LE | 1.5 | LE | 1.5 | LE | 1.6 | LE | 1.5 | LE | 1.8 | LE |
| 19 | collect detailed information on daily or weekly basis | 1.5 | LE | 1.5 | LE | 1.5 | LE | 2.0 | LE | 1.5 | LE | 1.5 | LE |
| 20 | Utilize telecom products for monitoring of subordinates | 2.1 | LE | 2.0 | LE | 1.5 | LE | 1.7 | LE | 2.0 | LE | 1.6 | LE |
| **GRAND** | | **1.7** | **LE** | **1.7** | **LE** | **1.6** | **LE** | **1.7** | **LE** | **1.7** | **LE** | **1.7** | **LE** |

From table 3, the grand mean for ordained was1.7, licensed 1.7, exhorter 1.6, Christian worker 1.7 and lay worker 1.7. While the overall grand mean was 1.7. This result indicates that ministers of different categories all agreed that pastors in Anioma District of Assemblies of God Nigeria apply Management Information System (MIS) techniques through supervision in church administration to a low extent.

**Research Question 4**

To what extent do pastors apply Total Quality Management (TQM) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ordained** | | **Licensed** | | **Exhorter** | | **Christian Worker** | | **Lay Preacher** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 21 | ensure that stakeholders are satisfied with the performance of the church | 1.8 | LE | 1.9 | LE | 1.6 | LE | 1.6 | LE | 1.6 | LE | 1.7 | LE |
| 22 | constantly seeks ways to improve on the service provided | 1.8 | LE | 1.6 | LE | 1.5 | LE | 1.5 | LE | 1.6 | LE | 1.7 | LE |
| 23 | assess the strengths and weakness of the organization | 1.5 | LE | 1.6 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 1.6 | LE |
| 24 | ensure subordinates get adequate knowledge and skills for the job through training and retraining | 1.5 | LE | 1.6 | LE | 1.6 | LE | 1.5 | LE | 1.5 | LE | 1.9 | LE |
| 25 | encourage subordinates to be creative and committed | 1.5 | LE | 1.5 | LE | 1.7 | LE | 1.5 | LE | 1.8 | LE | 1.8 | LE |
| 26 | carry out regular supervision of subordinates | 1.6 | LE | 1.7 | LE | 1.7 | LE | 1.7 | LE | 1.5 | LE | 1.6 | LE |
| **GRAND** | | **1.6** | **LE** | **1.7** | **LE** | **1.6** | **LE** | **1.6** | **LE** | **1.6** | **LE** | **1.7** | **LE** |

From table 4, the grand mean for ordained was1.6, licensed 1.7, exhorter 1.6, Christian worker 1.6 and lay worker 1.6, while the overall grand mean was 1.7. This result indicates that ministers of different categories all opined that pastors in Anioma District of Assemblies of God Nigeria apply Total Quality Management (TQM)techniques through supervision in church administration to a low extent.

**Research Question 5**

To what extent do pastors apply Planning Programming and Budgeting System (PPBS) through supervision in Anioma District of Assemblies of God Nigeria?

**Table 5:** mean and standard deviation scores on research question 5 items

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ordained** | | **Licensed** | | **Exhorter** | | **Christian Worker** | | **Lay Preacher** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 27 | identify needs in the church | 1.9 | LE | 1.6 | LE | 1.8 | LE | 1.6 | LE | 1.5 | LE | 1.9 | LE |
| 28 | set targets to achieve goals | 1.6 | LE | 1.5 | LE | 1.8 | LE | 1.9 | LE | 1.9 | LE | 1.6 | LE |
| 29 | determine the resources available for programmes | 1.6 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 1.9 | LE | 1.6 | LE |
| 30 | cost programs before embarking on them | 1.6 | LE | 1.6 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 1.6 | LE |
| 31 | allocate resources effectively to meet desired goals | 1.5 | LE | 1.7 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE |
| 32 | exploit opportunities that can generate revenue for the church | 1.7 | LE | 1.7 | LE | 1.6 | LE | 2.0 | LE | 1.5 | LE | 1.7 | LE |
| **GRAND** | | **1.7** | **LE** | **1.6** | **LE** | **1.6** | **LE** | **1.7** | **LE** | **1.6** | **LE** | **1.7** | **LE** |

From table 5, the grand mean for ordained was1.7, licensed 1.6, exhorter 1.6, Christian worker 1.7 and lay worker 1.6, while the overall grand mean was 1.7. This result indicates that ministers of different categories all opined that pastors in Anioma District of Assemblies of God Nigeria apply Planning Programming and Budgeting System (PPBS) through supervision in church administration to a low extent.

**Research Question 6**

To what extent do pastors apply Programme Evaluation and Review Technique (PERT) through supervision in Anioma District of assemblies of God Nigeria?

**Table 6:** mean and standard deviation scores on research question 6 items

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ordained** | | **Licensed** | | **Exhorter** | | **Christian Worker** | | **Lay Preacher** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 33 | ensure that plans made are accomplished | 1.7 | LE | 1.7 | LE | 1.6 | LE | 1.7 | LE | 1.5 | LE | 1.7 | LE |
| 34 | break down programme into interrelated events | 1.7 | LE | 1.6 | LE | 1.9 | LE | 1.6 | LE | 1.9 | LE | 1.6 | LE |
| 35 | suspend some activities in order to execute critical projects | 1.6 | LE | 1.6 | LE | 1.5 | LE | 1.6 | LE | 1.9 | LE | 1.6 | LE |
| 36 | establish time estimate for programmes to be carried out | 1.9 | LE | 1.6 | LE | 1.5 | LE | 1.6 | LE | 1.5 | LE | 1.6 | LE |
| 37 | identify mistakes in order to rectify them and prevent future occurrences | 1.8 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 1.5 | LE | 2.0 | LE |
| 38 | make use of detailed work plan in the church | 1.6 | LE | 2.1 | LE | 2.0 | LE | 2.1 | LE | 1.5 | LE | 1.7 | LE |
| **GRAND** | | **1.7** | **LE** | **1.7** | **LE** | **1.7** | **LE** | **1.7** | **LE** | **1.6** | **LE** | **1.7** | **LE** |

From table 6, the grand mean for ordained was1.7, licensed 1.7, exhorter 1.7, Christian worker 1.7 and lay worker 1.6, while the overall grand mean was 1.7. This result indicates that ministers of different categories all opined that pastors in Anioma District of Assemblies of God Nigeria apply Programme Evaluation and Review Technique (PERT) through supervision in church administration to a low extent.

**Hypothesis 1**

Ministers of different categories do not differ significantly on the essence of supervision for quality leadership in Assemblies of God church Anioma District.

**Table 7: ANOVA analyses for hypothesis one**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Source of Variation | Sum of Squares | DF | Mean Squares | F-ratio | Sig | Remark |
| Between Ministerial  Categories  Within Ministerial Categories (Error) | 83.14  2100.68 | 4  161 | 20.79  13.05 | 1.59 | 2.11 | Not Significant |
| Total | 2183.82 | 165 |

From table 7 above, ministerial categories as main effect gave an f value of 1.59 and this is significant at 2.11. Since 2.11 is greater than .05 this means that at .05 level of significance, the f value of 1.59 is not significant. Therefore, hypothesis 1 is not rejected as stated. This indicates that ministers of different categories do not differ significantly on the essence of supervision for quality leadership in assemblies of God church Anioma District.

**Hypothesis 2**

Ministers of different categories do not differ significantly on the extent to which pastors apply Management By Objective (MBO) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.

**Table 8: ANOVA analyses for hypothesis two**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Source of Variation | Sum of Squares | DF | Mean Squares | F-ratio | Sig | Remark |
| Between Ministerial Categories  Within Ministerial Categories (Error) | 118.01  3099.52 | 4  161 | 29.50  19.25 | 1.53 | 1.99 | Not Significant |
| Total | 3217.53 | 165 |

From table 8 above, ministerial categories as main effect gave an f value of 1.53 and this is significant at 1.99. Since 1.99 is greater than .05 we conclude that at .05 level of significance, the f value of 1.53 is not significant. As a result, hypothesis 2 is not rejected as stated because ministers of different categories do not differ significantly on the extent pastors apply Management by Objective (MBO) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.

**Hypothesis 3**

Ministers of different categories do not differ significantly on the extent to which pastors apply management information system (MIS) techniques in church administration in Anioma District of Assemblies of God Nigeria.

**Table 9: ANOVA analyses for hypothesis three**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Source of Variation | Sum of Squares | DF | Mean Squares | F-ratio | Sig | Remark |
| Between Ministerial Categories  Within Ministerial  Categories (Error) | 72.00  1993.03 | 4  161 | 18.00  12.38 | 1.45 | 2.03 | Not Significant |
| Total | 2065.03 | 165 |

From table 9 above, ministerial categories as main effect gave an f value of 1.45 and this is significant at 2.03. Since 2.03 is greater than .05 this means that at .05 level of significance, the f value of 1.45 is not significant. Thus, hypothesis 3 is not rejected as stated because ministers of different categories do not differ significantly on the extent pastors apply Management Information System (MIS) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.

**Hypothesis 4**

Ministers of different categories do not differ significantly on the extent to which pastors apply Total Quality Management (TQM) techniques through supervision in church administration in Anioma District of Assemblies of God Nigeria.

**Table 10: ANOVA analyses for hypothesis four**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Source of Variation | Sum of Squares | DF | Mean Squares | F-ratio | Sig | Remark |
| Between Ministerial Categories  Within Ministerial Categories (Error) | 61.50  3900.00 | 4  161 | 15.38  24.22 | 0.64 | 1.22 | Not Significant |
| Total | 3961.50 | 165 |

From table 10 above, ministerial categories as main effect gave an f value of 0.64 and this is significant at 1.22. Since 1.22 is greater than .05 we conclude that at .05 level of significance, the f value of 0.64 is not significant. Hence, hypothesis 4 is not rejected as stated. This indicates that ministers of different categories do not differ significantly on the extent pastors apply Total Quality Management (TQM) techniques in church administration in Anioma District of Assemblies of God Nigeria.

**Hypothesis 5**

Ministers of different categories do not differ significantly on the extent do pastors apply Planning Programming and Budgeting System (PPBS) through supervision in Anioma District of Assemblies of God Nigeria.

**Table 11: ANOVA analyses for hypothesis five**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Source of Variation | Sum of Squares | DF | Mean Squares | F-ratio | Sig | Remark |
| Between Ministerial  Categories  Within Ministerial  Categories (Error) | 75.17  2511.00 | 4  161 | 18.79  15.60 | 1.20 | 1.88 | Not Significant |
| Total | 2586.17 | 165 |

From table 11 above, ministerial categories as main effect gave an f value of 1.20 and this is significant at 1.88. Since 1.88 is greater than .05 this means that at .05 level of significance, the f value of 1.20 is not significant. Therefore, hypothesis 5 is not rejected as stated. This indicates that ministers of different categories do not differ significantly on the extent pastors apply Planning Programming and Budgeting System (PPBS) through supervision in Anioma District of Assemblies of God Nigeria.

**Hypothesis 6**

Ministers of different categories do not differ significantly on the extent do pastors apply Programme Evaluation and Review Technique (PERT) through supervision in Anioma District of Assemblies of God Nigeria.

**Table 12: ANOVA analyses for hypothesis six**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Source of Variation | Sum of Squares | DF | Mean Squares | F-ratio | Sig | Remark |
| Between Ministerial Categories  Within Ministerial  Categories (Error) | 81.00  3708.21 | 4  161 | 20.25  23.03 | 0.88 | 1.05 | Not Significant |
| Total | 3789.21 | 165 |

From table 12 above, ministerial categories as main effect gave an f value of 0.88 and this is significant at 1.05. Since 1.05 is greater than .05 we conclude that at .05 level of significance, the f value of 0.88 is not significant. As a result, hypothesis 6 is not rejected as stated implying that ministers of different categories do not differ significantly on the extent pastors apply Programme Evaluation and Review Techniques (PERT) through supervision in Anioma District of Assemblies of God Nigeria.

**Summary of Findings**

Findings based on results of data analysis can be summarized thus;

1. Ministers of different categories all agreed with the essence of supervision as articulated in this study, hence, they know the essence of supervision.
2. Pastors in Anioma District of Assemblies of God Nigeria apply Management by Objective (MBO) techniques through supervision in church administration to a low extent.
3. Pastors in Anioma District of Assemblies of God Nigeria apply Management Information System (MIS) techniques through supervision in church administration to a low extent.
4. Pastors in Anioma District of Assemblies of God Nigeria apply Total Quality Management (TQM) techniques through supervision in church administration to a low extent.
5. Pastors in Anioma District of assemblies of God Nigeria apply Planning Programming and Budgeting System (PPBS) techniques through supervision in church administration to a low extent.
6. Pastors in Anioma District of Assemblies of God Nigeria apply Programme Evaluation and Review Technique (PERT) through supervision in church administration to a low extent.
7. Ministers of different categories (ordained, licensed, exhorter, Christian worker and lay preacher) do not differ significantly in their ratings on essence of supervision and innovative management techniques for quality leadership in Assemblies of God church, Anioma District.

**DiscussionofFindings**

Findings made in this study on essence of supervision for quality leadership in Assemblies of God church Anioma District indicate that the respondents actually know the essence of supervision in church administration.

The importance of supervision in today’s society demands for greater attention and people are becoming more conscious now than in the past about the importance of administration in general and thus have developed interest in the daily operation of the church system in particular. Nwaogu (2001) refers to supervision as “one of the techniques of administration necessary for the achievement of organizational objectives”.

Five innovative management techniques investigated in this study were; Management by Objective (MBO), Management Information System (MIS), Total Quality Management (TQM), Planning Programming and Budgeting System (PPBS) and Programme Evaluation Review Technique (PERT). Unfortunately, it was found in this study that pastors in Anioma District of Assemblies of God Nigeria apply these innovative techniques in church administration to a low extent. This finding is very worrisome, moreso because we are in a hi-tech century where innovation determines growth, progress, sustainability and survival in all human endeavors (Ofojebe, 2010).

Management by Objective is described as identifying goals, objectives, defining managerial responsibility in terms of expected result and measuring performance and achievements against those goals and objectives. Management by Objective was a technique first proposed by Peter Drucker as a tool for achieving organizational goals. According to Stoner (2000), the basic concept is that managers and employees should agree on objectives and should meet periodically to review progress towards the objectives. The key is the insistence that managers and staff members set their own objectives or at the very least, be actively involved in the objective setting process. MBO is a system that seeks to achieve a sense of common purpose and common direction amongst the management of an organization in the fulfilment of expected results. It is therefore disheartening that pastors who manage the spiritual lives of people apply this technique to a low extent.

Cole (2004) sees Management Information System as a system to convert data from internal and external sources into information and subsequently convert that information to an appropriate form for managers at all levels in all functions, to enable them make timely and effective decisions for planning, directing and controlling activities for which they are responsible. It is a tool for decision making. Management Information System involves designing and managing the flow of information in an organization in ways that improve productivity and decision making. Wheelem (2006) states that information must be connected, stored and synthesized in such a manner that it will answer important operating and strategic questions. Management Information System is a system for obtaining timely and relevant information on which to base management decisions. If there is anywhere this technique is needed, it is in the church where sensitive spiritual matters are handled.

Total Quality Management include the application of quality assurance to every activity and are characterized by the application of good practice, quality management principles, practices and techniques. Total Quality Management as cited by Taylor and Hosker (2012) is the way of managing an enterprise in order to improve the effectiveness, flexibility and competitiveness of the business. According to Stoner (2000), it is an organizations cultural commitment to satisfying customers through the use of an integrated system of tools, techniques and training. Total Quality Management involves the continuous improvement of organizational processes resulting in high quality products and services. Wheelen (2006) see Total Quality Management as an operational philosophy committed to customer satisfaction and continuous improvement. Total Quality Management is committed to quality and excellence and to being the best in all functions. If applied in the church administration, Total Quality Management (TQM) is capable of bringing about improvements as well as growth and development.

Planning Programme and Budgeting System is a planning, implementation and control method which is modern and innovative. It is a technique for allocating and using resources systematically in order to eliminate those deficiencies that exist while managing finances (Uwazurike2011). As a plan implementation tool, PPBS ensures that activities or projects are streamlined and rationalized before the money is spent. Koontz (2009) see PPBS as basically a means of providing a systematic method for allocating the resources of an enterprise in ways most effective to meet its goals. As one of the widely publicized tools of planning and control, it concentrates on goals and programmes in the light of available resources. It also stresses the desirability of assessing cost against benefits when selecting the best course toward accomplishing a goal. Undoubtedly, this technique will help the pastor to maintain accountability and as well boost confidence and trust reposed on him by the members.

According to Koontz (1989) Programme Evaluation and Review Technique is a time-event network analysis system with which the various events in a program or project are identified, with the planned time for each, and are placed in a program or placed in a network showing the relationship of each event to other events from the sequence of interrelated events. It deals only with time for completion of the project or introduced to determine the cost of the project. Usually PERT takes care of time and cost implications if a project is within this same programme. It is an aspect of a set of management techniques called Network Analysis. It is a useful implementation and control technique. According to Uyanga (2009), the purpose of PERT is to deal with situations or plans where completion times are not certain. It is a probability system with minimum cost. PERT is a network of events and activities and its completion does not require too much time, resources or personnel. Pastors ought not to shy away from this technique if they want to survive in this competitive age.

**Recommendations**

Consequent upon the findings of this study, the following recommendations are deemed necessary;

1. Pastors in Assemblies of God Nigeria, Anioma District should be sponsored by the district to seminars, workshops and conferences on the importance of supervision and innovative management techniques in church administration.
2. Leadership of Assemblies of God Nigeria should include in their Bible Schools’ curriculum the importance of supervision and innovative management techniques in church administration.
3. General Council of Assemblies of God Nigeria should create a functional and independent supervisory unit to monitor church administration in various local churches.

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**EFFECTIVENESS OF BIBLICAL LEADERSHIP STYLE IN CHURCHES AS PERCEIVED BY PASTORS AND DEACONS IN ENUGU METROPOLIS**

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**Abstract**

*The challenge of leadership in the church today demands that we return to the Bible to re-discover exactly the secrets of true leadership. The fact above necessitated this study. The researcher in this study adopted the survey research design to determine the perceptions of deacons and pastors on the effectiveness of biblical leadership style in churches in Enugu Metropolis. Four research questions and four hypotheses were formulated to guide the study. Population for the study was 1,225 church leaders. This population was adopted in full as the sample for the study.A 30-item questionnaire was used to collect data. The questionnaire was validated by three experts and it gave a reliability coefficient of .82 using Cronbach’s Alpha Method. Research questions were answered using mean with standard deviation while z-test statistic was used to test the hypotheses at .05 significant level. The study discovered among other things that there are basic characteristics of biblical leadership styles which include: love, peace, selfless-service, Holy Spirit gifts and ministries. It was therefore recommended that pastors and other leaders should seriously imbibe the tenets of biblical leadership.*

**Introduction**

Biblical leadership is the ideal leadership desired for the efficient development of any economy. The challenge of leadership in the church and the society today demands that we return to the bible to discover exactly the secret of true leadership. Myles (2005) opined that no matter how many principles, percepts and programs people were taught on the subject of leadership there always seemed to be a missing ingredient that constitute a barrier preventing many of them from breaking through to the leadership capacity. The spirit of leadership is nowhere disclosed as in the Bible; hence, Munroe (2015) held that the leadership capacity in all of us will easily be released by rediscovering and embracing the power of leadership and the spirit of leadership latent in the bible.Moreover, the importance of leadership in the church, nation and family has been greatly emphasized by such expressions as; leadership has been the bane of the blessings of any nation, church or people. The destiny of the land in any generation according to Maxwell (2017) is determined by the leadership style and the type of leader the people have. Akanni (2019) maintained that it is important to note that all power or authority emanates from God the creator. “For the kingdom is the Lord’s and He rules over the nations.” God’s purpose of leadership is clearly seen in the Bible as mainly the welfare of the people under the leadership. The spirit of biblical leadership is not Lordship but servant hood unto the people. The Lord Jesus himself made it clear to his disciples when they wanted to know from him who was the greatest in the kingdom of God.

“And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For who is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth that meat? but I am among you as he that serveth”. Luke 22:24-27

The whole Bible is dedicated to the exposition of the true spirit and tenets of biblical leadership. Genesis for instance exposes the leadership qualities of such men like Noah, Abraham, Joseph, etc. while the book of Exodus reveals such men as Moses, Aaron, Jethro, etc. other books like Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles were fully dedicated to the exposition of the biblical leadership of such characters like Joshua, Ehud, Gideon, Deborah, Samuel, David, Elijah, Elisha, Ezra, Nehemiah among others. An in-depth study of these leaders reveals a lot of leadership issues that could be of benefit to the contemporary society. For instance, the issues of the choice of a leader, the mode of succession in leadership,the best qualities or characteristics of a true leader, etc were all fully expounded in the bible. What exactly is God’s own role in leadership?According to Akanni (2019), Biblical leadership is the kind of leadership that defines God’s oracle of governance as revealed in the whole bible.

The Bible x-rayed many forms of human leadership and always pointed out God’s disapproval of such ungodly leadership characters as opposed to God’s own desired oracle of leadership. The leadership of such men like Jeroboam was described as “the man who led Israel to sin” (1 King 12:28-31). Evidently, if a wrong person or the wrong style of leadership is placed in any church or nation, the destiny of the people and the eternal purpose of God can be jeopardized. In the Old Testament, the Bible displayed a theocratic style of leadership where the hierarchy of leadership demands that loyalty should be given to the highest authority. The New Testament even amplified that and practically demonstrated that grace of total submission to the will and authority of God in the life and ministry of Jesus Christ.The failure of the democratic leadership style in some churches and nations to uphold the rule of law and to defend the fundamental rights of citizens has led to the desire for a better leadership style than Democracy. It is against this background that this study was designed to investigate the effectiveness of Biblical leadership style in church as perceived by Pastors and Deacons in Enugu Metropolis.

**Purpose of the Study**

The main purpose of this study was to evaluate the effectiveness of Biblical Leadership style in churches as perceived by pastors and deacons in Enugu Metropolis. Specifically, the study sought to;

1. examine the nature and characteristics of Biblical Leadership style
2. identify the means of restoration of Biblical Leadership style in the church
3. identify the benefits of the restoration of Biblical Leadership style in the church
4. identify the impact of effective Biblical Leadership style in the church

**Research Questions**

The following research questions were formulated to guide this study:

1. What is the nature and characteristics of Biblical leadership style in the church?
2. What are the means of restoration of Biblical leadership style in the church?
3. What are benefits of the restoration of Biblical leadership style in the church?
4. What is the impact of effective Biblical leadership style of the church in the society?

**Hypotheses**

The following null hypotheses were formulated and tested at .05 level of significance;

1. There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the nature and characteristics of Biblical leadership style in the church.
2. There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the means of restoration of Biblical leadership style in the church.
3. There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the benefits of the restoration of Biblical Leadership style in the church.
4. There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the impact of effective Biblical Leadership style of the church in the society.

**Methodology**

The design adopted in this study was survey research. This was because the researcher made a deliberate effort to find out a group’s perception in Enugu metropolis by studying or examining a selected number (sample) of the population with the objective of drawing conclusion about the entire population. The area of the study was Enugu metropolis. Enugu metropolis is made up of 3 local government areas namely: Enugu north, Enugu South and Enugu east. The population for this study consisted all the pastors/priest and deacons/lay leaders in all the churches located within Enugu metropolis numbering 1,225, (305 pastors/priest and 920 deacons/lay leaders)as given by Christian Association of Nigeria Enugu State chapter. The population (1,225) was also adopted as sample for the study since it was manageable. Hence, census sampling technique was used. A structured questionnaire was the instrument used for data collection. It had 30 items. The instrument was validated by three research experts within and outside Crown Theological Seminary Enugu.

Reliability test conducted for the instrument was internal consistency test. It was established by administering 50 copies to pastors and church leaders in Nsukka metropolis. This sample was chosen because the respondents had the same attributes with the subjects of this study. Responses obtained were analyzed using the Cronbach’s Alpha method because the instrument was not dichotomously scored. The overall reliability coefficient value was .82. Mean with standard deviation was used to answer the research questions while z-test statistic was used to test the hypotheses at .05 significant level.

**Results**

**Research Question 1:**

What is the nature and characteristics of Biblical leadership style in the church?

**Table 1:**mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | The nature and characteristics of Biblical leadership style in the church include; | **Pastors** | | | **Deacons** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 1 | Love | 3.2 | 0.21 | A | 3.0 | 0.17 | A | 3.2 | 1.12 | A |
| 2 | Peace | 3.3 | 0.11 | A | 2.5 | 0.04 | A | 3.3 | 1.04 | A |
| 3 | Selfless service | 2.9 | 0.01 | A | 3.2 | 0.51 | A | 2.9 | 1.11 | A |
| 4 | Goodness | 3.2 | 0.09 | A | 2.4 | 0.11 | A | 3.2 | 1.33 | A |
| 5 | Kindness | 2.5 | 0.09 | A | 2.5 | 0.12 | A | 3.1 | 0.40 | A |
| 6 | Humility | 2.8 | 0.41 | A | 3.3 | 0.23 | A | 2.6 | 0.12 | A |
| 7 | Self-control | 3.1 | 0.11 | A | 3.2 | 0.11 | A | 2.5 | 0.31 | A |
| 8 | Obedience to Holy Spirit | 3.0 | 0.31 | A | 3.0 | 0.51 | A | 3.2 | 0.12 | A |
| 9 | Objectivity | 2.6 | 0.33 | A | 3.3 | 0.50 | A | 3.1 | 0.13 | A |
| 10 | Prayerful | 2.9 | 0.99 | A | 2.8 | 0.23 | A | 2.9 | 0.70 | A |
| **Grand** | | **3.0** | **0.27** | **A** | **2.9** | **0.25** | **A** | **3.0** | **0.64** | **A** |

From table 1, the grand mean for pastors was 3.0 and that of deacons was 2.9 while the overall grand mean was 3.0. This result indicates that both pastors and deacons in Enugu metropolis perceived that the characteristics of biblical leadership style in the church include; love, peace, selfless service, goodness, kindness, humility, self-control, obedience to Holy spirit, objectivity and prayerful.

**Research Question 2**

What are the means of restoration of Biblical leadership style in the church?

**Table 2:**mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Biblical leadership style in the church can be restored by; | **Pastors** | | | **Deacons** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 11 | Bible based discipleship training | 3.2 | 0.21 | A | 3.2 | 0.17 | A | 3.2 | 1.12 | A |
| 12 | Biblical mentorship | 3.3 | 0.11 | A | 2.9 | 0.04 | A | 3.3 | 1.04 | A |
| 13 | Intimacy with Holy Ghost | 2.5 | 0.01 | A | 3.2 | 0.51 | A | 3.1 | 1.11 | A |
| 14 | Following the voice of the Holy spirit | 3.2 | 0.09 | A | 2.8 | 0.11 | A | 3.2 | 1.33 | A |
| 15 | Studying the lives and exploit of other Biblical leaders | 3.0 | 0.09 | A | 3.0 | 0.12 | A | 3.0 | 0.40 | A |
| 16 | Self-development | 2.9 | 0.41 | A | 3.3 | 0.23 | A | 3.1 | 0.12 | A |
| 17 | Association with other godly leaders | 3.1 | 0.11 | A | 3.2 | 0.11 | A | 3.2 | 0.31 | A |
| **Grand** | | **3.0** | **0.15** | **A** | **3.1** | **0.18** | **A** | **3.2** | **0.76** | **A** |

From table 2, the grand mean for pastors was 3.0 and that of deacons was 3.1 while the overall grand mean was 3.2. This result indicates that both pastors and deacons in Enugu metropolis perceived that the means of restoration of Biblical Leadership style in the church include; bible based discipleship training, biblical mentorship, intimacy with holy ghost, following the voice of the Holy spirit, studying the lives and exploit of other biblical leaders, self-development and association with other godly leaders.

**Research Question 3**

What are benefits of the restoration of Biblical leadership style in the church?

**Table 3:**mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Benefits of the restoration of Biblical leadership style in the church are; | **Pastors** | | | **Deacons** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 18 | Righteous judgement | 3.2 | 0.21 | A | 3.1 | 0.17 | A | 3.2 | 1.12 | A |
| 19 | Enthronement of meritocracy | 3.3 | 0.11 | A | 2.9 | 0.04 | A | 3.3 | 1.04 | A |
| 20 | Justice and fair play | 2.5 | 0.01 | A | 3.2 | 0.51 | A | 3.0 | 0.11 | A |
| 21 | Eradication of partiality | 3.2 | 0.09 | A | 2.9 | 0.11 | A | 2.9 | 0.33 | A |
| 22 | Obedience to constituted authorities | 2.8 | 0.09 | A | 2.5 | 0.12 | A | 2.7 | 0.40 | A |
| 23 | Refocusing the church on local and global evangelism | 2.6 | 0.41 | A | 3.3 | 0.23 | A | 2.8 | 0.12 | A |
| 24 | Restoration of forgiving spirit | 3.0 | 0.11 | A | 3.2 | 0.11 | A | 3.1 | 0.31 | A |
| 25 | Increased sensitivity to rapture | 2.8 | 0.31 | A | 3.0 | 0.51 | A | 3.2 | 0.12 | A |
| **Grand** | | **2.9** | **0.17** | **A** | **3.0** | **0.23** | **A** | **3.0** | **0.34** | **A** |

From table 3, the grand mean for pastors was 2.9 and that of deacons was 3.0 while the overall grand mean was 3.0. This result indicates that both pastors and deacons in Enugu metropolis perceived that the benefits of the restoration of Biblical leadership style in the church include; righteous judgment, enthronement of meritocracy, justice and fair play, eradication of partiality, obedience to constituted authorities, refocusing the church on local and global evangelism restoration of forgiving spirit and increased sensitivity to rapture.

**Research Question 4**

What is the impact of effective Biblical leadership style of the church in the society?

**Table 4:**mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | When effective Biblical leadership style is restored in the church; | **Pastors** | | | **Deacons** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 26 | The society puts church in high esteem | 3.2 | 0.21 | A | 3.1 | 0.17 | A | 3.2 | 1.12 | A |
| 27 | Opportunity for godly people to influence their ungodly neighbours increases | 3.3 | 0.11 | A | 3.0 | 0.04 | A | 3.3 | 1.04 | A |
| 28 | Development of the society improves | 2.5 | 0.01 | A | 3.2 | 0.51 | A | 2.8 | 1.11 | A |
| 29 | Drastic reduction in corruption will be witnessed in the society | 3.2 | 0.09 | A | 2.7 | 0.11 | A | 3.2 | 1.33 | A |
| 30 | High level of accountability and transparency in Governance will be witnessed | 2.9 | 0.09 | A | 3.0 | 0.12 | A | 3.1 | 0.40 | A |
| **Grand** | | **3.0** | **0.10** | **A** | **3.0** | **0.19** | **A** | **3.1** | **1.00** | **A** |

From table 4, the grand mean for pastors was 3.0 and that of deacons was 3.0 while the overall grand mean was 3.1. This result indicates that both pastors and deacons in Enugu metropolis perceived that when effective Biblical leadership style is restored in the church; the society puts church in high esteem, opportunity for godly people to influence their ungodly neighbors increase, development of the society improves, drastic reduction in corruption will be witness in the society and high level of accountability and transparency in governance will be witnessed.

**Hypothesis 1**

There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the nature and characteristics of Biblical leadership style in the church.

**Table 5:** z-test analyses for hypothesis1

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors** | 305 | 3.0 | 0.27 |  |  |  |
| **Deacons** | 920 | 2.9 | 0.25 | 0.72 | 1.96 | Not significant (Do not reject hypothesis |
| **Total** | **1225** |  |  |  |  |  |

From table 5 z-calculated (0.72) is less than z-critical (1.96). Hence, at 0.5 significant level, the mean ratings of the two groups (pastors and deacons) did not differ significantly. Thus, hypothesis one is not rejected as stated, implying that there is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the nature and characteristics of Biblical leadership style in the church.

**Hypothesis 2**

There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the means of restoration of Biblical leadership style in the church.

**Table 6:** z-test analyses for hypothesis 2

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | | **SD** | | **z-calculated** | **z-critical** | **remark** |
| **Pastors** | 305 | |  | | 0.15 |  |  |  |
| **Deacons** | 920 | |  | | 0.18 | 0.19 | 1.96 | Not significant (Do not reject hypothesis |
| **Total** | **1225** | |  | |  |  |  |  |

From table 6 z-calculated (0.19) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and deacons) did not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that there is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the means of restoration of Biblical leadership style in the church.

**Hypothesis 3**

There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the benefits of the restoration of Biblical Leadership style in the church.

**Table 7:** z-test analyses for hypothesis 3

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors** | 305 | 2.9 | 0.27 |  |  |  |
| **Deacons** | 920 | 3.0 | 0.23 | 0.62 | 1.96 | Not significant (Do not reject hypothesis |
| **Total** | **1225** |  |  |  |  |  |

From table 7 z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and deacons) did not differ significantly. Therefore, hypothesis three is not rejected as stated, implying that there is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the benefits of the restoration of Biblical Leadership style in the church.

**Hypothesis 4**

There is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the impact of effective Biblical Leadership style of the church in the society.

**Table 8:** z-test analyses for hypothesis 4

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors** | 305 | 3.0 |  |  |  |  |
| **Deacons** | 920 | 3.0 | 0.19 | 0.88 | 1.96 | Not significant (Do not reject hypothesis |
| **Total** | **1225** |  |  |  |  |  |

From table 8 z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and deacons) did not differ significantly. Therefore, hypothesis four is not rejected as stated, implying that there is no significant difference between the perceptions of pastors and deacons in Enugu metropolis on the impact of effective Biblical Leadership style of the church in the society.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. Both pastors and deacons in Enugu metropolis perceived that the characteristics of biblical leadership style in the church include; love, peace, selfless service, goodness, kindness, humility, self-control, obedience to Holy spirit, objectivity and prayerful.
2. Both pastors and deacons in Enugu metropolis perceived that the means of restoration of Biblical Leadership style in the church include; bible based discipleship training, biblical mentorship, intimacy with holy ghost, following the voice of the Holy spirit, studying the lives and exploit of other biblical leaders, self-development and association with other godly leaders.
3. Both pastors and deacons in Enugu metropolis perceived that the benefits of the restoration of Biblical leadership style in the church include; righteous judgement, enthronement of meritocracy, justice and fair play, eradication of partiality, obedience to constituted authorities, refocusing the church on local and global evangelism restoration of forgiving spirit and increased sensitivity to rapture.
4. Both pastors and deacons in Enugu metropolis perceived that when effective Biblical leadership style is restored in the church; the society puts in high esteem, opportunity for godly people to influence their ungodly neighbours increases, development of the society improves, drastic reduction in corruption will be witness in the society and high level of accountability and transparency in governance will be witnessed.
5. Pastors and deacons in Enugu metropolis did not differ significantly on their perceptions of effectiveness of biblical leadership style.

**Discussion of Findings**

Pastors and deacons sampled in this study were unanimous in their perceptions. They perceived that the characteristics of biblical leadership style in the church include; love, peace, selfless service, goodness, kindness, humility, self-control, obedience to Holy spirit, objectivity and prayerful. They also viewed that the means of restoration of Biblical Leadership style in the church include; bible based discipleship training, biblical mentorship, intimacy with Holy Ghost, following the voice of the Holy Spirit, studying the lives and exploit of other biblical leaders, self-development and association with other godly leaders. On benefits of the restoration of Biblical leadership style, they perceived that righteous judgment, enthronement of meritocracy, justice and fair play, eradication of partiality, obedience to constituted authorities, refocusing the church on local and global evangelism restoration of forgiving spirit and increased sensitivity to rapture were the benefits. The pastors and deacons also perceived that when effective Biblical leadership style is restored in the church; the society puts church in high esteem, opportunity for godly people to influence their ungodly neighbors increases, development of the society improves, drastic reduction in corruption will be witness in the society and high level of accountability and transparency in governance will be witnessed.

Burman and Evans (2018) had submitted that effective leadership unites followers in a shared vision that will improve an organization and society at large. Such leadership that delivers true value, integrity and trust when restored is called transformational leadership. Findings of this study have implications for pastors, deacons and the society at large. These findings imply that pastors and deacons should reassess their understanding of the tenets of Biblical Leadership, by taking note of these identified nature and characteristics of Biblical Leadership. The restoration of Biblical Leadership in the church implies the end of nepotism, favoritism and tribalism in the church. It also implies the return of true forgiveness and love. The society will experience great impact of transformation as a result of the restoration of Biblical Leadership in the church. A drastic reduction in the level of corruption and nepotism in the society and a high level of accountability and transparency in Government will be witnessed.

**Recommendations**

The results of this research work led to the following recommendations:

1. Pastors should be encouraged to imbibe seriously the true tenets of Biblical Leadership as the hallmark of the calling and ministries.
2. Deacons are expected to live by the same standard of integrity like pastors in administering their leadership services in the church.
3. The church should imbibe the spirit of regular discipleship and leadership training for all members, deacons and pastors.
4. Once in a while appraisal of the effectiveness of pastors and deacons and all other church leaders should be conducted in local churches and beyond.

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**EFFECTIVENESS OF THE MANAGEMENT TECHNIQUES BY SECONDARY SCHOOL PRINCIPALS IN HANDLING STUDENTS’ INDISCIPLINE IN ENUGU STATE**

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**Abstract**

*The purpose of the study was to determine the perceived effectiveness of the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State. The research method adopted was a descriptive survey. Population for the study was 60,325 from where a sample of 15,082 was drawn using proportionate stratified random sampling technique. Four research questions and four null hypotheses guided the study. The instrument for data collection was a questionnaire which was duly validated. The reliability coefficient of the instrument was calculated using the Cronbach’s Alpha method which gave a coefficient of 0.70 indicating that the instrument was reliable. Mean and standard deviation were used to answer the research questions, while Analysis of Variance (ANOVA) was used to test the null hypotheses at 0.05 level of significance. Major findings of the study showed that adequate punishment for indisciplined students was an effective management strategy. There was no significant difference in the opinions of teachers, students and parents on the topic of discourse. It was recommended among other things that principals should adopt predominantly the management techniques perceived as effective by respondents in this study.*

**Introduction**

Management techniques in handling students’ indiscipline in an out of the class room should be giving a priority in our educational system. Watson (2006) observed that if principals cannot control their school situation, effective teaching cannot be achieved. In the opinion of Lemlech (1988) school management requires the orchestration of classroom life including: planning, organizing, arranging the environment for optimum efficiency, monitoring students progress and anticipating potential problems. Proper management techniques according to Obidike (2004) demands a rational objective and practical approach to the issues of indiscipline. This requires the training of mind and the character based on sound and constructive policies, rules and sound educative principles in handling students’ indiscipline. Lack of effective management techniques of students’ indiscipline by principals has serious consequences that are better imagined than experienced. Ezepuru (1998) found that improper handling of indiscipline in secondary schools in Nigeria could be traced to lack of effective management technique among principals.

The different dimensions of indiscipline observed in the secondary schools range from: students breaking the school rules and regulations, lack of respect for authority, damage to school property, insulting and assaulting of teachers, riot at the slightest opportunity and inflicting violence on one another (Obidike, 2004). Muthiah (1998) observed that the major disciplinary problems that principals face include students beign destructive in nature, like bullying or disturbing other students, stealing, destroying public property and playing truant. Most present day school discipline problems come in the form of verbal abuse, bullying and disorderly behaviour (Bear, 1998, Gabor, 1995). Gaustad (1992) stated that school discipline has two main goals namely to ensure the safety of staff and students, and to create an environment conductive for learning. Students’ misconduct involving violence or criminal behaviours can defeat these goals. As for Moles (1989), disruptions interrupt lessons for all students and disruptive students lose even more learning time. Gottfredson (1989) reported that in six middle schools in Charleston, South Carolina, students lost 7,932 instructional days in school and out of school suspensions in a single academic year. Duke (1990) pointed out that the goal of good behaviour is necessary.

The principal plays an important leadership role in establishing school discipline both by effective administration and by personal example. Based on this, Gaustad (1992) reported that principals of well-disciplined student are usually highly visible models. They engage in what Duke (1990) described as management by walking around, greeting students and teachers and informally monitoring possible problem areas. Unfortunately, cases of indiscipline among secondary school students seem to raise questions about how effective principal’s management strategies are with regards to effective control or eradication of indiscipline in their schools. Almost on daily basis, cases of hooliganism, cultism, battering, examination malpractice, truancy, indecent dressing, fighting, stealing, rape, loitering, insult, assaults, and other social vices are on the increase. It is therefore important to examine the perception of teachers, students and parents on the effectiveness of some management techniques adopted by principals in handling secondary school students’ indiscipline with a view to eliminating ineffective management techniques and application of effective ones for improvement of academic programmes in Enugu State.

**Purpose of the Study**

The purpose of the study was to determine the perceived effectiveness of the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State. Specifically, the study was designed to:

1. highlight the prevailing secondary school students’ indiscipline in Enugu State
2. review the management techniques used by secondary school principals in handling students’ indiscipline
3. determine the extent of effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline as perceived by teachers, students and parents in Enugu State
4. ascertain whether there are gender influences in the perception of teachers, student and parents regarding effectiveness of the management techniques used in handling secondary school students’ indiscipline

**Research Questions**

The following research questions were formulated to guide the study;

1. What are the prevailing secondary school student’s indiscipline in Enugu State?
2. What are the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State?
3. What is the extent of effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline as perceived by teachers, students and parents in Enugu State?
4. Are there gender influences on the perception of teachers, students and parents regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State?

**Hypotheses**

The following null hypotheses were tested at 0.05 level of significance:

1. Teachers, students and parents do not differ significantly in their perceptions of the prevailing secondary school student’s indiscipline in Enugu State.
2. Teachers, students and parents do not differ significantly in their perceptions of the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State.
3. Teachers, students and parents do not differ significantly in their perceptions of the extent of effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.
4. Teachers, students and parents do not differ significantly in their perceptions on whether there are gender differences regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.

**Methodology**

The research method adopted was a descriptive survey. Nworgu (1991) and Olaitan (1995) described a descriptive survey research design as one in which a group of people or items are studied by collecting and analyzing data from a few people or items considered to be representative of the entire population. This design was preferred for the study because the researcher collected data from a representative of secondary school teachers, students and parents in Enugu state analysed the data and generalized the findings on the entire population. Population for the study was 60,325 consisting 6,473 teachers, 26,926 SS II students and 26,926 parents. From this population, a sample of 15,082 consisting1,618 teachers, 6,732 students and 6,732 parentswas drawn using proportionate stratified random sampling technique. This sample represents 25% of the population. The instrument for data collection was a questionnaire made up of 78 items scored on a 4-point scale. Three research experts validated the questionnaire and certified it valid. The reliability coefficient of the instrument was calculated using the Cronbach’s Alpha Method which gave a coefficient of 0.70 indicating that the instrument was reliable. Mean and standard deviation were used to answer the research questions, while Analysis of Variance (ANOVA) was used to test the null hypotheses at 0.05 level of significance.

**Results**

**Research Question 1**

What are the prevailing secondary school students’ indiscipline in Enugu State?

**Table 1: Result of analysis of responses on research question 1 items**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | The underlisted are the prevailing secondary school students’ indiscipline in Enugu State; | **Teachers** | | **Students** | | **Parents** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 1 | Rudeness | 3.9 | 0.09 | 3.9 | 0.10 | 3.8 | 0.14 | 3.9 | 0.29 |
| 2 | Hooliganism | 3.5 | 0.09 | 3.4 | 0.49 | 3.5 | 0.14 | 3.5 | 0.51 |
| 3 | Gangsterism | 3.4 | 0.75 | 3.5 | 0.41 | 3.5 | 0.22 | 3.5 | 0.50 |
| 4 | Smoking | 3.4 | 0.36 | 3.4 | 0.11 | 3.3 | 0.12 | 3.4 | 0.49 |
| 5 | Stealing | 3.8 | 0.76 | 3.9 | 0.31 | 3.9 | 0.11 | 3.9 | 0.39 |
| 6 | Quarrelling ad fighting | 3.4 | 0.71 | 3.5 | 0.33 | 3.5 | 0.17 | 3.5 | 0.60 |
| 7 | Alcoholism | 3.5 | 0.52 | 3.5 | 0.51 | 3.4 | 0.09 | 3.5 | 0.52 |
| 8 | Membership of secret cults | 3.8 | 0.31 | 3.8 | 0.09 | 3.7 | 0.21 | 3.8 | 3.39 |
| 9 | Assassination | 3.3 | 0.74 | 3.4 | 0.41 | 3.4 | 0.13 | 3.4 | 0.51 |
| 10 | Armed Rubbery | 2.6 | 0.13 | 2.7 | 0.09 | 2.7 | 0.13 | 2.7 | 0.83 |
| 11 | Car snatching | 3.9 | 0.16 | 3.9 | 0.09 | 3.8 | 0.14 | 3.9 | 0.75 |
| 12 | Corruption | 2.9 | 0.04 | 2.8 | 0.41 | 2.9 | 0.16 | 2.9 | 0.36 |
| 13 | Sexual immorality | 3.5 | 0.02 | 3.5 | 0.75 | 3.4 | 0.14 | 3.5 | 0.76 |
| 14 | Willful destruction of property | 3.4 | 0.11 | 3.3 | 0.36 | 3.3 | 0.11 | 3.4 | 0.71 |
| 15 | Reading/watching pornography e.g. blue film | 3.5 | 0.09 | 3.4 | 0.76 | 3.5 | 0.21 | 3.5 | 0.52 |
| 16 | Riot/violent demonstration | 3.0 | 0.09 | 3.0 | 0.71 | 2.9 | 0.30 | 3.0 | 0.31 |
| 17 | Unwanted pregnancy/Abortion | 3.9 | 0.41 | 3.8 | 0.52 | 3.9 | 0.31 | 3.9 | 0.74 |
| 18 | Examination malpractices | 3.8 | 0.11 | 3.7 | 0.45 | 3.8 | 0.13 | 3.8 | 0.88 |
| 19 | Indolence | 3.9 | 0.31 | 3.9 | 0.90 | 3.8 | 0.42 | 3.9 | 0.88 |
| 20 | Cheating | 3.7 | 0.33 | 3.6 | 0.08 | 3.7 | 0.20 | 3.7 | 0.52 |
| **GRAND** | | **3.5** | **0.31** | **3.5** | **0.39** | **3.4** | **0.18** | **3.5** | **0.73** |

From table 1, with an overall grand mean of 3.5, the respondents strongly agreed with the prevailing secondary school students’ indiscipline in Enugu State as suggested in this study.

**Research question 2**

What are the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State?

**Table 2: Result of analysis of responses on research question 2 items**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | The underlisted are the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State; | **Teachers** | | **Students** | | **Parents** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 21 | Corporal punishment. | 3.9 | 0.11 | 3.8 | 0.16 | 3.9 | 0.14 | 3.9 | 0.24 |
| 22 | Suspension from classes. | 3.8 | 0.17 | 3.9 | 0.11 | 3.9 | 0.16 | 3.9 | 0.10 |
| 23 | Invitation of parents for useful discussions concerning their wards. | 3.9 | 0.09 | 4.0 | 0.14 | 4.0 | 0.11 | 4.0 | 0.36 |
| 24 | Expulsion from school. | 3.9 | 0.21 | 3.8 | 0.51 | 3.9 | 0.14 | 3.9 | 0.36 |
| 25 | Deprivation of prefect-ship and other authority. | 3.9 | 0.13 | 3.9 | 0.16 | 3.8 | 0.51 | 3.9 | 0.37 |
| 26 | Signing of undertaking to be of good behaviour. | 3.8 | 0.13 | 3.9 | 0.71 | 3.9 | 0.16 | 3.9 | 0.24 |
| 27 | Demotion from prefect-ship. | 4.0 | 0.14 | 4.0 | 0.08 | 3.9 | 0.71 | 4.0 | 0.08 |
| 28 | Reporting to the law enforcements agents for actions and control. | 3.8 | 0.16 | 3.9 | 0.18 | 3.9 | 0.08 | 3.9 | 0.31 |
| 29 | Reasoning and dialoguing with the students. | 3.9 | 0.11 | 3.9 | 0.11 | 3.8 | 0.18 | 3.9 | 0.29 |
| 30 | Sending out of the dormitory of become day students. | 3.9 | 0.14 | 3.8 | 0.13 | 3.9 | 0.11 | 3.9 | 0.36 |
| 31 | Sending out to cut grasses while the classes are on. | 3.8 | 0.51 | 3.9 | 0.20 | 3.9 | 0.14 | 3.9 | 0.36 |
| 32 | Making the students carry a placard on which the offence committed. | 3.9 | 0.16 | 3.8 | 0.12 | 3.9 | 0.51 | 3.9 | 0.25 |
| 33 | Locking the student in the dark room. | 3.9 | 0.71 | 3.9 | 0.41 | 3.9 | 0.16 | 3.9 | 0.31 |
| 34 | Using films to sensitize students on the need to love and do right things. | 3.8 | 0.08 | 3.9 | 0.17 | 3.9 | 0.71 | 3.9 | 0.31 |
| 35 | Modelling the adverse effects of students’ indiscipline on others in order to curb some. | 3.9 | 0.18 | 3.8 | 0.09 | 3.9 | 0.08 | 3.9 | 0.23 |
| 36 | Rewarding good behaviours of students by open commendation and praise as a way to deter indiscipline. | 3.9 | 0.11 | 3.9 | 0.21 | 3.8 | 0.18 | 3.9 | 0.25 |
| 37 | Making rules clear enough and being firm in implementation. | 3.9 | 0.13 | 3.8 | 0.13 | 3.9 | 0.11 | 3.9 | 0.25 |
| 38 | Using counselling and interaction with students. | 3.8 | 0.20 | 3.9 | 0.13 | 3.9 | 0.13 | 3.9 | 0.25 |
| 39 | Environmental reorganisation to take care of the students’ problems, needs and to minimize indiscipline e.g. provision of recreational facilities. | 3.9 | 0.12 | 3.9 | 0.14 | 3.8 | 0.20 | 3.9 | 0.36 |
| 40 | Using extinction rather than punishment i.e. finding the motivating factors that make children exhibit indiscipline and the eliminating them in order to make the behaviour die off with time. | 3.8 | 0.41 | 3.9 | 0.16 | 3.9 | 0.12 | 3.9 | 0.37 |
| **GRAND** | | **3.9** | **0.20** | **3.9** | **0.20** | **3.9** | **0.23** | **3.9** | **0.28** |

From table 2, with an overall grand mean of 3.9, the respondents strongly agreed with the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State as articulated in this study.

**Research Question 3**

What is the extent of effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline as perceived by teachers, students and parents in Enugu State?

**Table 3: Result of analysis of responses on research question 3 items**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | The underlisted are the extent of effectiveness of management techniques used by principals in handling secondary school students’ indiscipline as perceived by teachers, students and parents in Enugu State; | **Teachers** | | **Students** | | **Parents** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 41 | Corporal punishment. | 1.2 | 0.66 | 1.1 | 0.51 | 1.0 | 0.21 | 1.2 | 0.80 |
| 42 | Suspension from classes. | 1.2 | 0.65 | 1.3 | 0.80 | 1.1 | 0.27 | 1.3 | 0.36 |
| 43 | Invitation of parents for useful discussions concerning their ward. | 4.0 | 0.12 | 3.9 | 0.36 | 4.0 | 0.09 | 3.9 | 0.51 |
| 44 | Expulsion from school. | 2.2 | 0.71 | 1.1 | 0.51 | 1.0 | 0.21 | 1.0 | 0.51 |
| 45 | Deprivation of prefect ship and other positions of authority. | 2.2 | 0.71 | 1.1 | 0.51 | 1.1 | 0.32 | 1.1 | 0.09 |
| 46 | Signing of undertaking to be of good behaviour. | 4.0 | 0.23 | 4.0 | 0.09 | 3.9 | 0.40 | 4.0 | 0.51 |
| 47 | Demotion from prefect ship | 1.7 | 0.49 | 1.1 | 0.51 | 2.1 | 0.27 | 1.7 | 0.51 |
| 48 | Reporting to the law enforcements agents for actions and control. | 1.7 | 0.49 | 1.1 | 0.51 | 2.1 | 0.33 | 2.1 | 0.33 |
| 49 | Reasoning and dialoguing to become day students | 3.9 | 0.35 | 3.9 | 0.33 | 3.9 | 0.81 | 3.9 | 0.51 |
| 50 | Sending out of the dormitory to become day students | 1.2 | 0.70 | 1.1 | 0.51 | 1.1 | 0.33 | 1.2 | 0.66 |
| 51 | Sending out to cut grasses while the classes are on. | 1.2 | 0.69 | 1.1 | 0.41 | 1.1 | 0.32 | 1.1 | 0.65 |
| 52 | Making the students carry a placard on which the offence committed. | 1.1 | 0.32 | 1.4 | 0.82 | 1.1 | 0.37 | 1.1 | 0.12 |
| 53 | Using films to sensitize students on the need to love and do right things. | 1.1 | 0.31 | 2.3 | 1.39 | 1.1 | 0.32 | 2.3 | 0.71 |
| 54 | Modelling the adverse effects of students’ indiscipline on others in order to curb some. | 1.1 | 0.19 | 1.1 | 0.35 | 1.1 | 0.39 | 1.1 | 0.71 |
| 55 | Rewarding good behaviours of students by open commendations and prises as a way to deter indiscipline. | 3.6 | 0.71 | 4.0 | 0.11 | 3.7 | 0.49 | 3.7 | 0.23 |
| 56 | Making rules clear enough and being firm in implementation | 1.1 | 0.20 | 1.1 | 0.35 | 1.1 | 0.39 | 1.1 | 0.49 |
| 57 | Using counselling and interaction with students. | 4.0 | 0.13 | 4.0 | 0.08 | 4.0 | 0.17 | 4.0 | 0.49 |
| 58 | Environmental reorganization to take care of the students problems, needs and to minimize indiscipline e.g. provision of recreational facilities. | 1.0 | 0.18 | 1.1 | 1.66 | 1.1 | 0.32 | 1.0 | 0.35 |
| 59 | Using extinction rather than punishment i.e. finding the motivating factors that make children exhibit in di sciplines and the eliminating them in order to make the behaviour die off with time. | 1.7 | 0.48 | 1.0 | 0.21 | 1.1 | 0.32 | 1.7 | 0.70 |
| **GRAND** | | **2.1** | **0.44** | **2.0** | **0.53** | **2.0** | **0.33** | **2.0** | **0.49** |

From table 3, management techniques used by principals in handling secondary school students’ indiscipline perceived effective by teachers, students and parents in Enugu State include; invitation of parents for useful discussions concerning their ward, signing of undertaking to be of good behaviour, reasoning and dialoguing to become day students, rewarding good behaviours of students by open commendations and prices as a way to deter indiscipline and using counseling and interaction with students. All other management techniques articulated in the questionnaire were perceived ineffective by the respondents.

**Research Question 4**

Are there gender influences on the perception of teachers, students and parents regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State?

**Table 4: Result of analysis of responses on research question 4 items**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Teachers** | | | | **Students** | | | | **Parents** | | | |
| **Male** | | **Female** | | **Male** | | **Female** | | **Male** | | **Female** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 60 | Corporal punishment. | 1.2 | 0.64 | 1.2 | 0.67 | 1.0 | 0.19 | 1.0 | 0.15 | 1.0 | 0.18 | 1.0 | 0.14 |
| 61 | Suspension from classes. | 1.2 | 0.62 | 1.2 | 0.68 | 1.0 | 0.23 | 1.0 | 0.16 | 1.0 | 0.17 | 1.0 | 0.15 |
| 62 | Invitation of parents for useful discussions concerning their ward. | 3.5 | 0.61 | 4.0 | 0.17 | 3.9 | 0.42 | 3.5 | 0.96 | 4.0 | 0.17 | 4.0 | 0.04 |
| 63 | Expulsion from school. | 1.1 | 0.36 | 1.1 | 0.36 | 1.1 | 0.34 | 1.0 | 0.18 | 1.0 | 0.17 | 1.1 | 016 |
| 64 | Deprivation of prefect ship and other positions of authority. | 1.1 | 0.35 | 1.1 | 0.35 | 1.0 | 0.17 | 1.0 | 0.17 | 1.0 | 0.19 | 1.0 | 0.15 |
| 65 | Signing of undertaking to be of good behaviour. | 3.8 | 0.61 | 3.9 | 0.38 | 4.0 | 0.16 | 4.0 | 0.16 | 4.0 | 0.17 | 3.5 | 0.67 |
| 66 | Demotion from prefect ship | 1.1 | 0.34 | 1.0 | 0.24 | 1.0 | 0.22 | 1.0 | 0.17 | 1.0 | 0.18 | 2.1 | 0.15 |
| 67 | Reporting to the law enforcements agents for actions and control. | 3.6 | 0.61 | 1.0 | 0.26 | 1.0 | 0.21 | 1.0 | 0.14 | 1.0 | 0.16 | 2.0 | 0.15 |
| 68 | Reasoning and dialoguing to become day students | 3.6 | 0.51 | 3.9 | 0.31 | 4.0 | 0.21 | 3.5 | 0.96 | 4.0 | 0.18 | 3.8 | 0.39 |
| 69 | Sending out of the dormitory to become day students | 1.2 | 9.61 | 1.1 | 0.32 | 1.0 | 0.16 | 0.1 | 0.14 | 1.0 | 0.19 | 1.1 | 0.16 |
| 70 | Sending out to cut grasses while the classes are on. | 1.1 | 0.38 | 1.1 | 0.30 | 1.0 | 0.21 | 1.0 | 0.15 | 1.2 | 0.19 | 1.1 | 0.16 |
| 71 | Making the students carry a placard on which the offence committed is written e.g. “I am a thief”. | 1.1 | 0.34 | 1.1 | 0.83 | 1.0 | 1.22 | 1.0 | 0.16 | 2.0 | 0.93 | 1.0 | 0.16 |
| 72 | Using films to sensitize students on the need to love and do right things. | 1.2 | 0.51 | 2.0 | 0.83 | 1.0 | 1.17 | 1.0 | 1.17 | 1.1 | 1.19 | 1.0 | 1.15 |
| 73 | Modelling the adverse effects of students’ indiscipline on others in order to curb some. | 1.1 | 0.34 | 1.1 | 0.42 | 1.0 | 0.17 | 1.5 | 0.15 | 1.1 | 0.16 | 1.7 | 0.14 |
| 74 | Rewarding good behaviours of students by open commendations and prises as a way to deter indiscipline. | 3.8 | 0.64 | 4.0 | 0.16 | 4.0 | 0.06 | 3.8 | 0.39 | 1.0 | 0.16 | 4.0 | 0.15 |
| 75 | Making rules clear enough and being firm in implementation | 1.1 | 0.37 | 2.1 | 0.42 | 1.0 | 0.18 | 1.0 | 0.06 | 1.0 | 0.18 | 1.00 | 0.13 |
| 76 | Using counselling and interaction with students. | 3.8 | 0.58 | 4.0 | 0.14 | 4.0 | 0.21 | 4.0 | 0.14 | 4.0 | 0.15 | 3.6 | 0.74 |
| 77 | Environmental reorganization to take care of the students problems, needs and to minimize indiscipline e.g. provision of recreational facilities. | 1.1 | 0.37 | 1.1 | 0.34 | 1.0 | 0.18 | 1.0 | 0.17 | 1.0 | 0.18 | 1.0 | 0.15 |
| 78 | Using extinction rather than punishment i.e. finding the motivating factors that make children exhibit in disciplines and the eliminating them in order to make the behaviour die off with time. | 1.1 | 0.34 | 1.1 | 0.33 | 1.0 | 0.17 | 1.0 | 0.17 | 1.0 | 0.18 | 1.0 | 0.14 |
| **GRAND** | | **2.0** | **1.00** | **2.0** | **0.40** | **1.8** | **0.31** | **1.7** | **0.30** | **1.7** | **0.27** | **1.9** | **1.10** |

From table 4, the overall grand mean of 1.7 obtained show that there were no gender influences on the perception of teachers, students and parents regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.

**Hypothesis 1**

Teachers, students and parents do not differ significantly in their perceptions of the prevailing secondary school student’s indiscipline in Enugu State.

**Table 5: Result of Analysis of hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Scores of variation** | **DF** | **Sum of squares (SS)** | **Mean squares** | **F-cal** | **Critical value of F** | **Significance level** | **Decision** |
| Between groups | 2 | 0.028 | 0.14 | .011 | 3.17 | 0.05 | Do not Reject hypothesis |
| Within groups | 57 | 70.62 | 1.23 |
| **Total** | **59** | **70.64** |  |  |  |  |  |

From table 5, the f calculated (.011) is less than the critical value (3.17), hence, at .05 significant level, hypothesis 1 which states that teachers, students and parents do not differ significantly in their perceptions of the prevailing secondary school student’s indiscipline in Enugu State is not rejected as stated.

**Hypothesis 2**

Teachers, students and parents do not differ significantly in their perceptions of the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State.

**Table 6: Result of Analysis of hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Scores of variation** | **DF** | **Sum of squares (SS)** | **Mean squares** | **F-cal** | **Critical value of F** | **Significance level** | **Decision** |
| Between groups | 2 | .346 | .173 | .121 | 1.05 | .000 | Do not Reject hypothesis |
| Within groups | 57 | 81.40 | 1.43 |
| **Total** | **59** | **81.75** |  |  |  |  |  |

From 6 table, the f calculated (.121) is less than the critical value (1.05), hence, at .05 significant level, hypothesis 2 is not rejected as stated implying that teachers, students and parents do not differ significantly in their perceptions of the management techniques used by secondary school principals in handling students’ indiscipline in Enugu State.

**Hypothesis 3**

Teachers, students and parents do not differ significantly in their perceptions of the extent of effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.

**Table 7: Result of Analysis of hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Scores of variation** | **DF** | **Sum of squares (SS)** | **Mean squares** | **F-cal** | **Critical value of F** | **Significance level** | **Decision** |
| Between groups | 5 | 0.722 | 0.144 | 0.093 | 3.17 | .05 | Do not Reject hypothesis |
| Within groups | 114 | 176.87 | 1.55 |
| **Total** | **119** | **117.60** |  |  |  |  |  |

From 7 table, the f calculated (0.093) is less than the critical value (3.17), hence, at .05 significant level, hypothesis 3 is not rejected as stated implying that teachers, students and parents do not differ significantly in their perceptions of the extent of effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.

**Hypothesis 4**

Teachers, students and parents do not differ significantly in their perceptions on whether there are gender differences regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.

**Table 8: Result of Analysis of hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Scores of variation** | **DF** | **Sum of squares (SS)** | **Mean squares** | **F-cal** | **Critical value of F** | **Significance level** | **Decision** |
| Between groups | 2 | .346 | .173 | .130 | 1.44 | .000 | Do not Reject hypothesis |
| Within groups | 57 | 81.40 | 1.43 |
| **Total** | **59** | **81.75** |  |  |  |  |  |

From table 8, the f calculated (.130) is less than the critical value (1.44), hence, at .05 significant level, hypothesis 4 which states that teachers, students and parents do not differ significantly in their perceptions on whether there are gender differences regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State is not rejected as stated.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. The prevailing secondary school students’ indiscipline in Enugu State include; hooliganism, smoking, stealing, quarrelling and fighting.
2. The management techniques that were perceived most effective when used in handling students’ indiscipline were: invitation of parents for useful discussion concerning their wards, signing of undertaking to be of good behaviour, reasoning and dialoguing with the students, rewarding good behaviours of student by open commendation and praise as a way to deter indiscipline and using pastoral counselling techniques.
3. Management techniques used by principals in handling secondary school students’ indiscipline perceived effective by teachers, students and parents in Enugu State include; invitation of parents for useful discussions concerning their ward, signing of undertaking to be of good behaviour, reasoning and dialoguing to become day students, rewarding good behaviours of students by open commendations and prises as a way to deter indiscipline and using counselling and interaction with students.
4. There were no gender influences on the perception of teachers, students and parents regarding the effectiveness of the management techniques used by principals in handling secondary school students’ indiscipline in Enugu State.
5. There was no significant difference in the opinions of teachers, students and parents on the topic of discourse.

**Discussion**

Findings of this study confirmed that all the suggested students’ indiscipline were perceived by teachers, students and parents as prevalent in secondary schools in Enugu state. These include; hooliganism, gangsterism, smoking, assassination, armed robbery, car snatching, sexual immorality, wilful destruction of property, unwanted pregnancy/abortion, indolence and cheating. This finding is very dangerous for our society. Biehlor and Snowman (1993) emphasized the need for Educational managers to fight against indiscipline now more than ever. In addition, Hoegal and Govenden (1998) stressed on the need of continuous seminar both for the students and parents to control indiscipline among students in the state and beyond. Findings of this study further revealed that 17 management techniques, out of the 20 in the list are presently being used by secondary school principals in handling students’ indiscipline. The management techniques that are presently used include: corporal punishment, suspension from classes, invitation of parents for useful discussion concerning their ward, expulsion from school, deprivation of prefectship and other positions of authority, signing of undertaking to be of good behaviour, demotion from prefectship, reporting to the law enforcement agents for actions and control, reasoning and dialoguing with the students and sending offenders out of the dormitory to become day students.

In addition to the listed ones are: sending out to cut grasses while the classes are on, using films to sensitize students on the need to love and do right things, modelling the adverse effects of students’ indiscipline on others in order to curb someone, rewarding good behaviours of students by open commendation and praise as a way to deter indiscipline, using pastoral counselling techniques (explaining, to erring students the need to change their minds, giving up bad habits and putting on good ones for their own good and progress), environmental reorganisation to take care of the students problems, needs and to minimize indiscipline e.g. provision of recreational facilities and using extinction rather than punishment finding the motivating factors that makes children exhibit indiscipline and eliminating them in order to make the behaviour die off with time. The three remaining others in the list are also being used, but by few secondary school principals. The three that are used but lightly are: making the students carry a placard on which the offence committed is written, locking the student in the dark room and suspending erring students from entering the class for lessons.

Some of these management techniques (both those that are being used frequently and those lightly used) by secondary school principals appear to be very harsh and rash on the students. Some of the techniques are not even corrective at all. They are counterproductive and also encourage aggression. Use of some of the techniques, may harden some students in bad behaviours. Ayalogu (1983) and Montague (1987) emphatically stated that failure to conduct management tasks efficiently and effectively in secondary schools will result in confusion, disruption, lost learning time, students failing to complete tasks, and lower achievements. Thus, there is need for principals to adopt techniques that are effective in handling the needs they are meant to handle. Igwe (2000) recommended that many management techniques must have the interest of the student as the main objective. Doyce (1989) asserted that principals are expected to know that although students are not matured in their minds and behaviours, yet they still want to be given chance to perform as members of a given institution. One of the best ways to know the mind of any individuals is by interactions. Principals who reason and dialogue with their students understand better how to handle students’ indiscipline than those who have no time to discuss with their students. Students also are very interested in anything that brings praises and commendations to them. Gettinger (1988) instructed school principals to engage in commendation and praise more than punishment to deter indiscipline. Students’ bad habits were more eliminated through verbal condemnation than threatening them.

Human beings are naturally religious, therefore students can change bad behaviours to good ones by hearing that God punishes all disobedient people everything that a person does whether good or bad, the reward or punishment must come later. Hence students who want their own good and progress should be engaged in obeying the rules and regulations guiding their schools thorough pastoral counseling. Smedley and Willoower (1981) hinted that there is need for sending gifted pastoral counselors to secondary schools. They pointed out that where there is no pastoral counselor in a secondary school, the tendency is that indiscipline activity will emerge.

**Recommendations**

The findings made in this study led to the following recommendations:

1. Harsh management techniques should be avoided by secondary school principals for handling indiscipline in their schools.
2. Principals should apply predominantly the management techniques perceived as effective by stakeholders in this research.
3. School proprietors should organized seminars frequently for principals, teachers, parents and guidance counsellors, differently on students’ indiscipline.
4. Once in a while, appraisal of the management technique used by secondary school principals in handling students’ indiscipline should be conducted, because the management technique that was once effective may not continue to be effective over time.

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**BIBLICAL ASSESSMENT OF POLYGAMY IN ABAYUM KINGDOM, IKOM CROSS RIVER STATE**

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**Abstract**

*The main purpose of this study was to examine biblical assessment of polygamy in Abayum Kingdom, Ikom Cross River state. Descriptive survey research design was adopted for the study. It was guided by four research questions and eight hypotheses. Population of the study comprised of 23,300 adult Christians in Abayum Kingdom Ikom Cross River state as at the time of this study. This population was made up of 9200 males and 14100 females as well as 5050 Assemblies of God members and 18250 non-Assemblies of God members. Sample for the study was 2330 respondents made up of 920 males and 1410 females as well as 505 AG members and 1825 non AG members all from Abayum Kingdom, Ikom Cross River state. Instrument for data collection was a structured questionnaire titled Questionnaire on Biblical Assessment of Polygamy in Abayum Kingdom in Ikom in Cross River State in Nigeria. It had 32-items. The instrument was validated by three research experts. It had an overall reliability of .69. Mean and standard deviation were used to answer the research questions while hypotheses testing was done using z-test statistic at .05 significant level. It was found among other things that both male and female respondents as well as AG and non-AG members rated that the bible condemns polygamy to a great extent. The respondents agreed that the bible does not exclude polygamist and their wives from worshipping God. It was therefore recommended among other things that AG and non AG members should intensify evangelism to sensitize polygamist and their wives in Abayum Kingdom on the fact that they are not excluded from worshipping God.*

**Introduction**

The term polygamy is derived from the Late Greek word polygamos, which literally means ‘often marry.’ In popular application, the term ‘polygamy’ refers to the simultaneous union of a husband to multiple spouses or a practice or custom of having more than one wife at the same time. Ktevalgaard (2008) contends that in its correct and wide sense, polygamy refers to a marriage, which includes more than one partners. Ktevalgaard submits that generally polygamy exists in two forms: polygamy and polyandry. Ktevalgaard posits that polygamy is when a man is married to more than one wives, whereas, polyandry refers to an arrangement where a woman is married to more than one husbands. Several commentators use the term polygamy in this technical sense, referring to an arrangement where a man is married to one or more women at a time. This study adopted this meaning.

A more comprehensive definition of polygamy is articulated by the Law Reform Commission of Canada which in its 1985 report on bigamy, authoritatively defined polygamy as

involving the maintaining of conjugal relations by more than two persons with the aim of such relations being to form a single matrimonial or family entity with the spouses, (Law Reform Commission of Canada, 1985).

Polygamy is not a new phenomenon, several prominent men in the bible were polygamists. Abraham, Jacob, David, King Solomon and many others all had multiple wives. King Solomon who was reckoned as the wisest ever had Seven Hundred Wives and Three Hundred Concubines (1 Kings 11:1-3). In Africa a large family is an economic asset (Shinto 2005). Wives and children provide the main labour force needed for the family farms. Moreso, good children provide social security for the aged, (Chavanduka, 1970).

The largeness of clans has associated economic advantages and is also a source of power and prestige in African Societies (Opong 2014). Therefore the numerous children produced from polygamous union can assist in building and strengthening a power base (Chavunduka, 1970). The people of Abayum Kingdom Ikom, Cross River State are predominantly traditional farmers. In Abayum Kingdom, majority of men with several wives utilize them for economic purposes. The wives and children are made to work in the farm in order to boost the agricultural produce. A man with several wives having several in-laws with several children is regarded in Abayum Kingdom to have achieved a very high social status and power. With the advent of Colonialism and Christianity, many African Traditional practices such as polygamy were outlawed in some societies as they were considered to be barbaric or uncivilized. This raises questions that must be addressed if our efforts to evangelize the word and win more souls for Jesus Christ will bear the expected fruits. Christians must be sure of biblical assessment of polygamy. The extent to which the bible condemns polygamy must be ascertained. It is important to determine whether the bible exclude polygamists and their wives from worshiping God or not. An investigation on whether polygamist are excluded from the salvation Jesus brought to the world or not is very vital. Also bible scholars must verify whether or not there are biblical solutions to problems associated with polygamy.

**Purpose of the Study**

The main purpose of this study was to examine biblical assessment of polygamy in Abayum Kingdom, Ikom Cross River state. Specifically, the study attempted to;

1. determine the extent to which the bible condemns polygamy
2. ascertain whether or not the bible exclude polygamists and their wives from worshiping God
3. investigate whether or not polygamist are excluded from the salvation Jesus brought to the world
4. ascertain the biblical solutions to problems associated with polygamy

**Research Questions**

The following research questions guided the study;

1. To what extent does the bible condemn polygamy?
2. Does the bible exclude polygamists and their wives from worshiping God?
3. Are polygamist excluded from the salvation Jesus brought to the world?
4. What are biblical solutions to problems associated with polygamy?

**Hypotheses**

The following hypotheses were tested at .05 significant level;

1. Male and female respondents do not differ significantly in their ratings on the extent to which the bible condemns polygamy.
2. AG and Non-AG members do not differ significantly in their ratings on the extent to which the bible condemns polygamy.
3. Male and female respondents do not differ significantly in their ratings on whether the bible excludes polygamists and their wives from worshiping God or not.
4. AG and Non-AG members do not differ significantly in their ratings on whether the bible excludes polygamists and their wives from worshiping God or not.
5. Male and female respondents do not differ significantly in their ratings on whether polygamists are excluded from the salvation Jesus brought to the world or not.
6. AG and Non-AG members do not differ significantly in their ratings on whether polygamists are excluded from the salvation Jesus brought to the world or not.
7. Male and female respondents do not differ significantly in their ratings on the biblical solutions to problems associated with polygamy.
8. AG and Non-AG members do not differ significantly in their ratings on the biblical solutions to problems associated with polygamy.

**Methodology**

Descriptive survey research design was adopted for the study. Four research questions and eight hypotheses guided the study. The population of this study comprised of 23,300 adult Christians in Abayum Kingdom Ikom Cross River state as at the time of this study. This population was made up of 9200 males and 14100 females as well as 5050 Assemblies of God members and 18250 non-Assemblies of God members. Sample for the study was 2330 respondents made up of 920 males and 1410 females. Out of the sample, 505 were AG members and 1825were non AG members. The sample was drawn from all adults in Abayum Kingdom, Ikom Cross River state using stratified simple random sampling techniques. Instrument for data collection was a structured questionnaire titled Questionnaire on Biblical Assessment of Polygamy in Abayum Kingdom in Ikom, Cross River State Nigeria. It had 32-items. The instrument was validated by three research experts. It had an overall reliability of .69. Mean and standard deviation were used to answer the research questions while hypotheses testing were done using z-test statistic at .05 significant level.

**Results**

**Research Question 1**

To what extent does the bible condemn polygamy?

**Table 1a:** mean ratings sores for male and female respondents on research question 1

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Item** |  | **Male** | | | **Female** | | | **Overall** | | |
|  | To what extent does the underlisted statements suggest that the bible condemns polygamy; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 1 | Polygamy is seen in the old testament | 3.2 | 0.09 | GE | 3.0 | 0.11 | GE | 3.3 | 1.33 | GE |
| 2 | Polygamy is silent in the new testament | 3.0 | 0.09 | GE | 3.0 | 0.12 | GE | 3.1 | 0.40 | GE |
| 3 | Polygamy is implied in the new testament when bishop and deacons are commanded to have one wife | 2.5 | 0.41 | GE | 3.0 | 0.23 | GE | 2.9 | 0.12 | GE |
| 4 | Old testament and new testament are not against each other with regard to polygamy | 3.4 | 0.11 | GE | 2.8 | 0.11 | GE | 3.2 | 0.31 | GE |
| 5 | Jesus did not teach against polygamy | 2.2 | 0.31 | LE | 2.0 | 0.51 | LE | 2.2 | 0.12 | LE |
| 6 | New testament does not explicitly condemned polygamy | 3.0 | 0.33 | GE | 3.0 | 0.50 | GE | 3.0 | 0.13 | GE |
| 7 | The 40 important figures in the bible had more than one wife, such as Esau, Elkanah, David, Solomon | 3.3 | 0.21 | GE | 3.4 | 0.17 | GE | 3.3 | 1.12 | GE |
| 8 | Old testament does not explicitly forbid polygamy | 2.4 | 0.11 | LE | 2.0 | 0.04 | LE | 2.3 | 1.04 | LE |
| 9 | The Torah includes a few specific regulations on the practice of polygamy | 2.8 | 0.01 | GE | 3.0 | 0.51 | GE | 2.9 | 1.11 | GE |
| 10 | “If he takes another wife to himself, he shall not diminish her food, her clothing or her marital rights ” (Deut 21:15-17) approves polygamy | 3.1 | 0.13 | GE | 2.8 | 0.31 | GE | 3.0 | 0.45 | GE |
| 11 | Deuteronomy 17:7-17 states that the King shall not have many wives, supports polygamy | 3.4 | 0.16 | GE | 3.4 | 0.12 | GE | 3.4 | 0.50 | GE |
| 12 | Moses had three wives: Zipporah (Exo 2:21), the daughter of Hobab (Num 10:29) and the Cushite woman | 2.7 | 1.04 | GE | 2.6 | 0.13 | GE | 2.7 | 0.11 | GE |
| **GRAND** | | **2.9** | **0.25** | **GE** | **2.8** | **0.24** | **GE** | **2.9** | **0.56** | **GE** |

From table 1a, the grand mean for male respondents was 2.9, it was 2.8 for female respondents while the overall grand mean for both male and female respondents was 2.9. This result implies that both male and female respondents rated that the bible condemns polygamy to a great extent.

**Table 1b:** mean ratings sores for AG and Non-AG respondents on research question 1

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Item** |  | **AG** | | | **Non-AG** | | | **Overall** | | |
|  | To what extent does the underlisted statements suggest that the bible condemns polygamy; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 1 | Polygamy is seen in the old testament | 2.9 | 1.33 | GE | 2.5 | 0.09 | GE | 3.0 | 0.11 | GE |
| 2 | Polygamy is silent in the new testament | 3.0 | 0.40 | GE | 2.6 | 0.09 | GE | 3.2 | 0.12 | GE |
| 3 | Polygamy is implied in the new testament when bishop and deacons are commanded to have one wife | 2.8 | 0.12 | GE | 2.6 | 0.41 | GE | 3.4 | 0.23 | GE |
| 4 | Old testament and new testament are not against each other with regard to polygamy | 3.0 | 0.31 | GE | 2.5 | 0.11 | GE | 3.4 | 0.11 | GE |
| 5 | Jesus did not teach against polygamy | 3.0 | 0.12 | LE | 2.5 | 0.31 | LE | 3.4 | 0.51 | LE |
| 6 | New testament does not explicitly condemned polygamy | 2.9 | 0.13 | GE | 2.5 | 0.33 | GE | 3.2 | 0.50 | GE |
| 7 | The 40 important figures in the bible had more than one wife, such as Esau, Elkanah, David, Solomon | 2.9 | 1.12 | GE | 2.5 | 0.21 | GE | 3.3 | 0.17 | GE |
| 8 | Old testament does not explicitly forbid polygamy | 3.3 | 1.04 | LE | 2.9 | 0.11 | LE | 3.1 | 0.04 | LE |
| 9 | The Torah includes a few specific regulations on the practice of polygamy | 3.2 | 1.11 | GE | 2.5 | 0.01 | GE | 3.2 | 0.51 | GE |
| 10 | “If he takes another wife to himself, he shall not diminish her food, her clothing or her marital rights ” (Deut 21:15-17) approves polygamy | 3.2 | 0.45 | GE | 2.7 | 0.13 | GE | 3.1 | 0.31 | GE |
| 11 | Deuteronomy 17:7-17 states that the King shall not have many wives, supports polygamy | 3.2 | 0.50 | GE | 2.7 | 0.16 | GE | 3.2 | 0.12 | GE |
| 12 | Moses had three wives: Zipporah (Exo 2:21), the daughter of Hobab (Num 10:29) and the Cushite woman | 3.1 | 0.11 | GE | 2.7 | 1.04 | GE | 3.0 | 0.13 | GE |
| **GRAND** | | **3.0** | **0.56** | **GE** | **2.6** | **0.25** | **GE** | **3.2** | **0.24** | **GE** |

From table 1b, the grand mean for AG members was 3.0, it was 2.6 for non-AG members while the overall grand mean for both AG and non-AG members was 3.2. This result implies that both AG and non-AG members rated that the bible condemns polygamy to a great extent.

**Research Question 2**

Does the bible exclude polygamists and their wives from worshiping God?

**Table 2a:**mean ratings sores for male and female respondents on research question 2

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Male** | | | **Female** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 13 | The old testament does not forbid polygamist and their wives | 3.5 | 0.33 | SA | 2.6 | 0.90 | A | 3.1 | 0.88 | A |
| 14 | The new testament does not exclude polygamists and their wives from worshiping God | 3.8 | 0.35 | SA | 2.8 | 1.26 | A | 2.9 | 0.95 | A |
| 15 | Moses a polygamist spoke face to face with God | 3.8 | 0.52 | SA | 3.4 | 1.06 | A | 3.0 | 1.06 | A |
| 16 | David a polygamist was one of the greatest worshipers of God | 3.3 | 0.21 | A | 3.4 | 1.14 | A | 3.1 | 1.15 | A |
| 17 | Jacob a polygamist worshipped God | 3.5 | 0.33 | SA | 3.3 | 1.04 | A | 3.3 | 1.12 | A |
| 18 | Churches who exclude polygamist and their wives are doctrinally wrong | 2.8 | 0.33 | A | 3.0 | 0.90 | A | 3.3 | 0.88 | A |
| 19 | Moses did not drive away his last two wives in order to worship God | 2.8 | 0.44 | A | 3.3 | 0.85 | A | 3.3 | 0.93 | A |
| 20 | The bible has no record of a polygamist who drove away his second or other wives in order to worship God | 2.5 | 0.35 | A | 3.0 | 0.99 | A | 3.4 | 1.11 | A |
| 21 | The bible has no record of a woman who left her husband because she was either second or third or fourth wife in order to worship God. | 2.5 | 0.35 | A | 3.3 | 1.26 | A | 3.3 | 0.95 | A |
| **GRAND** | | **3.2** | **0.36** | **A** | **3.1** | **1.04** | **A** | **3.2** | **1.00** | **A** |

From table 2a, the grand mean for male respondents was 3.2, it was 3.1 for female respondents while the overall grand mean for both male and female respondents was 3.2. This result implies that both male and female respondents agreed that the bible does not exclude polygamist and their wives from worshipping God.

**Table 2b:**mean ratings sores for AG and Non-AG respondents on research question 2

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **AG** | | | **Non-AG** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 13 | The old testament does not forbid polygamist and their wives | 3.0 | 0.90 | A | 3.4 | 0.88 | A | 3.1 | 0.33 | SA |
| 14 | The new testament does not exclude polygamists and their wives from worshiping God | 3.4 | 1.26 | A | 3.3 | 0.95 | A | 3.3 | 0.35 | SA |
| 15 | Moses a polygamist spoke face to face with God | 3.0 | 1.06 | A | 3.3 | 1.06 | A | 3.2 | 0.52 | SA |
| 16 | David a polygamist was one of the greatest worshipers of God | 3.0 | 1.14 | A | 3.3 | 1.15 | A | 3.2 | 0.21 | A |
| 17 | Jacob a polygamist worshipped God | 3.4 | 1.04 | A | 3.4 | 1.12 | A | 3.4 | 0.33 | SA |
| 18 | Churches who exclude polygamist and their wives are wrong doctrinally | 3.4 | 0.90 | A | 3.0 | 0.88 | A | 3.2 | 0.33 | A |
| 19 | Moses did not drive away his last two wives in order to worship God | 3.4 | 0.85 | A | 3.4 | 0.93 | A | 3.3 | 0.44 | A |
| 20 | The bible has no record of a polygamist who drove away his second or other wives in order to worship God | 3.4 | 0.99 | A | 3.4 | 1.11 | A | 3.3 | 0.35 | A |
| 21 | The bible has no record of a woman who left her husband because she was either second or third or fourth wife in order to worship God. | 3.3 | 1.26 | A | 3.4 | 0.95 | A | 3.3 | 0.35 | A |
| **GRAND** | | **3.3** | **1.04** | **A** | **3.3** | **1.00** | **A** | **3.3** | **0.36** | **A** |

From table 2b, the grand mean for AG members was 3.3, it was 3.3 for non-AG members while the overall grand mean for both AG and non-AG members was 3.3. This result implies that both AG and non-AG members agreed that the bible does not exclude polygamist and their wives from worshipping God.

**Research Question 3**

Are polygamist excluded from the salvation Jesus brought to the world?

**Table 3a:** mean ratings sores for male and female respondents on research question 3

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Male** | | | **Female** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 22 | Jesus died for the sin of the world including the sin of polygamist | 3.6 | 1.11 | SA | 3.6 | 0.12 | SA | 3.5 | 0.33 | SA |
| 23 | Whoever repents from sin and accepts Jesus as lord and savior including polygamist are saved | 3.7 | 0.45 | SA | 3.6 | 0.13 | SA | 3.8 | 0.21 | SA |
| 24 | Jesus commands that whoever believes in him should be baptized including polygamist | 3.6 | 0.50 | SA | 3.6 | 0.16 | SA | 3.7 | 0.11 | SA |
| 25 | These signs shall follow those who believe: In my name they shall cast out demons, they will speak in new tongues (Mark 16:17) includes polygamist | 3.5 | 0.11 | SA | 3.5 | 0.33 | SA | 3.7 | 0.01 | SA |
| 26 | For God so loved the world that he gave his only begotten son that who so ever believes in him shall not perish but have everlasting life (John 3:16) include also polygamist | 3.6 | 0.33 | SA | 3.6 | 0.45 | SA | 3.6 | 0.09 | SA |
| **GRAND** | | **3.6** | **0.50** | **SA** | **3.6** | **0.24** | **SA** | **3.7** | **0.15** | **SA** |

From table 3a, the grand mean for male respondents was 3.6, it was 3.6 for female respondents while the overall grand mean for both male and female respondents was 3.7. This result implies that both male and female respondents strongly agreed that polygamists are not excluded from the salvation Jesus brought to the world.

**Table 3b:**mean ratings sores for AG and Non-AG respondents on research question 3

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **AG** | | | **Non-AG** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 22 | Jesus died for the sin of the world including the sin of polygamist | 3.5 | 1.00 | SA | 3.5 | 0.21 | SA | 3.6 | 1.11 | SA |
| 23 | Whoever repents from sin and accepts Jesus as lord and savior including polygamist are saved | 3.7 | 0.99 | SA | 3.8 | 0.11 | SA | 3.7 | 0.45 | SA |
| 24 | Jesus commands that whoever believes in him should be baptized including polygamist | 3.6 | 1.11 | SA | 3.6 | 0.12 | SA | 3.5 | 0.33 | SA |
| 25 | These signs shall follow those who believe: In my name they shall cast out demons, they will speak in new tongues (Mark 16:17) includes polygamist | 3.7 | 0.45 | SA | 3.6 | 0.13 | SA | 3.8 | 0.21 | SA |
| 26 | For God so loved the world that he gave his only begotten son that who so ever believes in him shall not perish but have everlasting life (John 3:16) include also polygamist | 3.6 | 0.50 | SA | 3.6 | 0.16 | SA | 3.7 | 0.11 | SA |
| **GRAND** | | **3.6** | **0.81** | **SA** | **3.6** | **0.15** | **SA** | **3.7** | **0.44** | **SA** |

From table 3b, the grand mean for AG members was 3.6, it was 3.6 for non-AG members while the overall grand mean for both AG and non-AG members was 3.7. This result implies that both AG and non-AG members strongly agreed that polygamists are not excluded from the salvation Jesus brought to the world.

**Research Question 4**

What are the biblical solutions to problems associated with polygamy?

**Table 4a:**mean ratings sores for male and female respondents on research question 4

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Male** | | | **Female** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 27 | When Jesus comes into a person’s life including members of polygamous homes, they become new creatures. Old things have passed away all things have become new (2Cor 5:17) | 3.5 | 0.21 | A | 3.3 | 0.17 | A | 3.4 | 0.88 | A |
| 28 | If members of polygamous homes practice: “A new commandment I give unto you that you love one another as I have loved you, that you also love one another” (John 13:34) every form of wickedness in their homes will die | 3.0 | 0.11 | A | 3.4 | 0.04 | A | 3.0 | 0.95 | A |
| 29 | There is no problem under the sun that Jesus cannot solve including problems in polygamous homes | 3.2 | 0.01 | A | 3.0 | 0.51 | A | 3.0 | 1.06 | A |
| 30 | Members of the polygamous homes are included in this Jesus invitation: Come unto me all you who have labor and are heavy laden and I will give you rest (Matthew 11:28) | 3.4 | 0.09 | A | 3.4 | 0.11 | A | 3.4 | 1.15 | A |
| 31 | The only solution to the problems in polygamous homes is Jesus | 3.5 | 0.09 | SA | 3.4 | 0.12 | A | 3.4 | 1.12 | A |
| 32 | If members of polygamous homes accept Jesus as Lord and Savior they will have peace, joy and love like the Niger and Benue Rivers at Lokoja | 2.7 | 0.41 | A | 3.4 | 0.23 | A | 3.4 | 0.88 | A |
| **GRAND** | | **3.2** | **0.15** | **A** | **3.3** | **0.20** | **A** | **3.3** | **1.01** | **A** |

From table 4a, the grand mean for male respondents was 3.3, it was 3.2 for female respondents while the overall grand mean for both male and female respondents was 3.3. This result implies that both male and female respondents agreed that there are biblical solutions to problems associated with polygamy.

**Table 4b:**mean ratings sores for AG and Non-AG respondents on research question 4

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **AG** | | | **Non-AG** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 27 | When Jesus comes into a person’s life including members of polygamous homes, they become new creatures. Old things have passed away all things have become new (2Cor 5:17) | 3.8 | 0.52 | SA | 3.4 | 1.06 | A | 3.0 | 1.06 | A |
| 28 | If members of polygamous homes practice: “A new commandment I give unto you that you love one another as I have loved you, that you also love one another” (John 13:34) every form of wickedness in their homes will die | 3.3 | 0.21 | A | 3.4 | 1.14 | A | 3.1 | 1.15 | A |
| 29 | There is no problem under the sun that Jesus cannot solve including problems in polygamous homes | 3.5 | 0.33 | SA | 3.3 | 1.04 | A | 3.3 | 1.12 | A |
| 30 | Members of the polygamous homes are included in this Jesus invitation: Come unto me all you who have labor and are heavy laden and I will give you rest (Matthew 11:28) | 2.8 | 0.33 | A | 3.0 | 0.90 | A | 3.3 | 0.88 | A |
| 31 | The only solution to the problems in polygamous homes is Jesus | 2.8 | 0.44 | A | 3.3 | 0.85 | A | 3.3 | 0.93 | A |
| 32 | If members of polygamous homes accept Jesus as Lord and Savior they will have peace, joy and love like the Niger and Benue Rivers at Lokoja | 2.5 | 0.35 | A | 3.0 | 0.99 | A | 3.4 | 1.11 | A |
| **GRAND** | | **3.1** | **0.36** | **A** | **3.2** | **1.00** | **A** | **3.2** | **1.04** | **A** |

From table 4b, the grand mean for AG members was 3.1, it was 3.2 for non-AG members while the overall grand mean for both AG and non-AG members was 3.2. This result implies that both AG and non-AG members agreed that there are biblical solutions to problems associated with polygamy.

**Hypothesis 1**

Male and female respondents do not differ significantly in their ratings on the extent to which the bible condemns polygamy.

**Table 5: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 920  1410 |  | 2.9  2.8 | 0.25  0.24 | 0.88 | 1.96 | Not significant (Do not reject hypothesis) |

From table 5, z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that male and female respondents do not differ significantly in their ratings on the extent to which the bible condemns polygamy.

**Hypothesis 2**

AG and Non-AG members do not differ significantly in their ratings on the extent to which the bible condemns polygamy.

**Table 6: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 505  1825 |  | 3.0  2.6 | 0.56  0.25 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6, z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and non-AG) do not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that AG and non-AG members do not differ significantly in their ratings on the extent to which the bible condemns polygamy.

**Hypothesis 3**

Male and female respondents do not differ significantly in their ratings on whether the bible excludes polygamists and their wives from worshiping God or not.

**Table 7: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 920  1410 |  | 3.2  3.1 | 0.36  1.04 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7, z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Consequently, hypothesis three is not rejected as stated, implying that male and female respondents do not differ significantly in their ratings on whether the bible excludes polygamists and their wives from worshiping God or not.

**Hypothesis 4**

AG and Non-AG members do not differ significantly in their ratings on whether the bible excludes polygamists and their wives from worshiping God or not.

**Table 8: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 505  1825 |  | 3.3  3.3 | 1.04  1.00 | 0.55 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8, z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and non-AG) do not differ significantly. Therefore, hypothesis four is not rejected as stated, implying that AG and non-AG members do not differ significantly in their ratings on whether the bible excludes polygamists and their wives from worshiping God or not.

**Hypothesis 5**

Male and female respondents do not differ significantly in their ratings on whether polygamists are excluded from the salvation Jesus brought to the world or not.

**Table 9: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 920  1410 |  | 3.6  3.6 | 0.50  0.24 | 0.72 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9, z-calculated (0.72) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Therefore, hypothesis five is not rejected as stated, implying that male and female respondents do not differ significantly in their ratings on whether polygamists are excluded from the salvation Jesus brought to the world or not.

**Hypothesis 6**

AG and Non-AG members do not differ significantly in their ratings on whether polygamists are excluded from the salvation Jesus brought to the world or not.

**Table 10: z-test analyses for hypothesis 6**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 505  1825 |  | 3.6  3.6 | 0.81  0.15 | 0.19 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10, z-calculated (0.19) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and non-AG) do not differ significantly. Consequently, hypothesis six is not rejected as stated, implying that AG and non-AG members do not differ significantly in their ratings on whether polygamists are excluded from the salvation Jesus brought to the world or not.

**Hypothesis 7**

Male and female respondents do not differ significantly in their ratings on the biblical solutions to problems associated with polygamy.

**Table 11: z-test analyses for hypothesis 7**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 920  1410 |  | 3.2  3.3 | 0.15  0.20 | 0.56 | 1.96 | Not significant (Do not reject hypothesis) |

From table 11, z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Consequently, hypothesis seven is not rejected as stated, implying that male and female respondents do not differ significantly in their ratings on whether there are biblical solutions to problems associated with polygamy or not.

**Hypothesis 8**

AG and Non-AG members do not differ significantly in their ratings on the biblical solutions to problems associated with polygamy.

**Table 12: z-test analyses for hypothesis 8**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 505  1825 |  | 3.1  3.2 | 0.36  1.00 | 0.79 | 1.96 | Not significant (Do not reject hypothesis) |

From table 12, z-calculated (0.79) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and non-AG) do not differ significantly. Therefore, hypothesis eight is not rejected as stated, implying that AG and non-AG members do not differ significantly in their ratings on whether there are biblical solutions to problems associated with polygamy or not.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. Both male and female respondents rated that the bible condemns polygamy to a great extent.
2. Both AG and non-AG members rated that the bible condemns polygamy to a great extent.
3. Male and female respondents sampled in this study agreed that the bible does not exclude polygamist and their wives from worshipping God.
4. AG and non-AG members sampled in this study agreed that the bible does not exclude polygamist and their wives from worshipping God.
5. Both male and female respondents strongly agreed that polygamists are not excluded from the salvation Jesus brought to the world.
6. Both AG and non-AG members strongly agreed that polygamists are not excluded from the salvation Jesus brought to the world.
7. Male and female respondents sampled in this study agreed that there are biblical solutions to problems associated with polygamy.
8. AG and non-AG members sampled in this study agreed that there are biblical solutions to problems associated with polygamy.
9. Male and female respondents did not differ significantly in their ratings on the bible’s assessment of polygamy in Abayum Kingdom, Ikom Cross River State.
10. AG and non-AG members did not differ significantly in their ratings on the bible’s assessment of polygamy in Abayum Kingdom, Ikom Cross River State.

**Discussion of findings**

It was found in this study that both male and female respondents rated that the bible condemns polygamy to a great extent. Similarly, both AG and non-AG members rated that the bible condemns polygamy to a great extent. This finding is very vital. This is because many people argue that the bible is silent about polygamy, (Paulson,2003; ojei, 2016). Other people, including church leaders also preach that Jesus Christ remained silent about polygamy although his ministry on earth. Evidently, the contemporary human society is against polygamy. Even religions that condone the practice of polygamy is under heavy criticism, suggesting that our present day realities all preach against polygamy. It is therefore a good development having such result from respondents in Abayum Kingdom Ikom Cross River state. This becomes more significant given the fact that polygamy has been part of the cherished culture of the Abayum Kingdom.

On whether the bible excludes polygamist and their wives from worshipping God or not, male and female respondents sampled in this study agreed that the bible does not exclude polygamist and their wives from worshipping God. In the same vein, AG and non-AG members sampled in this study agreed that the bible does not exclude polygamist and their wives from worshipping God. This finding is very encouraging in the sense that it goes a long way to demonstrate the love of God. Hence, even when the bible seems to have condemned polygamy, it (the bible) still gives hope to polygamist and their wives in that they are not excluded from worshipping God. There is therefore no reason for any polygamist or his wife to exclude himself or herself from worshipping God. One can therefore infer from the findings of this study that there is hope for the future generations of Abayum Kingdom where polygamy has been the norm.

Findings of this study further revealed that both male and female respondents strongly agreed that polygamists are not excluded from the salvation Jesus brought to the world. Similarly, both AG and non-AG members strongly agreed that polygamists are not excluded from the salvation Jesus brought to the world. It is rational to infer that if polygamist and their wives are not excluded from worshipping God, they are not excluded from the salvation Jesus brought to the world, (Nuhu 2015). Once again, this substantiates the Christian claim that salvation through Jesus Christ is open to all and sundry. What is expected of everyone is to acknowledge this, accept the salvation and consequently, be saved. It is very unreasonable for any Christian to treat polygamists and their wives as people that are already condemned.

On whether the bible has solutions for problems associated with polygamy, male and female respondents sampled in this study agreed that there are biblical solutions to problems associated with polygamy. Similarly, AG and non-AG members sampled in this study agreed that there are biblical solutions to problems associated with polygamy. Undoubtedly, the present day society has witnessed grievous problems associated with the practice of polygamy. These problems have led to societal challenges and social vices that are almost uncontrollable and unmanageable. This has presented a situation of hopelessness and unprecedented damnation to the world, especially the younger generations. Even the present day crises rocking the world from the Middle-East may not have risen if Abraham had not given birth to Ishmael through Hagar. However, it is cheering and hope-raising to find in this study that the bible has solutions to all human problems including problems associated with polygamy.

The comparism between the responses of male and female respondents showed that male and female respondents do not differ significantly in their ratings on the bible’s assessment of polygamy in Abayum Kingdom, Ikom Cross River State. Today’s world is almost perceived as men’s world. Even in the bible days, they were instances of cases where women were singled out and held responsible for sins committed by both sexes. It therefore portrays a good omen for both male and female respondents not to have differed significantly in their ratings in this study. This suggests that both male and female respondents were objective in their ratings. They did not resort to the usual practice of blame game.

Similarly, AG and non-AG members do not differ significantly in their ratings on the bible’s assessment of polygamy in Abayum Kingdom, Ikom Cross River State. Over the years, AG members have come under serious criticisms and allegations that they discriminate against non Pentecostal and even some new generation churches. It is usually alleged that AG members perceive these other churches as inferior. AG members pride themselves as the mother of Pentecostalism in Nigeria, hence, almost giving no chance for any other church to have a better foundation then they (AG) have. Notwithstanding, the findings of this study have shown a sharp deviation from this unfortunate discriminatory tendency. The findings therefore shows that AG and non-AG members can now reason alike and objectively see facts and judge issues from unbiased minds. This raises hope for the Christian community in Nigeria.

**Recommendations**

From the findings and conclusions made in this study, the following recommendations are deemed necessary:

1. AG and non AG members should intensify evangelism to sensitize polygamist and their wives in Abayum Kingdom on the fact that they are not excluded from worshipping God.
2. Church leaders in Abayum Kingdom Ikom Cross River state should preach against discrimination, stigmatization and other derogatory attitudes against polygamist and their wives by their adherents.
3. Polygamist in Abayum Kingdom Ikom Cross River state should be encouraged by church leaders to seek solutions to their problems through the bible.

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**KNOWLEDGE AND UTILIZATION OF VOCATIONAL STRESSORS AND INNOVATIVE MANAGEMENT TECHNIQUES BY ASSEMBLIES OF GOD PASTORS IN DELTA STATE**

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**Abstract**

*The purpose of this study was to determine the knowledge and utilization of innovative occupational stress management techniques by Assemblies of God pastors in Delta state. Census survey research design was adopted. It was guided by eight research questions and eight hypotheses. The study was conducted in Delta state of Nigeria. The population comprised all Assemblies of God pastors in Delta state numbering 263. Census sampling technique was used to draw the entire population as sample for the study. That is, 263 pastors (158 ordained and 105 non-ordained). Instrument used for data collection was a researcher made questionnaire titled Questionnaire on Knowledge and Utilization of Vocational Stressors and Innovative Management Techniques by Assemblies of God Pastors in Delta state (QKUVST). It was made up of 110 items. The questionnaire was validated by three research experts. It yielded a reliability coefficient of 0.73. Data collected were analyzed using mean and standard deviation for research questions and z-test statistic for hypotheses testing. Major findings of this study showed that both ordained and non-ordained Assemblies of God pastors in Delta state possessed high level of knowledge of sources of occupational stress but utilized this knowledge to a low extent. Also both ordained and non-ordained Assemblies of God pastors in Delta state possessed low level of knowledge of innovative (physiological, psychological and interpersonal relationship) techniques of occupational stress management; hence they utilized them to a very low extent. Consequently, it was recommended among other things that Assemblies of God pastors in Delta state should be trained by their leaders on utilization of innovative occupational stress management techniques.*

**Introduction**

Stress is a common phenomenon among human beings of different categories, including ministers of gospel. Stress is defined as a reaction by the body to any stimulus, be it physical, psychological or otherwise (Nwakwesi, 2018). Most people when asked to define stress usually refer to its bad side for instance being under too much pressure. What they fail to realize is that stress can also be a pleasant and stimulating experience. There are good and bad stress. Nwakwesi (2018) stated that good stress is called “Eustress” which is exciting, stimulating, and motivates us to be more creative, increasing our productivity and facilitating our achievement of goals and aspiration. The bad stress is called distress which includes frustration, boredom, poor performance, head-aches, frequent colds and malaria. This ugly stress may lead to ulcers; heart attack, anxiety, depression, hypertension and sometimes exhaustion and even death. This explains why researching on Knowledge and Utilization of Vocational Stressors and Innovative Coping Techniques among ministers in Delta State of Assemblies of God church Nigeria is important. Scott (2018) opines that “…stressors are situations that are experienced as a perceived threat to one’s well-being or position in life when the challenge of dealing with such, exceeds the person’s perceived available resources. The important thing to remember, basically, is that stressors are the causes of stress.

Maxime (2017) presents a stressor as anything that causes the release of stress hormones. There are two broad categories of stressors: physiological (or physical) stressors and psychological stressors. When stress cannot be avoided, stress management becomes a better option. Management has been defined in various ways. In the view Esiekpe (2013) management simply implies the skill in dealing with something or to be in perfect control of a situation. Therefore stress management is defined by Cohen and Lazarus (2017) as problem-solving effort made by an individual faced with demands that are highly relevant to his welfare but taxing his adaptive resources. Okafor (2019) stated that stress management entails setting up road blocks so that the progression to the illness or disease level does not occur. Gale Encyclopedia of Medicine (2018) states that stress management is a “set of techniques and programs intended to help people deal more effectively with stress in their lives by analyzing the specific stressors and taking positive actions to minimize their effects”.

The stress management techniques will be beneficial to Pastors of Assemblies of God in Delta State. The pastors of Assemblies of God Delta state are pastors that are involved in shepherding the flocks of the church. The care of the flock is entrusted in their hands and they also run all the affairs of the church. All these entail a lot of stress. These pastors are the Ordained, Licensed, Exhorters, Christian workers and lay preachers. Majority of these pastors are in the rural areas where there are little or no modern amenities and necessary life supporting facilities, hence, they are exposed to stressors. These stressors arising from the pastors’ jobs are classified as vocational stressors. The pastors must know about them and as well make concrete efforts to manage them effectively. In line with the advancement of modern societies, these pastors must also innovate in adopting vocational stress management techniques. Unfortunately, many researchers have neglected this vital and topical issue leading to death of pastors and in some cases, death of members whom the pastors would have taken good care of. It is therefore timely for a study like this present one which focused on knowledge and utilization of innovative occupational stress management techniques by Assemblies of God pastors in Delta state with a view to bridging the gaps in this vital area.

**Purpose of the Study**

The purpose of this study is to determine the knowledge and utilization of innovative occupational stress management techniques by Assemblies of God pastors in Delta state. Specifically, the study attempted to determine the;

1. level of knowledge of sources of occupational stress possessed by Assemblies of God pastors in Delta state
2. level of knowledge of physiological techniques of occupational stress management possessed by Assemblies of God pastors in Delta state
3. level of knowledge of psychological techniques of occupational stress management possessed by Assemblies of God pastors in Delta state
4. level of knowledge of interpersonal relationship techniques of occupational stress management possessed by Assemblies of God pastors in Delta state
5. extent of utilization of knowledge of sources of occupational stress by Assemblies of God pastors in Delta state
6. extent of utilization of physiological techniques of stress management by Assemblies of God pastors in Delta state
7. extent of utilization of psychological techniques of stress management by Assemblies of God pastors in Delta state
8. extent of utilization of interpersonal relationship techniques of stress management by Assemblies of God pastors in Delta state

**Research Questions**

The following research questions guided the study:

1. What is the level of knowledge of sources of occupational stress possessed by Assemblies of God pastors in Delta state?
2. What is the level of knowledge of physiological techniques of occupational stress management possessed by Assemblies of God pastors in Delta state?
3. What is the level of knowledge of psychological techniques of occupational stress management possessed by Assemblies of God pastors in Delta state?
4. What is the level of knowledge of interpersonal relationship techniques of occupational stress management possessed by Assemblies of God pastors in Delta state?
5. What is the extent of utilization of knowledge of sources of occupational stress by Assemblies of God pastors in Delta state?
6. What is the extent of utilization of physiological techniques of occupational stress management by Assemblies of God pastors in Delta state?
7. What is the extent of utilization of psychological techniques of occupational stress management by Assemblies of God pastors in Delta state?
8. What is the extent of utilization of interpersonal relationship techniques of occupational stress management by Assemblies of God pastors in Delta state?

**Hypotheses**

The following null hypotheses were formulated and tested at .05 level of significance

1. There is no significant difference between the level of knowledge of sources of occupational stress possessed by ordained and non-ordained Assemblies of God pastors in Delta state.
2. There is no significant difference between the level of knowledge of physiological techniques of occupational stress management possessed by ordained and non-ordained Assemblies of God pastors in Delta state.
3. There is no significant difference between the level of knowledge of psychological techniques of occupational stress management possessed by ordained and non-ordained Assemblies of God pastors in Delta state.
4. There is no significant difference between the level of knowledge of interpersonal relationship techniques of occupational stress management possessed by ordained and non-ordained Assemblies of God pastors in Delta state.
5. There is no significant difference between the extent of utilization of the knowledge of sources of occupational stress by ordained and non-ordained Assemblies of God pastors in Delta state.
6. There is no significant difference between the extent of utilization of physiological techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.
7. There is no significant difference between the extent of utilization of psychological techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.
8. There is no significant difference between the extent of utilization of interpersonal relationship techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Methodology**

Census survey research design was adopted in this study. The study was conducted in Delta state of Nigeria. The population comprised all Assemblies of God pastors in Delta state numbering 263. Census sampling technique was used to draw the entire population as sample for the study that is, 263 pastors (158 ordained and 105 non-ordained).Instrument used for data collection was a researcher made questionnaire titled Questionnaire on Knowledge and Utilization of Vocational Stressors and Innovative Management Techniques by Assemblies of God Pastors in Delta state (QKUVST). It was made up of 110 items. The questionnaire was validated by three research experts. It yielded a reliability coefficient of 0.73. Data collected were analyzed using mean and standard deviation for research questions and z-test statistic for hypotheses testing.

**Results**

**Research Question 1**

What is the level of knowledge of sources of occupational stress possessed by Assemblies of God pastors in Delta state?

**Table 1:** mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | The following are sources of occupational stress; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 1 | Role ambiguity | 3.2 | 0.21 | HL | 3.2 | 0.51 | HL | 3.4 | 0.85 | HL |
| 2 | Role conflict | 3.3 | 0.11 | HL | 3.4 | 0.11 | HL | 3.5 | 0.99 | VHL |
| 3 | Role over load | 2.5 | 0.01 | HL | 3.5 | 0.12 | VHL | 3.3 | 1.26 | HL |
| 4 | Role under load | 3.5 | 0.01 | VHL | 3.3 | 0.23 | HL | 3.2 | 1.06 | HL |
| 5 | Administrative style | 3.2 | 0.09 | HL | 3.2 | 0.11 | HL | 3.5 | 1.14 | VHL |
| 6 | Job qualities | 3.4 | 0.09 | HL | 3.2 | 0.51 | HL | 3.2 | 1.04 | HL |
| 7 | Relationships at work | 3.4 | 0.41 | HL | 3.3 | 0.50 | HL | 3.4 | 0.90 | HL |
| 8 | Organizational structure | 3.5 | 0.11 | VHL | 3.6 | 0.11 | VHL | 3.3 | 1.26 | HL |
| 9 | Lack of motivation | 3.5 | 0.17 | VHL | 3.5 | 1.04 | VHL | 3.2 | 1.06 | HL |
| 10 | Unruly staff | 3.5 | 0.04 | VHL | 3.3 | 0.03 | HL | 3.5 | 1.14 | VHL |
| 11 | Unruly student | 3.2 | 0.09 | HL | 3.6 | 0.24 | VHL | 3.2 | 1.04 | HL |
| 12 | Poor condition of service | 3.0 | 0.09 | HL | 3.8 | 1.41 | VHL | 3.4 | 0.90 | HL |
| 13 | Unconducive working environment | 2.9 | 0.41 | HL | 3.9 | 0.43 | VHL | 3.7 | 0.91 | VHL |
| 14 | Poor facilities/infrastructure | 3.1 | 0.11 | HL | 3.0 | 0.09 | HL | 3.7 | 1.18 | VHL |
| **GRAND** | | **3.2** | **0.14** | **HL** | **3.4** | **0.40** | **HL** | **3.4** | **1.05** | **HL** |

From table 1 the grand mean for ordained pastors was 3.2 and that of non-ordained pastors was 3.4 while the overall grand mean was 3.4. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state possessed high level of knowledge of sources of occupational stress.

**Research Question 2**

What is the level of knowledge of physiological techniques of occupational stress management possessed by Assemblies of God pastors in Delta state?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | Physiological techniques for managing stress include; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 15 | Engaging in recreational activities | 1.5 | 1.11 | LL | 1.7 | 0.51 | LL | 1.3 | 1.18 | VLL |
| 16 | Taking exercises | 1.5 | 0.33 | LL | 1.7 | 0.22 | LL | 1.7 | 0.24 | LL |
| 17 | Using intoxicant | 1.5 | 1.22 | LL | 1.3 | 1.33 | VLL | 1.3 | 1.41 | VLL |
| 18 | Taking drugs | 1.4 | 1.16 | VLL | 1.1 | 1.91 | VLL | 1.7 | 0.43 | LL |
| 19 | Occasionally taking a day off | 1.6 | 0.70 | LL | 1.3 | 1.88 | VLL | 1.8 | 0.09 | LL |
| 20 | Reading books in doors | 1.5 | 0.30 | LL | 1.9 | 1.21 | LL | 1.7 | 0.21 | LL |
| 21 | Taking your mind off problems by watching the TV | 1.3 | 1.14 | VLL | 1.5 | 1.15 | LL | 1.7 | 1.18 | LL |
| 22 | Over-eating | 1.6 | 1.18 | LL | 1.6 | 0.61 | LL | 1.6 | 0.51 | LL |
| 23 | Worry over problems | 1.8 | 0.51 | LL | 1.7 | 0.31 | LL | 1.6 | 0.22 | LL |
| 24 | Relaxation activities | 1.9 | 0.22 | LL | 1.7 | 1.14 | LL | 1.6 | 1.33 | LL |
| 25 | Deep thinking over problems | 1.0 | 1.33 | VLL | 1.7 | 0.44 | LL | 1.6 | 1.91 | LL |
| 26 | Staying aloof | 1.2 | 1.14 | VLL | 1.7 | 0.91 | LL | 1.1 | 0.98 | VLL |
| 27 | Involvement in pleasures | 1.7 | 0.44 | LL | 1.6 | 0.11 | LL | 1.8 | 1.14 | LL |
| 28 | Expression of irritability | 1.8 | 0.91 | LL | 1.5 | 1.04 | LL | 1.7 | 0.44 | LL |
| 29 | Working harder | 1.8 | 1.18 | LL | 1.3 | 0.03 | VLL | 1.7 | 0.91 | LL |
| **GRAND** | | **1.5** | **0.86** | **LL** | **1.6** | **0.85** | **LL** | **1.6** | **0.81** | **LL** |  |

From table 2 the grand mean for ordained pastors was 1.5 and that of non-ordained pastors was 1.6 while the overall grand mean was 1.6. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state possessed low level of knowledge of physiological techniques of occupational stress management.

**Research Question 3**

What is the level of knowledge of psychological techniques of occupational stress management possessed by Assemblies of God pastors in Delta state?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | Psychological techniques for managing stress include; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 30 | Taking positive approach towards job and problems | 1.2 | 0.09 | VLL | 1.4 | 0.11 | VLL | 1.2 | 1.33 | VLL |
| 31 | Indulging in positive and moralistic thinking about life generally | 1.4 | 0.09 | VLL | 1.5 | 0.12 | LL | 1.4 | 0.40 | VLL |
| 32 | Accepting your personal shortcomings | 1.5 | 0.41 | LL | 1.3 | 0.23 | VLL | 1.5 | 0.12 | LL |
| 33 | Laughing off your problems to ease off | 1.5 | 0.11 | LL | 1.2 | 0.11 | VLL | 1.5 | 0.31 | LL |
| 34 | Developing good sense of humour | 1.2 | 0.31 | VLL | 1.2 | 0.51 | VLL | 1.2 | 0.12 | VLL |
| 35 | Indulging in social activities with friends outside the school | 1.4 | 0.33 | VLL | 1.3 | 0.50 | VLL | 1.4 | 0.13 | VLL |
| 36 | Indulging in prayer and other religious activities | 1.2 | 0.21 | VLL | 1.5 | 0.17 | LL | 1.2 | 1.12 | VLL |
| 37 | Confiding your feelings and frustrations to a friend | 1.3 | 0.11 | VLL | 1.5 | 0.04 | LL | 1.3 | 1.04 | VLL |
| 38 | Accepting the things you cannot change | 1.2 | 1.04 | VLL | 1.3 | 1.12 | VLL | 1.3 | 0.33 | VLL |
| 39 | Talking about problems with spouse | 1.4 | 0.90 | VLL | 1.3 | 0.88 | VLL | 1.4 | 0.33 | VLL |
| 40 | Trying to avoid confrontations with colleagues | 1.4 | 0.85 | VLL | 1.2 | 0.93 | VLL | 1.4 | 0.44 | VLL |
| 41 | Rationalizing all situations objectively | 1.5 | 0.99 | LL | 1.5 | 1.11 | LL | 1.2 | 0.35 | LL |
| 42 | Keeping your feelings under control | 1.3 | 1.26 | VLL | 1.5 | 0.95 | LL | 1.3 | 0.35 | VLL |
| 43 | Begin content with your resources | 1.2 | 1.06 | VLL | 1.4 | 1.06 | VLL | 1.3 | 0.52 | VLL |
| 44 | Thinking of good things that have happened to you (counting your blessings) | 1.5 | 1.14 | LL | 1.3 | 1.15 | VLL | 1.5 | 0.21 | LL |
| 45 | Trying to re-assure yourself everything is going to work out alright | 1.3 | 1.26 | VLL | 1.5 | 0.95 | LL | 1.3 | 0.35 | VLL |
| 46 | Having a forgiving attitude | 1.2 | 1.06 | VLL | 1.4 | 1.06 | VLL | 1.3 | 0.52 | VLL |
| **GRAND** | | **1.3** | **0.66** | **VLL** | **1.4** | **0.65** | **VLL** | **1.3** | **0.50** | **VLL** |

From table 3 the grand mean for ordained pastors was 1.3 and that of non-ordained pastors was 1.4 while the overall grand mean was 1.3. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state possessed very low level of knowledge of psychological techniques of occupational stress management.

**Research Question 4**

What is the level of knowledge of interpersonal relationship techniques of occupational stress management possessed by Assemblies of God pastors in Delta state?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | Interpersonal techniques for managing stress include; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 47 | Utilizing colleagues as a resources to solving problems | 1.2 | 1.13 | VLL | 1.5 | 1.15 | LL | 1.4 | 1.22 | VLL |
| 48 | Hiring competent personnel | 1.3 | 0.95 | VLL | 1.4 | 0.61 | VLL | 1.3 | 1.16 | VLL |
| 49 | Improving the line of communication | 1.5 | 0.93 | LL | 1.0 | 0.31 | VLL | 1.5 | 0.70 | LL |
| 50 | Adopting team work | 1.2 | 0.94 | VLL | 1.7 | 1.14 | LL | 1.5 | 0.30 | LL |
| 51 | Applying division of labour | 1.4 | 0.93 | VLL | 1.5 | 0.44 | LL | 1.6 | 1.14 | LL |
| 52 | Developing close relationships with staff | 1.5 | 1.05 | LL | 1.1 | 0.91 | VLL | 1.5 | 1.18 | LL |
| 53 | Engaging staff training | 1.5 | 0.93 | LL | 1.5 | 0.93 | LL | 1.5 | 0.94 | LL |
| 54 | Improved staff welfare | 1.2 | 0.94 | VLL | 1.2 | 1.13 | VLL | 1.2 | 0.93 | VLL |
| 55 | Rewarding excellence | 1.4 | 0.93 | VLL | 1.4 | 0.95 | VLL | 1.4 | 1.05 | VLL |
| **GRAND** | | **1.4** | **1.0** | **VLL** | **1.4** | **0.84** | **VLL** | **1.4** | **1.0** | **VLL** |

From table 4 the grand mean for ordained pastors was 1.4 and that of non-ordained pastors was 1.4 while the overall grand mean was 1.4. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state possessed very low level of knowledge of interpersonal relationship techniques of occupational stress management.

**Research Question 5**

What is the extent of utilization of knowledge of sources of occupational stress by Assemblies of God pastors in Delta state?

**Table 5:** mean and standard deviation scores on research question 5 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | To what extent do you utilize knowledge of the underlisted sources of occupational stress; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 56 | Role ambiguity | 1.5 | 0.45 | LE | 1.7 | 0.04 | LE | 1.7 | 0.50 | LE |
| 57 | Role conflict | 1.5 | 0.50 | LE | 1.3 | 0.51 | VLE | 1.3 | 0.11 | VLE |
| 58 | Role over load | 1.5 | 0.11 | LE | 1.1 | 0.11 | VLE | 1.7 | 0.33 | LE |
| 59 | Role under load | 1.4 | 0.33 | VLE | 1.3 | 0.12 | VLE | 1.8 | 0.51 | LE |
| 60 | Administrative style | 1.6 | 0.12 | LE | 1.9 | 0.23 | LE | 1.7 | 0.01 | LE |
| 61 | Job qualities | 1.5 | 0.09 | LE | 1.5 | 0.41 | LE | 1.7 | 0.13 | LE |
| 62 | Relationships at work | 1.3 | 0.41 | VLE | 1.6 | 0.11 | LE | 1.6 | 0.16 | LE |
| 63 | Organizational structure | 1.6 | 0.11 | LE | 1.7 | 0.31 | LE | 1.6 | 1.04 | LE |
| 64 | Lack of motivation | 1.8 | 0.31 | LE | 1.7 | 0.33 | LE | 1.6 | 1.02 | LE |
| 65 | Unruly staff | 1.9 | 0.33 | LE | 1.7 | 0.28 | LE | 1.6 | 1.11 | LE |
| 66 | Unruly student | 1.0 | 0.28 | VLE | 1.7 | 0.17 | LE | 1.1 | 0.45 | VLE |
| 67 | Poor condition of service | 1.2 | 0.45 | VLE | 1.6 | 0.04 | LE | 1.8 | 0.50 | LE |
| 68 | Unconducive working environment | 1.7 | 0.50 | LE | 1.5 | 0.51 | LE | 1.7 | 0.11 | LE |
| 69 | Poor facilities/infrastructure | 1.8 | 0.28 | LE | 1.3 | 0.17 | VLE | 1.7 | 0.45 | LE |
| **GRAND** | | **1.5** | **0.31** | **LE** | **1.5** | **0.24** | **LE** | **1.6** | **0.45** | **LE** |

From table 5 the grand mean for ordained pastors was 1.5 and that of non-ordained pastors was 1.5 while the overall grand mean was 1.6. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state utilized knowledge of sources of occupational stress to a low extent.

**Research Question 6**

What is the extent of utilization of physiological techniques of occupational stress management by Assemblies of God pastors in Delta state?

**Table 6:** mean and standard deviation scores on research question 6 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | To what extent do you utilize knowledge of the underlisted physiological techniques of occupational stress management; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 70 | Engaging in recreational activities | 1.5 | 0.33 | VLE | 1.4 | 0.50 | VLE | 1.4 | 0.41 | VLE |
| 71 | Taking exercises | 1.2 | 0.45 | LE | 1.5 | 0.06 | LE | 1.5 | 0.11 | LE |
| 72 | Using intoxicant | 1.4 | 0.50 | VLE | 1.5 | 0.41 | LE | 1.3 | 0.31 | VLE |
| 73 | Taking drugs | 1.2 | 0.11 | VLE | 1.2 | 0.11 | VLE | 1.2 | 0.11 | VLE |
| 74 | Occasionally taking a day off | 1.3 | 0.33 | VLE | 1.4 | 0.31 | VLE | 1.2 | 0.33 | VLE |
| 75 | Reading books in doors | 1.3 | 0.13 | VLE | 1.2 | 0.33 | VLE | 1.3 | 0.50 | VLE |
| 76 | Taking your mind off problems by watching the TV | 1.4 | 0.13 | LE | 1.3 | 0.11 | VLE | 1.5 | 0.09 | LE |
| 77 | Over-eating | 1.4 | 0.16 | LE | 1.2 | 0.51 | VLE | 1.5 | 0.09 | LE |
| 78 | Worry over problems | 1.2 | 0.33 | VLE | 1.4 | 0.50 | VLE | 1.3 | 0.41 | VLE |
| 79 | Relaxation activities | 1.3 | 0.45 | VLE | 1.4 | 0.06 | VLE | 1.3 | 0.11 | VLE |
| 80 | Deep thinking over problems | 1.3 | 0.11 | VLE | 1.5 | 0.31 | LE | 1.2 | 1.04 | VLE |
| 81 | Staying aloof | 1.5 | 0.31 | LE | 1.3 | 0.33 | VLE | 1.5 | 1.02 | LE |
| 82 | Involvement in pleasures | 1.3 | 0.33 | LE | 1.2 | 0.28 | VLE | 1.5 | 1.11 | LE |
| 83 | Expression of irritability | 1.4 | 0.28 | VLE | 1.5 | 0.17 | LE | 1.4 | 0.45 | VLE |
| 84 | Working harder | 1.2 | 0.33 | LE | 1.3 | 0.31 | VLE | 1.5 | 0.33 | LE |
| **GRAND** | | **1.3** | **1.40** | **VLE** | **1.3** | **1.2O** | **VLE** | **1.4** | **0.43** | **VLE** |

From table 6 the grand mean for ordained pastors was 1.3 and that of non-ordained pastors was 1.3 while the overall grand mean was 1.4. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state utilized physiological techniques of occupational stress management to a very low extent.

**Research Question 7**

What is the extent of utilization of psychological techniques of occupational stress management by Assemblies of God pastors in Delta state?

**Table 7:** mean and standard deviation scores on research question 7 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | To what extent do you utilize knowledge of the underlisted psychological techniques of occupational stress management; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 85 | Taking positive approach towards job and problems | 1.5 | 0.21 | LE | 1.4 | 0.17 | VLE | 1.0 | 1.12 | VLE |
| 86 | Indulging in positive and moralistic thinking about life generally | 1.4 | 0.11 | VLE | 1.3 | 0.04 | VLE | 1.7 | 1.04 | LE |
| 87 | Accepting your personal shortcomings | 1.0 | 0.01 | VLE | 1.5 | 0.51 | LE | 1.5 | 1.11 | LE |
| 88 | Laughing off your problems to ease off | 1.7 | 0.09 | LE | 1.5 | 0.11 | LE | 1.1 | 1.33 | VLE |
| 89 | Developing good sense of humour | 1.5 | 0.09 | LE | 1.6 | 0.12 | LE | 1.5 | 0.40 | LE |
| 90 | Indulging in social activities with friends outside the school | 1.1 | 0.41 | VLE | 1.5 | 0.23 | LE | 1.2 | 0.12 | VLE |
| 91 | Indulging in prayer and other religious activities | 1.5 | 0.11 | LE | 1.5 | 0.11 | LE | 1.4 | 0.31 | VLE |
| 92 | Confiding your feelings and frustrations to a friend | 1.2 | 0.31 | VLE | 1.2 | 0.51 | VLE | 1.2 | 0.12 | VLE |
| 93 | Accepting the things you cannot change | 1.4 | 0.11 | VLE | 1.4 | 0.98 | VLE | 1.3 | 0.41 | VLE |
| 94 | Talking about problems with spouse | 1.2 | 0.01 | VLE | 1.4 | 0.51 | VLE | 1.4 | 1.11 | VLE |
| 95 | Trying to avoid confrontations with colleagues | 1.3 | 0.09 | VLE | 1.4 | 0.11 | VLE | 1.5 | 1.33 | LE |
| 96 | Rationalizing all situations objectively | 1.5 | 0.09 | LE | 1.5 | 0.12 | LE | 1.5 | 0.40 | LE |
| 97 | Keeping your feelings under control | 1.2 | 0.41 | VLE | 1.5 | 0.23 | LE | 1.5 | 0.12 | LE |
| 98 | Begin content with your resources | 1.4 | 0.11 | VLE | 1.5 | 0.11 | LE | 1.5 | 0.31 | LE |
| 99 | Thinking of good things that have happened to you (counting your blessings) | 1.5 | 0.31 | LE | 1.2 | 0.51 | VLE | 1.2 | 0.12 | VLE |
| 100 | Trying to re-assure yourself everything is going to work out alright | 1.5 | 0.11 | LE | 1.4 | 0.98 | VLE | 1.4 | 0.41 | VLE |
| 101 | Having a forgiving attitude | 1.5 | 0.31 | LE | 1.4 | 0.33 | VLE | 1.2 | 0.40 | VLE |
| **GRAND** | | **1.4** | **0.17** | **VLE** | **1.4** | **0.33** | **VLE** | **1.4** | **0.60** | **VLE** |

From table 7 the grand mean for ordained pastors was 1.4 and that of non-ordained pastors was 1.4 while the overall grand mean was 1.4. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state utilized psychological techniques of occupational stress management to a very low extent.

**Research Question 8**

What is the extent of utilization of interpersonal relationship techniques of occupational stress management by Assemblies of God pastors in Delta state?

**Table 8:** mean and standard deviation scores on research question 8 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Ordained** | | | **Non-ordained** | | | **Overall** | | |
|  | To what extent do you utilize knowledge of the underlisted interpersonal relationship techniquesof occupational stress management; | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 102 | Utilizing colleagues as a resources to solving problems | 1.5 | 0.33 | VLE | 1.4 | 0.50 | VLE | 1.4 | 0.41 | VLE |
| 103 | Hiring competent personnel | 1.2 | 0.45 | LE | 1.5 | 0.06 | LE | 1.5 | 0.11 | LE |
| 104 | Improving the line of communication | 1.4 | 0.50 | VLE | 1.3 | 0.41 | LE | 1.5 | 0.31 | VLE |
| 105 | Adopting team work | 1.2 | 0.11 | VLE | 1.2 | 0.11 | VLE | 1.2 | 0.11 | VLE |
| 106 | Applying division of labour | 1.3 | 0.33 | VLE | 1.2 | 0.31 | VLE | 1.4 | 0.33 | VLE |
| 107 | Developing close relationships with staff | 1.3 | 0.13 | VLE | 1.3 | 0.33 | VLE | 1.2 | 0.50 | VLE |
| 108 | Engaging staff training | 1.3 | 0.11 | VLE | 1.2 | 0.31 | LE | 1.5 | 1.04 | VLE |
| 109 | Improved staff welfare | 1.5 | 0.31 | LE | 1.5 | 0.33 | VLE | 1.3 | 1.02 | LE |
| 110 | Rewarding excellence | 1.3 | 0.33 | LE | 1.5 | 0.28 | VLE | 1.2 | 1.11 | LE |
| **GRAND** | | **1.3** | **0.29** | **VLE** | **1.3** | **0.29** | **VLE** | **1.4** | **0.55** | **VLE** |

From table 8 the grand mean for ordained pastors was 1.3 and that of non-ordained pastors was 1.3 while the overall grand mean was 1.4. This result indicates that both ordained and non-ordained Assemblies of God pastors in Delta state utilized interpersonal relationship techniques of occupational stress management to a very low extent.

**Hypothesis 1**

There is no significant difference between the level of knowledge of sources of occupational stress possessed by ordained and non-ordained assemblies of God pastors in Delta state.

**Table 9: z-test analyses for hypothesis one**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 3.2  3.4 | 0.14  0.40 | 0.88 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9 z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that there is no significant difference between the level of knowledge of sources of occupational stress possessed by ordained and non-ordained assemblies of God pastors in Delta state.

**Hypothesis 2**

There is no significant difference between the level of knowledge of physiological techniques of occupational stress management possessed by ordained and non-ordained assemblies of God pastors in Delta state.

**Table 10: z-test analyses for hypothesis two**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.5  1.5 | 0.86  0.85 | 0.56 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10 z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that there is no significant difference between the level of knowledge of physiological techniques of occupational stress management possessed by ordained and non-ordained assemblies of God pastors in Delta state.

**Hypothesis 3**

There is no significant difference between the level of knowledge of psychological techniques of occupational stress management possessed by ordained and non-ordained assemblies of God pastors in Delta state.

**Table 11: z-test analyses for hypothesis three**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.3  1.4 | 0.66  0.65 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 11 z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Consequently, hypothesis three is not rejected as stated, implying that there is no significant difference between the level of knowledge of psychological techniques of occupational stress management possessed by ordained and non-ordained Assemblies of God pastors in Delta state.

**Hypothesis 4**

There is no significant difference between the level of knowledge of interpersonal relationship techniques of occupational stress management possessed by ordained and non-ordained assemblies of God pastors in Delta state.

**Table 12: z-test analyses for hypothesis four**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.4  1.3 | 1.00  0.84 | 0.13 | 1.96 | Not significant (Do not reject hypothesis) |

From table 12 z-calculated (0.13) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Consequently, hypothesis four is not rejected as stated, implying that there is no significant difference between the level of knowledge of interpersonal relationship techniques of occupational stress management possessed by ordained and non-ordained Assemblies of God pastors in Delta state.

**Hypothesis 5**

There is no significant difference between the extent of utilization of the knowledge of sources of occupational stress by ordained and non-ordained assemblies of God pastors in Delta state.

**Table 13: z-test analyses for hypothesis five**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.5  1.5 | 0.31  0.24 | 0.72 | 1.96 | Not significant (Do not reject hypothesis) |

From table 13 z-calculated (0.72) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Therefore, hypothesis five is not rejected as stated, implying that there is no significant difference between the extent of utilization of the knowledge of sources of occupational stress by ordained and non-ordained Assemblies of God pastors in Delta state.

**Hypothesis 6**

There is no significant difference between the extent of utilization of physiological techniques of occupational stress management by ordained and non-ordained assemblies of God pastors in Delta state.

**Table 14: z-test analyses for hypothesis six**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.3  1.3 | 1.40  1.20 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 14 z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Therefore, hypothesis six is not rejected as stated, implying that there is no significant difference between the extent of utilization of physiological techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Hypothesis 7**

There is no significant difference between the extent of utilization of psychological techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Table 15: z-test analyses for hypothesis seven**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.4  1.4 | 0.17  0.33 | 0.19 | 1.96 | Not significant (Do not reject hypothesis) |

From table 15 z-calculated (0.19) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Therefore, hypothesis seven is not rejected as stated because there is no significant difference between the extent of utilization of psychological techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Hypothesis 8**

There is no significant difference between the extent of utilization of interpersonal relationship techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Table 16: z-test analyses for hypothesis eight**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ordained**  **Non-ordained** | 158  105 | 1.3  1.3 | 0.29  0.29 | 0.55 | 1.96 | Not significant (Do not reject hypothesis) |

From table 16 z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ordained and non-ordained) do not differ significantly. Therefore, hypothesis eight is not rejected as stated because there is no significant difference between the extent of utilization of interpersonal relationship techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Summary of Findings**

Findings based on this study can be summarized as follows;

1. Both ordained and non-ordained Assemblies of God pastors in Delta state possessed high level of knowledge of sources of occupational stress.
2. Both ordained and non-ordained Assemblies of God pastors in Delta state possessed low level of knowledge of physiological techniques of occupational stress management.
3. Both ordained and non-ordained Assemblies of God pastors in Delta state possessed very low level of knowledge of psychological techniques of occupational stress management.
4. Both ordained and non-ordained Assemblies of God pastors in Delta state possessed very low level of knowledge of interpersonal relationship techniques of occupational stress management.
5. Both ordained and non-ordained Assemblies of God pastors in Delta state utilized knowledge of sources of occupational stress to a low extent.
6. Both ordained and non-ordained Assemblies of God pastors in Delta state utilized physiological techniques of occupational stress management to a very low extent.
7. Both ordained and non-ordained Assemblies of God pastors in Delta state utilized psychological techniques of occupational stress management to a very low extent.
8. Both ordained and non-ordained Assemblies of God pastors in Delta state utilized interpersonal relationship techniques of occupational stress management to a very low extent.
9. No significant difference existed between the level of knowledge of sources of occupational stress possessed by ordained and non-ordained Assemblies of God pastors in Delta state.
10. No significant difference existed between the level of knowledge of physiological, psychological and interpersonal relationship techniques of occupational stress management possessed by ordained and non-ordained Assemblies of God pastors in Delta state.
11. No significant difference existed between the extent of utilization of the knowledge of sources of occupational stress by ordained and non-ordained Assemblies of God pastors in Delta state.
12. No significant difference existed between the extent of utilization of physiological, psychological and interpersonal relationship techniques of occupational stress management by ordained and non-ordained Assemblies of God pastors in Delta state.

**Discussion of findings**

The findings of this study showed that Assemblies of God pastors in Delta state possessed high level of knowledge of sources of occupational stress but low level of knowledge of innovative techniques of occupational stress management (physiological, psychological and interpersonal relationship techniques). This finding agrees with the findings of Ikechi (2011) and Ojim (2013). However, Okunola (2012) and Inuwa (2013) in their separate studies reported the contrary. Concept of knowledge of innovative stress management techniques is a very important issue that should bother all well meaning ministers. Ikechi (2011) defined knowledge as the fact of having a general understanding of or familiarity with a subject or something. No doubt, a major hindrance to reducing, controlling or eradicating stress is lack of knowledge of the major stressors. Stressors are environmental conditions, human actions, or all factors and influences that cause stress. Knowledge of sources of stress can enhance innovation in stress management, (Okunola, 2012).

There is need to implore innovation in stress management. This has led to the concept of innovative stress management techniques. Innovation is always a product of reflective, rational, productive and critical thinking. Innovative occupational stress management techniques investigated in this study included physiological techniques, psychological techniques and interpersonal relationship techniques. It is therefore worrisome that Assemblies of God pastors in Delta state have low level of knowledge of these techniques. It was found in this study that Assemblies of God pastors in Delta state utilize the knowledge of sources of occupational stress and innovative stress management techniques to a low extent. Utilization involves making best use of something, to its fullest extent, potential or ability. Although, the ministers possessed high knowledge of sources of occupational stress and low knowledge of innovative stress management techniques, it is expected that they should have utilized the little knowledge they possessed very well, but this was unfortunately not the case.

Utilization of knowledge of sources of occupational stress and innovative stress management techniques is a topical issue in the contemporary religious organizations. This has made occupational stress a rapidly growing concern to researchers, especially in the religious organizations due to its cost to both the organization and the individual. Ikechi (2011) posited that occupational stress has substantial adverse cost on organizations, businesses and industries. Ikechi argued that since prevention is better and cheaper than cure, it is wiser and cheaper to utilize innovative occupational stress management techniques very well.

**Recommendations**

From the findings made in this study, the following recommendations are deemed necessary;

1. Assemblies of God pastors in Delta state should be trained by their leaders on utilization of innovative occupational stress management techniques.
2. Assemblies of God pastors in Delta state who are ordained should be given assistants or associate pastors to help reduce their work loads.
3. Welfare scheme of Assemblies of God pastors should include free health care services to assist the pastors and their families keep fit.

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**EFFECTS OF MATHS RELAY GAME ON SECONDARY SCHOOL STUDENTS’ ACADEMIC ACHIEVEMENT AND RETENTION IN MATHEMATICS IN ENUGU STATE**

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**Abstract**

*This study investigated the effect of maths relay game on secondary school students’ academic achievement and retention in mathematics in Enugu state. Four research questions and six hypotheses guided the study. Pretest-posttest non randomized control group design was adopted for the study. The study was conducted in Enugu State, where a sample of four hundred and seventy-seven (477) senior secondary school two (SSS 2) students was drawn from twelve intact classes. Techniques adopted for sampling were purposive multistage stratified and simple random sampling. Instrument used for data collection was a forty-item Mathematics Achievement Test (MAT). The instrument was constructed by the researchers and validated by three research experts. MAT yielded a stability coefficient of .72 obtained through test –retest approach. MAT also yielded a reliability coefficient of .71 obtained by Kudar-Richardson 20 formula. Research questions were answered using mean and standard deviation. Hypotheses were tested using Analysis of Covariance (ANCOVA). Major findings of the study showed that the students taught mathematics with maths relay game achieved higher and retained more mathematics than their counterparts taught the same topics with expository method. Also male and female students did not differ significantly in their achievement and retention in mathematics when taught with maths relay game. It was recommended that teacher should take necessary precautions to apply mathematical games profitably.*

**Introduction**

Sport is a competitive activity involving physical effort, skills, and play. Sport may also be a game taken part in for enjoyment and pleasure. In other words, game is a form of play or sport. Ezeamenyi (2004) stated that games are social activity with a set of rules in which the hallmark is to win. Apart from social and recreational activities, games can serve educational purposes. Educational games according to Nneji (2010) are recreational activities, which teach people how to utilize their leisure time in constructive manner. Variously, educational games have been described as subset of activities with special characteristics within the context of simulation; competitive interactions among participants to achieve pre-specified goals; and competitive play with great appeal to learn, with set of rules and goals (Hall, 1976; Twelker and Layden, 1972; mill 1979 all in Ezeamenyi, 2004). In attempt to improve the teaching and learning of mathematics across various educational levels, mathematics educators have created mathematical games as subset of educational games. According to Obodo (2004), mathematical games can take the form of puzzles, magic tricks, fallacies, paradoxes, or any type of mathematics, which provides amusement or curiosity. Such games provide enjoyment and recreation. They also stimulate mathematical thinking and also generate excitement and spirit of competition. Ukeje and Obioma (2002) held that mathematical games are one of the most potent means of stimulating interest in mathematics. Similarly, Plato (427-347Bc) in Ukeje and Obioma (2002) suggested that amusement and pleasure ought to be combined with instruction in order to make the mathematics more interesting. In every culture, children play games either as part of learning to grow up in the culture or as pass-time or leisure. Some of the games are miniature adult activities and they help the children to learn adult activities, which help them to grow satisfactorily into active adult members of the culture.

In education, play method is a veritable pedagogic process. In fact, the Montessori Method is predicated on the efficacy of play as an effective learning strategy. Learning through play makes learning less boring and less tasking. Learning through play can be exciting, interesting and at the same time academically rewarding (Azuka, 2009).

In addition, Ukeje and Obioma (2002) noted that generally, games may not necessarily be competitive in nature. They are rather, social situations where-in the teachers and/or the pupils perform moves, counter moves and other maneuvers which are by certain rules prescribed or agreed upon. The moves, countermoves and other maneuvers form part of the procedures. These special features of game-like activities underscore the philosophy underlying mathematical games. Ukeje and Obioma further explained that with these features borne in mind, the teacher will strive to minimize any distraction that may be associated with the mathematical games but rather to utilize the excitement in increasing the potentials of learning the required tasks. Rmiszowki (1981) in Ezeamenyi (2004) described mathematical game as an activity which promotes four types of learning namely; Learning by doing through role playing; Learning by imitating through observers’ reactions; Learning by feedbacks through observer and role player interactions during de-briefing and Learning by analysis through de-briefing looping. Mathematical games, thus, ensure all-round training; the brain, the mind and the hands.

As interesting and effective as mathematical game may sound, mathematics educators still vary in their opinions as regards its use in teaching and learning. A number of mathematics educators believe that mathematical games have tremendous potentials for the enhancement of the teaching and learning of mathematics concepts. These educators maintained that mathematical games are used to facilitate the visualization of abstract concepts and processes at the micro-level of instruction. For instance Nneji (2010), Rex (2012) and Zeph (2014) in their separate studies found that mathematical games promoted both students’ academic achievement and retention in mathematics. However, some mathematics educators such as Ojim (2012), Ajom (2013) and Stone (2014) still reported in their individual studies that mathematical games inhibited students’ academic achievement and retention in mathematics. So it is too early to draw definitive conclusions about the effectiveness of mathematical games in teaching and learning process. More investigations are therefore required to determine the effects of mathematical games such as the Maths Relay Game for teaching and learning of mathematics in secondary schools.

The Maths Relay Game was developed by National Mathematical Center Abuja. With the objective of helping the players (secondary school students) achieve the followings; Perform constructions using a pair of compasses and ruler only; Solve problems involving composite shapes (structures) in geometry; Solve simultaneous equations involving quadratics graphically and interprets results and Help teacher diagnose learner’s difficulties. Materials needed for the game include metric rule, a pair of compasses and a pair of divider provided for each player; deck of card consisting of four cards, and writing materials (paper inclusive). Four sets of players, each set consisting of four members making 16palyers in all are required. In a case where the class size is large, the game is usually conducted in batches, with two groups qualifying from each batch. Each of the cards is the deck of 4 cards containing compound questions (that is, questions with four sections namely a, b, c, d with one section leading to the other) relating to four areas of mathematics contents; namely constructions, plotting graphs, statistics and 3-Dimesion (3-D) geometry. The teacher acts as a judge.

The procedure for the game requires division of the class into groups of four members in a group through simple balloting. Each group is regarded as a relay team. The deck of card is shuffled thoroughly and one card picked by the judge. The question on the card is made available to the four relay teams contesting. With the sound of a bell, they start solving. Each section of the problem and then pass the problem to the next player who continues from where the immediate predecessor stopped. Those processes continue until the problem and solution paper reach the last player. The play stops when the judge rings a second bell. Two method of scoring viz, namely; the speed score and the accuracy score. The speed score (4 marks) is awarded to the first team to submit their work, 3 marks to the second to do so, and so on. The accuracy score (8 marks) is awarded at each stage of the working. That is, 2 marks at stage a, 2, marks at stage b, 2 marks at stage c and 2 marks at stage d. At the end of the play, the total marks scored by a group (team) is divided among them. A team stands disqualified if the leader (first to start) reveals the questions to his members before their respective turns. Evidently, the Maths Relay Game is, by design, is a perfect strategy for removing the perceived abstract nature of mathematics and consequently promoting students’ interest, comprehension, achievement and retention in mathematics. However, due to the conflicting findings made by research evidences on the efficacy and profitability of mathematical games, it is necessary that an empirical study such as this present one be carried out to determine the effects of Maths Relay Game on secondary school students’ academic achievement and retention in mathematics. This is with a view to adding value to the laudable vision of the National Mathematical Center Abuja in developing the Maths Relay Game and indeed other mathematical games for teaching secondary school mathematics.

**Purpose of the Study**

The purpose of this study was to investigate the Effects of Maths Relay Game on Secondary School Students’ Academic Achievement and Retention in Mathematics in Enugu State. In specific terms, the study investigated the effect of Maths Relay Game on Senior Secondary School II (SSII) students’;

1. Achievement in mathematics
2. Retention in mathematics
3. Achievement in mathematics with regards to their gender.
4. Retention in mathematics with regards to their gender.

**Research Questions**

The following research questions guided the study;

1. What are the mean mathematics achievement scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method?
2. What are the mean mathematics retention scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method?
3. What are the mean mathematics achievement scores of male and female students taught selected mathematics topics with maths relay game?
4. What are the mean mathematics retention scores of male and female students taught selected mathematics topics with maths relay game?

**Hypotheses**

The following research hypotheses were tested at .05 level of significance.

1. There is no significant difference between the mean mathematics achievement scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method.

2. There is no significant difference between the mean mathematics retention scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method.

3. There is no significant difference between the mean mathematics achievement scores of male and female students taught selected mathematics topics with maths relay game.

4. There is no significant difference between the mean mathematics retention scores of male and female students taught selected mathematics topics with maths relay game.

5. There is no significant interaction between teaching strategy and students’ gender on students’ achievement scores in mathematics

6. There is no significant interaction between teaching strategy and students’ gender on students’ retention scores in mathematics

**Theoretical framework**

The theoretical framework underlying the design and implementation of this study came from constructivist theory of learning. According to Rex (2012) constructivism is a psychological theory of knowledge (Epistemology) which argues that humans generate knowledge and meaning from their experiences. Constructivism is a philosophy of learning founded on the premise that, by reflecting on our experiences, we construct our own understanding of the world we live in. Each of us generate our own “rules” and “mental” models”, which we use to make sense of our experiences. Learning therefore is simply the process of adjusting our mental models to accommodate new experience. Rex explained further that as learners’ access information through their senses, the construction of new knowledge comes from an interaction between their existing knowledge and new experiences and ideas with which they come in contact in the natural world and their culture.

Further-more, Akinsola, Olude, and Oluwi (2006) noted that for constructivist educationist, knowledge must be actively constructed as the learner is an entity with previous experiences that must be considered as “knowing being”. Learning is therefore seen as an adaptive and experiential process rather than a knowledge transference activity. As learners encounter new situation, they look for similarities and differences against their own cognitive schemata. Those contrasts, also called cognitive perturbations, are the end product of confliction knowledge waiting to be resolved through re-organizing schemes of knowledge. In constructivist terms, learning depends on the way each individual learner looks at a particular situation and draws his/ her own conclusions. People, thus, determine their own knowledge based on their own way of processing information and according to his/ her own beliefs and attitudes towards learning.

Ojim (2012) opined that constructivism recognizes and values instructional strategies in which students are able to learn mathematics by personally and socially constructing knowledge. Constructivist learning strategies include more reflective oriented learning activities in mathematics education such as explanatory and generative learning. More specifically, these activities include problem solving – group learning, discussion and situated learning. Constructivism is often associated with pedagogic approaches that promote active learning or learning by doing. Summarily, Stone (2014) outlined the following four guiding principles of constructivism;

1. Learning is a search for meaning. Therefore, learning must start with the issues around from which students are actively trying to construct meaning.

2. Meaning requires understanding wholes as well as parts. And parts must be understood in the context of wholes. Therefore, the learning process focuses on primary concepts, not isolated facts.

3. In order to teach well, we must understand the mental models that students use to perceive the world and the assumptions they make to support those models.

4. The purpose of learning is for an individual to construct his or her own meaning, not just memorize the “right” answers and regurgitate someone else’s meaning.

Formalization of the theory of constructivism is generally attributed to Jean Piaget (1896-1980) who articulated mechanisms by which knowledge is internalized by learners. Piaget suggested that through processes of accommodation and assimilation, individuals construct new knowledge from their experiences. When individuals assimilate, they incorporate the new experience into an already existing framework without changing that framework. Piaget saw play as an important and necessary part of the students’ cognitive development and provided scientific evidence for his views (Akinsola et. al, 2006).

Adler (1971) in Obodo (2004) discussed some influences of Piaget’s theory on the teaching and learning of mathematics as summarized below; since the child’s mental development advances through qualitatively different stages, these stages should be considered when planning the mathematical experiences of a child at any given age. First, they should be experiences which he is ready for; in view of the stage of mental growth that the child has attained. On a second note, they should be of help in preparing the child to the next stage. A topic should neither be taught too early nor too late. A child should be tested to ensure that he has mastered all the prerequisites necessary for mastering a mathematical concept before introducing a new one. When the child is not ready to learn a concept, he should be provided with the necessary experiences that will help him to be ready to learn the concept. In order to encourage mental growth of children, the experience of seeing things from varied perspective is very necessary. Physical action is a base for learning. For a child to learn effectively, he must be an active participant in mathematical events or activities, not just a spectator. These features characterize the Maths Relay Game used in this study. More-so, the formal operational stage of the Piaget’s classifications corresponds to the stage of the subjects of this study.

**Methodology**

The research design adopted in the conduct of this investigation was quasi-experimental design. Specifically the design was a pretest –posttest, non equivalent control group design. The area covered in this study was Enugu state Nigeria.

A sample of four hundred and seventy-seven (477) senior secondary school II (SSII) students was used in the study. The sample was made up of (241) students in the experimental group and (236) students in the control Group. The experimental group also composed of 131 female students’ and 110 male students. This sample was obtained from twelve intact classes randomly drawn from six secondary schools in the area of the study. Specifically, one secondary school was drawn from each of the six education zones of Enugu state.

Mathematics Achievement Test (MAT) was used to collect achievement scores, (pretest and posttest). A re-arranged version of MAT was also used to collect retention scores two weeks after the posttest. MAT was developed by the researchers. It is made up of forty (40) multiple choice questions with four options each. The items were drawn using a table of specification to ensure adequate coverage of the content area covered in the study as well as maintain even spread across the different levels of the cognitive domain tested. MAT was validated by three research experts. After necessary corrections as directed by the experts, MAT was confirmed to have face and content validity. MAT yielded a stability coefficient of .72 obtained through test –retest approach. MAT also yielded a reliability coefficient of .71 obtained by Kudar-Richardson 20 (KR-20) formula.

**Experimental Procedures**

The researchers trained the six regular mathematics teachers in the six secondary schools used for the study for a period of two weeks on the use of the Maths Relay Game used in this study. Fore-most, the MAT was administered to all the subjects of the study as pretest. Thereafter, the treatment was administered for a period of six weeks. The experimental group in each school was taught the selected mathematics topics using Maths Relay Game while the control group in each school was taught the same topics using expository method. All topics were drawn from SSII mathematics scheme of work. At the expiration of the treatment period, the MAT was re-arranged and administered to all the subjects as posttest. After two weeks of posttest, MAT was re-arranged and administered to all the subjects as retention test.

Research questions were answered using mean and standard deviation. Hypotheses were tested using Analysis of Covariance (ANCOVA).

**Results:**

**Research Question 1:** What are the mean mathematics achievement scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method?

**Table 1:** Mean Achievement scores of experimental and control groups in pretest and posttest.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **Pretest** | | **Posttest** | |
|  |  | Mean | SD | Mean | SD |
| Experimental | 241 | 41.22 | 6.1130 | 80.44 | 0.3333 |
| Control | 236 | 40.60 | 7.0011 | 63.11 | 4.2021 |

In table 1, the pretests mean achievement score and standard deviation of the experimental group were 41.22 and 6.1130 respectively and the posttests were 80.44 and 0.3333 for mean and standard deviation respectively. For the control group, the pretest mean achievement score and standard deviation were 40.60 and 7.0011 respectively while the posttest were 63.11 and 4.2021 for mean achievement scores and standard deviation respectively. There was not much difference between the two groups in the pretest but there was an appreciable difference in the posttest in favor of the experimental group.

**Research Question 2:** What are the mean mathematics retention scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method?

**Table 2:** Mean Retention scores of Experimental and control groups

|  |  |  |  |
| --- | --- | --- | --- |
| **Group** | **N** |  | |
|  |  | **Mean** | **SD** |
| Experimental | 241 | 73.01 | 2.4041 |
| Control | 236 | 51.28 | 9.3301 |

In table 2, the mean retention score and standard deviation of the experimental group were 73.01 and 2.4041 respectively. While those of the control group were 51.28 and 9.3301 for mean and standard deviation respectively. This result indicates that the experimental group retained more than the control group.

**Research Question 3:** What are the mean mathematics achievement scores of male and female students taught selected mathematics topics with maths relay game?

**Table 3:** Mean Achievement scores of Male and Female students in pretest and posttest.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **Pretest** | | **Posttest** | |
|  |  | Mean | SD | Mean | SD |
| Male | 110 | 40.83 | 5.6001 | 81.11 | 0.0011 |
| Female | 131 | 42.11 | 7.2222 | 80.70 | 0.2101 |
|  |  |  |

The table above shows that male students in the experimental group had a mean score of 40.83 and 81.11 in pretest and posttests means respectively. Their standard deviations were 5.6001 and 0.0011 for pretest and posttest respectively. Similarly, for the females in the experimental group it was 42.11 and 80.70 for pretest and posttest means respectively. They also had standard of 7.2222 for pretest and 0.2101 for posttest respectively. By mere observation, male and female students in the experimental group seem not to have differed with much scores in the achievement test (both pretest and posttest).

**Research Question 4:** What are the mean mathematics retention scores of male and female

students’ taught selected mathematics topics with maths relay game?

**Table 4:** Mean Retention scores of Male and Female students in the experimental and control groups.

|  |  |  |  |
| --- | --- | --- | --- |
| **Group** | **N** |  | |
|  |  | **Mean** | **SD** |
| Male | 110 | 72.88 | 3.0001 |
| Female | 131 | 74.10 | 2.1133 |

In the experimental group male students had a retention score of 72.88 with standard deviation of 3.0001. Their female counterparts had mean retention score of 74.10 and standard deviation of 2.1133. By mere observation, male and female students in the experimental group seem not to have differed with much scores in the retention test.

**Hypothesis 1:** There is no significant difference between the mean mathematics achievement scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method.

**Hypothesis 3:** There is no significant difference between the mean mathematics achievement scores of male and female students taught selected mathematics topics with maths relay game.

**Hypothesis 5:** There is no significant interaction between teaching strategy and students’ gender on students’ achievement scores in mathematics.

**Table 5: ANCOVA analyses of the students’ Achievement scores.**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Source** | **Sum of Squares** | **DF** | **Mean Square** | **F** | **Sig.** |
| Gender | 1188.41 | 1 | 1188.41 | 9.88 | 4.41 |
| Method | 20011.00 | 1 | 20011.00 | 166.40 | .000 |
| Gender\*Method | 300.00 | 1 | 300.00 | 2.49 | 1.1 |
| Error | 57000 | 474 | 120.2531 | 3.1 |  |
| Total | 78499.41 | 477 |  |  |  |

Method, (Experimental and control) as main effect gave an f value of 166.40 and this is significant at .000. Since .000 is less than .05 significant level set for this study, we conclude that at .05 significant level, the f value of 166.40 is significant. Therefore, hypotheses 1 is rejected as stated, indicating that there was significant difference between the mean achievement scores of the experimental and control groups. Also the sum of squares arising from method (20011.00) is highly significant in comparison with the sum of squares arising from error (57000). This indicates that the observed difference in the achievements of the experimental and control groups is due to the treatment administered in the experiment (teaching strategies).

Gender as main effect gave an f value of 9.88 and this is significant at 4.41. Since 4.41is greater than .05 significant level set for this study, we conclude that at .05 significant level, the f value of 9.88 is not significant. Consequently, hypotheses 3 is not rejected as stated, indicating that there was no significant difference between the achievement of male and female students. In addition, the sum of squares arising from gender (1188.41) is highly insignificant in comparison with the sum of squares arising from error (57000). This indicates that any observed difference may have been as a result of extraneous variables, hence, the insignificance of the differences in the mean scores.

The interaction effect (Gender\*Method) gave an f value of 2.49 which is significant at 1.1. Since 1.1 is greater than .05 significant level set for this study, we conclude that at .05 significant level, the f value of 2.49 is not significant. Hence, hypotheses 5 is not rejected as stated, indicating that there is was significant interaction effect between teaching method and students’ gender on students’ achievement in mathematics in this study. The sum of squares arising from Gender\*Method (300.00) is highly insignificant in comparison with the sum of squares arising from error (57000) indicating that any observed difference may be due to extraneous variables.

**Hypothesis 2:** There is no significant difference between the mean mathematics retention scores of students taught selected mathematics topics with maths relay game and their counterparts taught the same topics with expository method.

**Hypothesis 4:** There is no significant difference between the mean mathematics retention scores of male and female students taught selected mathematics topics with maths relay game.

**Hypothesis** **6**:There is no significant interaction between teaching strategy and students’ gender on students’ retention scores in mathematics

**Table 6: ANCOVA analyses of the students’ retention scores**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Source** | **Sum of Squares** | **DF** | **Mean Square** | **F** | **Sig.** |
| Gender | 92 | 1 | 92 | 9.2 | 1.3 |
| Method | 1001 | 1 | 1001 | 100.1 | 0.001 |
| Gender \* Method | 43 | 1 | 43 | 4.3 | 2.8 |
| Error | 2380 | 238 | 10 |  |  |
| Total | 3516 | 241 |  |  |  |

Method (Experimental and control) as main effect gave an f value of 100.1 which is significant at 0.001. Since 0.001 is less than .05 significant level set for this study, we conclude that at .05 significant level, the f value of 100.1 is significant. Therefore, hypotheses 2 is rejected as stated indicating that there was a significant difference between the mean retention scores of the experimental and control groups. Moreso, the sum of squares arising from method (1001) is highly significant when compared with the sum of squares arising from error (2380) showing that the observed difference was due to the treatment administered.

Gender as main effect gave an f value of 9.2 which is significant at 1.3 but insignificant at .05 significant level set for this study, because 1.3 is greater than .05. Consequently, hypotheses 4 is not rejected as stated indicating that there was no significant difference between the mean retention scores of male and female students in the study.

The interaction effect between students’ gender and teaching method gave an f value of 4.3 which is significant at 2.8. Since 2.8 is greater than .05 significant level set for this study, we conclude that at .05 significant level, the f value of 4.3 is not significant. Therefore, hypotheses 6 is not rejected as stated indicating that there was no significant interaction effect between teaching method and students’ gender on student’s retention in mathematics.

**Summary of Findings**

The results presented above can be summarized thus:

1. The students taught mathematics with Maths Relay Game achieved higher than their counterparts taught with expository method.

2. The students taught mathematics with Maths Relay Game retained more than their counterparts taught with expository method.

3. Male and female students taught mathematics with Maths Relay Game achieved equally.

4. Male and female students taught mathematics with Maths Relay Game retained equally.

5. There was no significant interaction between teaching methods and students’ gender on the student’s achievement and retention in mathematics.

**Discussion**

The findings of this study showed that students taught mathematics with Maths Relay Game achieved higher and retained more than those taught with expository method. This finding agrees with those of Nneji (2010), Rex (2012) and Zeph (2014). However, the finding disagrees with those of Ojim (2013), Ajom (2013) and Stone (2014). It is important to note that the result expected from use of mathematical games depends largely on the mathematics teachers’ skills and competences. On the use of mathematical games, mill (1979) in Ezeamenyi (2004) advised that teachers should help motivate learners to learn and this they can do more effectively through the use of mathematical games. Thus, in this dispensation, every mathematics teacher should be a game master and in trying to defend this position to the best of his ability.

Ojim (2012) advised that for mathematical games to be successful in classroom, teachers need to improve in their tasks of organizing, conducting and applying mathematical games correctly. Obodo (2004) cautioned that a mathematics teacher have to be careful in planning how to utilize appropriate games for mathematics learning. Obodo further outlined the major factors that should be considered in using mathematical games as; needs of the class, proper time for use of the games, active participation by all, minimization of informality and excitement and ensuring that something must be leant from the game. In the same vein, Nneji (2010) made case for adequacy and suitability of a mathematical game for a class, topic and learning environment. Nneji hinted that the choice of a mathematical game will depend on such factors as the class level, class size, the nature of the learners, the topic of interest and learning environment since some games can derive from the culture and environment. Finally, it is a good omen to find in this study that maths relay game influenced the academic achievement and retention of male and female students equally. Hence, maths relay game is not gender biased.

**Conclusions**

Based on the findings of this study, it can be concluded that maths relay game promotes student academic achievement and retention in mathematics. Furthermore, maths relay game is not gender biased as it influenced male and female students’ academic achievement and retention in mathematics equally.

**Recommendations**

Consequent upon the findings of this study, it is recommended that in order to ensure adequate utilization of maths relay game in particular and mathematical games generally during mathematics lessons, the following should be ensured by the mathematics teacher;

1. Choose a game which matches the needs of the learners.

2. The games should be used at the appropriate time depending on the topic being taught and the objectives of the lesson.

3. Arrange the game in such a way as to actively involve all students in your class.

4. The game should be planned and organized in such a way that the informal nature of the game and the excitement of the game situation do not defeat the intended lesson.

5. The responsibility of learning something from the game need to be emphasized. This requires drawing out very clearly the relationship between the game and the actual learning process in mathematics.

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**TEACHERS’ PERCEPTION OF THE EFFECTIVENESS OF CONFLICT RESOLUTION METHODS USED BY PRINCIPALS IN ABA AND**

**UMUAHIA EDUCATION ZONES OF ABIA STATE**

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**Abstract**

*The main purpose of this study was to determine teachers’ perception of the effectiveness of conflict resolution methods used by principals in Aba and Umuahia Education Zones of Abia state. Descriptive survey design was adopted for this study. Five research questions and five hypotheses guided the study. The population for the study was 2,736 teachers from which a sample of 675 was drawn using proportionate, stratified random sampling technique. The instrument used to collect the data of this study was a questionnaire made up of 37-items. The instrument was validated by three research experts. It yielded a reliability of .76 obtained using Cronbach’s Alpha method. Mean and standard deviation were used to answer the research questions while z-test statistic was used to test the hypotheses at .05 level of significance. Major findings of the study revealed that teachers rated effectiveness of dialogue, enforcement of school rules and Regulations, boxing the problems and satisfaction of human needs methods of conflict resolution high while teachers rated effectiveness of confrontation for conflict resolution method low. It was recommended among other things that the principals should adopt teacher friendly methods for resolving conflicts in their schools.*

**Introduction**

Different authorities have given their views as to what conflict is all about. To Debono (2005) conflict is a clash of interests, values, actions, views or directions. Alfred (2007) posited that the term conflict refers to tension within the organizational system. Koontz and Weirich (2008) defined conflict as a part of organization of life and may occur within the individual, between individuals and between the individual and the group. Koontz and Weirich stressed that while conflict is generally perceived as being dysfunctional, it can also be beneficial because it may cause an issue to be presented in different perspectives. Koontz and Weirich also explained that when there is no conflict on an issue the issue may not be sufficiently analyzed and final decisions on the issue may be pending. Hurton and Hunt (2002) defined conflict as a struggle or quarrel usually between individuals or groups on the process of competing for something. Akazue (2005) hinted that conflict can occur as a result of insults, name calling, defamation of character, blackmailing, stepping into other persons’ shoes, sarcasm, false accusation, withdrawal of love and support, withdrawal of services, salaries, fringe benefits, incentives, sudden transfer, suspension, termination of appointment and even killing.

Conflicts in effect involve a struggle or quarrel usually between individuals or group in the process of competing for a reward. It could therefore be regarded as a form of disagreement in an establishment between two individuals or group who have to interact formally or informally. When two or more people who work together in an organization are not in good terms especially in matters that relate directly or indirectly to their work schedule, conflict may occur. Obisi (2003) referred to conflict as a struggle. Conflict may occur when workers and management have incompatible, conflicting or irreconcilable views on issues. Obisi maintained that it is unthinkable to find any society without conflict. Psychologists and administrative theorists view conflict as disagreement, incompatibility, opposition and diversity of opinion. Common to these terms is a situation where people antagonize one another, express different opinions and display different actions. Mullins (1999) stated that conflict is a form of behaviour intended to obstruct the achievement of other persons’ goal. In this sense, conflict implies an action taken in order to prevent realization of an objective.

Battlemen and Snell (1999) simply defined conflict as the opposing pressures from different sources. By this definition, conflict refers to diverse opinions, actions and attitudes emanating from different persons with intent to change, modify or prevent an actions. Oyedji and Fasais (2009) averred that conflict is a common phenomenon in an organization. Hence, secondary schools are not exempted from experiencing conflicts. In the actualization of secondary school educational objectives, major personalities involved are principals, teachers, non-academic staff, students, parents and other stakeholders. Many of these people are professionals while some are semi or even non-professionals. As they carry out their legitimate duties, there are chances that conflict may emerge consciously or unconsciously. Principals, teachers, students and non-academic staff in schools are from diverse backgrounds such as religious, cultural, and social, which shaped their philosophies of life as well as their world-views. As these people interact in the school environment, there ought to be conflicts due to their individual differences. The teacher works with others in a structured environment. He or she does not have absolute autonomy and freedom on professional grounds because guidelines are laid down by the Ministry of Education and other supervisory agencies within which the teacher must operate. If he or she choose to follow his or her individual pattern, diverting from the set philosophy and curriculum, conflict is likely to begin.

The real academic players in secondary education are the students, teachers and principals and they must be handled as emotional beings to avoid conflicts. Principals are expected to share their powers through delegation of duties to teachers and in some cases students for effective cooperation. However, such teachers and students must be monitored to avoid crossing their bounds. When these issues are not properly handled, conflicts ensue. Conflicts may arise when the principal does not delegate responsibility to teachers or delegates some of his or her functions to only his or her favourites. Principals as managers of secondary schools must be skilled in conflict resolution strategies and methods. A good conflict resolution method must pay attention to possible incompatibilities among staffs members or employers, complexities of the communication network and even the organizational structure itself. Such conflict resolution method must be accepted by at least majority of the stakeholders in the organization. There is no doubt that secondary schools in Aba and Umuahia education zone of Abia state have over the years had devastating blows from diverse conflicts.

These conflicts according to Obisi (2003) include; student-student, student-staff, staff-staff, school-community, etc. Obisi alleged that instances abound where ill-managed conflict in Aba and Umuahia education zones have lead to riots, violent demonstrations, abandonment of duties, punitive transfers, suspensions, rustications, dismissals, seizure of salaries, strikes, and in extreme cases total close down of the schools. In a preliminary (pilot) study, the researchers had found that principals in Aba and Umuahia education zones of Abia state mainly adopt dialogue, enforcement of school rules and regulations, satisfaction of human needs, boxing the problem and confrontation conflict resolution methods. Yet, observations show that conflict are yet to be satisfactorily resolved in secondary schools in Aba and Umuahia education zones of Abia state. It is therefore not enough for principals to adopt a conflict resolution method, efforts should be made to ensure that major players in secondary school system such as teachers, rate those methods high in effectiveness. This is because the principal needs teachers’ maximum support to resolve conflicts successfully. The problem of this study, put in question form is what is the level of effectiveness of dialogue, enforcement of school rules and regulations, satisfaction of human needs, boxing the problem and confrontation conflict resolution methods used by principals in Aba and Umuahia Education Zone as perceived by their teachers?

**Purpose of the Study**

The main purpose of this study was to determine teachers’ perception of the effectiveness of conflict resolution methods used by principals in Aba and Umuahia Education Zones of Abia state. Specific purposes of the study were to;

1. establish teachers’ perception of level of effectiveness of using dialogue for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state
2. verify teachers’ perception of level of effectiveness of using enforcement of school rules and regulations for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state
3. examine teachers’ perception of level of effectiveness of using boxing the problem for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state
4. investigate teachers’ perception of level of effectiveness of using satisfaction of human needs for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state
5. ascertain teachers’ perception of level of effectiveness of using confrontation for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state

**Research Questions**

The following research questions guided this study;

1. What is the level of effectiveness of using dialogue for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?
2. What is the level of effectiveness of using enforcement of school rules and regulations for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?
3. What is the level of effectiveness of using boxing the problem for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?
4. What is the level of effectiveness of using satisfaction of human needs for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?
5. What is the level of effectiveness of using confrontation for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?

**Hypotheses**

The following null hypotheses were formulated in line with the issues raised in this study;

1. There is no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of dialogue for conflict resolution.
2. Teachers in Aba and Umuahia Education zones of Abia state do not differ significantly in their perception of level of effectiveness of using enforcement of school rules and regulations for conflict resolution by principals.
3. Teachers in Aba and Umuahia Education zones of Abia state do not differ significantly in their perception of level of effectiveness of using boxing the problem for conflict resolution by principals.
4. There is no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of satisfaction of human needs for conflict resolution.
5. There is no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of confrontation for conflict resolution.

**Methodology**

The design of this study was descriptive survey. Descriptive survey is a method of obtaining information from various groups of persons mainly through personal interview or questionnaire. By using this research design, the researchers were able to collect from teachers’ detailed information that described systematically their perceived level of effectiveness of dialogue, satisfaction of human needs, enforcement of school rules and regulations, boxing the problem and confrontation, being used by principals to resolve conflicts in schools in Aba and Umuahia Education zones. This study was conducted in Aba and Umuahia education zones of Abia state. The population for the study was 2,736 teachers in state owned secondary schools in Aba and Umuahia Education Zones as at the time of the study. Sample for the study was 675 teachers made up of 424 teachers from Aba Education Zone and 251 teachers from Umuahia Education Zone. The sample was drawn using proportionate, stratified random sampling technique. The instrument used to collect the data of this study was a questionnaire titled “Perceived Level of Effectiveness of Conflict Resolution” (PLECR). The questionnaire was developed by the researchers. It had 37-items scored on a 4-point scale namely; Very High Effectiveness, High Effectiveness, Low Effectiveness and Very Low Effectiveness. The instrument was validated by three research experts. It yielded a reliability of .76 obtained using Cronbach’s Alpha method. Mean and standard deviation were used to answer the research questions while z-test statistic was used to test the hypotheses at .05 level of significance.

**Results**

**Key to interpretation of mean values;**

3.5 and above = Very High Effectiveness

2.5 – 3.4 = High Effectiveness

1.5 – 2.4 = Low Effectiveness

0 – 1.4 = Very Low Effectiveness

**Research Question 1**

What is the level of effectiveness of using dialogue for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?

**Table 1:** Result of analysis of responses on research question 1 items

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | What is the level of effectiveness of resolving conflict by; | **Aba Zone** | | **Umuahia Zone** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 1 | Bringing conflicting students face-to-face in order to examine factors which generated the problem. | 2.5 | 0.09 | 2.5 | 0.11 | 2.4 | 0.40 |
| 2 | Bringing conflicting staff face-to-face in order to examine factors which generated the problem. | 2.6 | 0.09 | 2.5 | 0.12 | 2.6 | 0.12 |
| 3 | Allowing students in conflict to express themselves before proffering solution. | 3.2 | 0.41 | 3.1 | 0.23 | 3.2 | 0.31 |
| 4 | Allowing staff in conflict to express themselves before proffering solution. | 3.0 | 0.11 | 3.0 | 0.11 | 2.9 | 0.12 |
| 5 | Engaging parents in discussions when necessary | 2.4 | 0.31 | 2.5 | 0.51 | 2.5 | 0.13 |
| 6 | Engaging school-based management committee when the need arises | 3.0 | 0.33 | 3.1 | 0.50 | 3.0 | 0.33 |
| **GRAND** | | **2.8** | **0.22** | **2.8** | **0.26** | **2.8** | **0.24** |

The overall grand mean was 2.8 as shown in table 1 indicating that the teachers perceived that using dialogue for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state was of high level effectiveness.

**Research Question 2**

What is the level of effectiveness of using enforcement of school rules and regulations for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?

**Table 2:** Result of analysis of responses on research question 2 items

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | What is the level of effectiveness of resolving conflict by; | **Aba Zone** | | **Umuahia Zone** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 7 | Ensuring that school rules and regulations on suspension of students are implemented when the need arises | 3.3 | 0.45 | 3.2 | 0.21 | 3.3 | 0.13 |
| 8 | Ensuring that school rules and regulations on rustication of students are implemented when the need arises | 3.0 | 0.50 | 2.9 | 0.11 | 3.0 | 0.16 |
| 9 | Ensuring that school rules and regulations on demotion of students are implemented when the need arises | 2.9 | 0.11 | 3.0 | 0.01 | 3.0 | 0.33 |
| 10 | Ensuring that school rules and regulations on dismissal of students are implemented when the need arises | 2.7 | 0.33 | 2.6 | 0.09 | 2.7 | 0.45 |
| 11 | Ensuring that school rules and regulations on imposition of fines of students are implemented when the need arises | 2.9 | 0.51 | 2.8 | 0.09 | 2.9 | 0.46 |
| 12 | Insisting that school rules and regulations on issuing queries to staff are implemented when necessary | 3.2 | 0.09 | 3.3 | 0.41 | 3.3 | 0.13 |
| 13 | Insisting that school rules and regulations on punitive transfer of staff are implemented when necessary | 2.6 | 0.41 | 2.6 | 0.11 | 2.5 | 0.16 |
| 14 | Insisting that school rules and regulations on seizure of staff salaries are implemented when necessary | 3.0 | 0.11 | 2.9 | 0.31 | 3.0 | 0.11 |
| **GRAND** | | **3.0** | **0.31** | **2.9** | **0.17** | **3.0** | **0.24** |

The overall grand mean was 3.0 as shown in table 2 indicating that the teachers perceived that using enforcement of school rules and regulations for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state was of high level effectiveness.

**Research Question 3**

What is the level of effectiveness of using boxing the problem for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?

**Table 3:** Result of analysis of responses on research question 3 items

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | What is the level of effectiveness of resolving conflict by; | **Aba Zone** | | **Umuahia Zone** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 15 | Identifying factors that generate students-students conflicts | 3.3 | 0.21 | 3.2 | 0.17 | 3.3 | 0.12 |
| 16 | Identifying factors that generate students-staff conflicts | 2.8 | 0.11 | 2.8 | 0.04 | 2.7 | 0.13 |
| 17 | Identifying factors that generate staff-staff conflicts | 2.9 | 0.01 | 2.9 | 0.51 | 2.8 | 0.16 |
| 18 | Leading the conflicting parties to critically examine the problems | 3.2 | 0.09 | 3.1 | 0.11 | 3.2 | 0.33 |
| 19 | Encouraging conflicting students to state their differences | 3.4 | 0.09 | 3.3 | 0.12 | 3.4 | 0.21 |
| 20 | Encouraging conflicting staff to state their differences | 2.6 | 0.41 | 2.7 | 0.23 | 2.6 | 0.12 |
| **GRAND** | | **3.0** | **0.15** | **3.0** | **0.20** | **3.0** | **0.18** |

The overall grand mean was 3.0 as shown in table 3 indicating that the teachers perceived that using boxing the problem for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state was of high level effectiveness.

**Research Question 4**

What is the level of effectiveness of using satisfaction of human needs for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?

**Table 4:** Result of analysis of responses on research question 4 items

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | What is the level of effectiveness of resolving conflict by; | **Aba Zone** | | **Umuahia Zone** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 21 | Giving cash gifts to staff for motivation in order to avoid cliques or dissension or antagonistic group or opposition. | 3.4 | 0.10 | 3.3 | 0.12 | 3.4 | 0.85 |
| 22 | Giving material (kind) gifts to staff for motivation in order to avoid cliques or dissension or antagonistic group or opposition. | 3.2 | 0.90 | 3.2 | 0.88 | 3.3 | 0.99 |
| 23 | Instituting functional staff welfare scheme | 3.0 | 0.26 | 2.9 | 0.95 | 3.0 | 0.26 |
| 24 | Instituting functional students’ welfare scheme | 2.8 | 0.06 | 2.8 | 0.06 | 2.9 | 0.06 |
| 25 | Establishing extramural classes for students to get them engaged | 2.6 | 0.14 | 2.6 | 0.15 | 2.7 | 0.14 |
| 26 | Instituting viable sports competitions to divert students’ attention from evil | 3.3 | 0.04 | 3.2 | 0.12 | 3.3 | 0.04 |
| 27 | Augmenting or hosting completely the staff get together which creates free – conflict environment. | 3.2 | 0.93 | 3.2 | 0.19 | 3.1 | 0.90 |
| 28 | Using P.T.A funds to meet pressing needs of the school, staff and students as much as possible. | 3.0 | 0.94 | 3.1 | 0.74 | 3.1 | 0.26 |
| **GRAND** | | **3.1** | **0.42** | **3.0** | **0.40** | **3.1** | **0.44** |

The overall grand mean was 3.1 as shown in table 4 implying that the teachers perceived that using satisfaction of human needs to resolve conflict resolution by principals in Aba and Umuahia Education Zones of Abia state was of high level effectiveness.

**Research Question 5**

What is the level of effectiveness of using confrontation for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state as perceived by teachers?

**Table 5:** Result of analysis of responses on research question 5 items

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | What is the level of effectiveness of resolving conflict by; | **Aba Zone** | | **Umuahia Zone** | | **Overall** | |
| **Mean** | **SD** | **Mean** | **SD** | **Mean** | **SD** |
| 29 | Encouraging face-face challenge among combatants in a student-student conflict | 1.2 | 0.45 | 1.7 | 0.21 | 1.5 | 0.13 |
| 30 | Encouraging face-face challenge among combatants in a student-staff conflict | 1.1 | 0.50 | 1.6 | 0.11 | 1.5 | 0.16 |
| 31 | Encouraging face-face challenge among combatants in a staff-staff conflict | 1.1 | 0.11 | 1.7 | 0.01 | 1.6 | 0.33 |
| 32 | Being aggressive with conflicting parties in a student-student conflict | 1.2 | 0.33 | 1.7 | 0.09 | 1.6 | 0.45 |
| 33 | Being aggressive with conflicting parties in a student-staff conflict | 1.0 | 0.51 | 1.8 | 0.09 | 1.5 | 0.46 |
| 34 | Being aggressive with conflicting parties in a staff-staff conflict | 1.0 | 0.09 | 1.6 | 0.41 | 1.5 | 0.13 |
| 35 | Rejecting compromise of any sort in a student-student conflict | 1.1 | 0.41 | 1.6 | 0.11 | 1.6 | 0.16 |
| 36 | Rejecting compromise of any sort in a student-staff conflict | 1.0 | 0.11 | 1.6 | 0.31 | 1.5 | 0.11 |
| 37 | Rejecting compromise of any sort in a staff-staff conflict | 1.2 | 0.04 | 1.7 | 0.12 | 1.6 | 0.04 |
| **GRAND** | | **1.1** | **0.28** | **2.0** | **0.16** | **2.0** | **0.22** |

From table 5, the grand mean for responses of teachers in Aba education zone was 1.1 indicating that they perceived that using confrontation for conflict resolution by principals was of very low level effectiveness. For Umuahia education zone, the grand mean of responses of their teachers was 2.0 indicating that they perceived that using confrontation for conflict resolution by principals was of low level effectiveness. However, the overall (joint) grand mean was 2.0 indicating that the teachers perceived that using confrontation for conflict resolution by principals in Aba and Umuahia Education Zones of Abia state was of low level effectiveness.

**Hypothesis 1**

There is no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of dialogue for conflict resolution.

**Table 6: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Aba zone**  **Umuahia zone** | 424  251 |  | 2.8  2.8 | 0.26  0.28 | 0.78 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6, z-calculated (0.78) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (Aba zone and Umuahia zone) did not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that there was no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of dialogue for conflict resolution.

**Hypothesis 2**

Teachers in Aba and Umuahia Education zones of Abia state do not differ significantly in their perception of level of effectiveness of using enforcement of school rules and regulations for conflict resolution by principals.

**Table 7: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Aba zone**  **Umuahia zone** | 424  251 |  | 3.0  2.9 | 0.31  0.17 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7, z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (Aba zone and Umuahia zone) did not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that teachers in Aba and Umuahia Education zones of Abia state did not differ significantly in their perception of level of effectiveness of using enforcement of school rules and regulations for conflict resolution by principals.

**Hypothesis 3**

Teachers in Aba and Umuahia Education zones of Abia state do not differ significantly in their perception of level of effectiveness of using boxing the problem for conflict resolution by principals.

**Table 8: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Aba zone**  **Umuahia zone** | 424  251 |  | 3.0  3.0 | 0.15  0.20 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8, z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (Aba zone and Umuahia zone) did not differ significantly. Thus, hypothesis three is not rejected as stated, implying that teachers in Aba and Umuahia Education zones of Abia state did not differ significantly in their perception of level of effectiveness of using boxing the problem for conflict resolution by principals.

**Hypothesis 4**

There is no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of satisfaction of human needs for conflict resolution.

**Table 9: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Aba zone**  **Umuahia zone** | 424  251 |  | 3.1  3.0 | 0.42  0.40 | 0.55 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9, z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (Aba zone and Umuahia zone) did not differ significantly. Consequently, hypothesis four is not rejected as stated, indicating that there was no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of satisfaction of human needs for conflict resolution.

**Hypothesis 5**

There is no significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of confrontation for conflict resolution.

**Table 10: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Aba zone**  **Umuahia zone** | 424  251 |  | 1.1  2.0 | 0.28  0.16 | 2.04 | 1.96 | Significant (Reject hypothesis) |

From table 10, z-calculated (2.04) is greater than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (Aba zone and Umuahia zone) differed significantly. Therefore, hypothesis five is rejected as stated, implying that there was significant difference between the mean ratings of teachers in Aba and Umuahia Education zones of Abia state on their perceived level of effectiveness of principals’ use of confrontation for conflict resolution. Teachers in Aba zone rated the effectiveness very low (grand mean of 1.1) while teachers in Umuahia zone rated the effectiveness low (grand mean of 2.0).

**Summary of Findings**

Findings made in this study can be summarized as follows;

1. The teachers rated effectiveness of dialogue method of conflict resolution high.
2. The teachers rated effectiveness of enforcement of school rules and regulations method of conflict resolution high
3. The teachers rated effectiveness of boxing the problem method of conflict resolution high
4. The teachers rated effectiveness of satisfaction of human needs method of conflict resolution high
5. The teachers rated effectiveness of confrontation method of conflict resolution low
6. The teachers differed significantly only in their ratings of the effectiveness of confrontation method of conflict resolution.

**Discussion**

Findings of this study are very crucial and should be taken serious if the desired attainment of secondary education in Aba and Umuahia education zones in particular and Abia state in general would be achieved. This is because conflicts have to do with person’s emotion and are usually directed against people. Conflicts can lead to anger, bitterness, goal displacement and lower quality decision and it is destructive in nature. Outcomes of conflict in secondary school include; impediments to smooth working, diminishing output, biased decision-making process, unhealthy competition, hatred and acrimony, feelings of defeat by some people, increase in distance between people and slow-down in the attainment of organizational objectives. Resolution of conflicts in a secondary school is undoubtedly a major task for the principal. This becomes more real when one considers the range, magnitude, shapes and dimensions which conflicts have taken in contemporary Nigerian secondary schools. A principal must be grounded sufficiently on the concept of conflict resolution so as to maintain thorough, conducive, adequate and innovative teaching and learning environment.

Findings of this study revealed that the teachers in Aba and Umuahia education zone of Abia state rated dialogue, enforcement of school rules and regulations, boxing the problem and satisfaction of human needs methods of conflict resolution high in effectiveness. Dialogue involves bringing the people in conflict together to discuss the problem causing conflict. A healthy dialogue no doubt, frees the mind of grudges and bitterness, (Obi, 2004). Dialogue emphasizes listening, learning and development of shared understandings. Many conflicts arise as a result of misunderstanding, miscommunication and misinformation but dialogue can provide explanations that can resolve issues and even prevent conflicts when done in good time. When principals insist on enforcement of school rules and regulations, conflicts can be amicably resolved. This occurs when every party realizes that these rules and regulations have been there from the onset and that the enforcement is done without fear or favour. As a matter of fact, non-enforcement of rules and regulations give birth to anarchy and lawlessness, hence, conflict.

In boxing the problem, the factors responsible for the conflict are identified. The problem is examined through a critical evolution aimed at destroying the problem. Satisfaction of human needs method involves a sincere effort to meet the physiological, safety, belongingness, esteem and self-actualization needs. Ejiofor (1989) defines a need as a conscious or unconscious experience of want. Evidently, every behaviour in a school is directed towards need-satisfaction. Most times, individuals cause or involve in conflicts in attempt to meet their needs. It is therefore rational to assert that it is safer for the principals to cater or at least show satisfactory concern and interest in the needs of his staff and students than to allow them (staff and students) fend for themselves. The teachers rated confrontation method low in effectiveness. Confrontation requires one to work and face with the opposition demanding that things cannot continue to go the wrong way. When handled properly, this method may resolve the conflict, otherwise, more complicated conflicts may emerge. Summarily, whatever method a principal adopts to resolve conflict must be acceptable to major stakeholders such as the teachers.

**Recommendations of the Study**

The researchers found it necessary to make the following recommendations;

1. Secondary school principals should use teacher-friendly methods such as dialogue, enforcement of school rules and regulations, boxing the problem and satisfaction of human needs for conflict resolution in their schools.
2. Principals should use teamwork and other acceptable strategies to win the supports of their teachers and students.
3. Principals should improve on welfare schemes for staff and students in their schools.
4. Conflict resolution methods should be made a compulsory course for all students in teacher training institutions.
5. Government should be organizing free seminar and symposium on conflicts and conflict resolution methods for all in leadership positions.

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**MOTIVATIONAL CONSTRAINTS TO TEACHERS’ EFFECTIVE PERFORMANCE IN SCHOOLS**

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**Abstract**

*The purpose of this study was to find out the motivation-related constraints to effective classroom performance of secondary school teachers in Enugu State. Descriptive survey research design was adopted for the study. Five research questions and five hypotheses guided the study. The hypotheses were tested at .05 level of significance. The population for this study consisted of all the fourteen thousand, two hundred and seventy nine (14,279) secondary school teachers in Enugu State. Out of this number, a sample of 2,142 (1228 from public secondary schools and 914 from private secondary schools) was drawn and used for the study. Sampling techniques used were proportionate, stratified and random sampling. The instrument for data collection was a 28 item questionnaire certified to have face validity by three research experts. Cronbach’s Alpha method was used to obtain an overall reliability coefficient of .77 for the instrument. The research questions were analyzed using mean statistic while z-test statistic was used to test the hypotheses. Major findings of the study were that public and private secondary school teachers perceived that lack of welfare packages for teachers, non implementation of the national minimum wage and Teachers’ Salary Scale (TSS) policies and non promotion of teachers as and when due, hamper, to a great extent, the effective classroom performance of secondary school teachers in Enugu State. Based on these findings, some recommendations were made, one of which is that secondary school teachers should be promoted as and when due.*

**Introduction**

Education is not only a veritable tool for transmission of norms and values to the younger generation, but also a tool for liberation of man from ignorance and high rate of docility. At the centre of education is the teacher. On the shoulders of the teacher lie the responsibilities of formulating, implementing, evaluating and reviewing all educational policies. Perhaps, the most important role of the teacher in the educational process is his classroom function. This function is the one that has direct impact on the most important components of the educational sector, that is, the pupils or students. The standard of any educational system can simply be judged by the output or the performance of the products of such system.

From the foregoing, classroom performance of the teachers is therefore very vital and deserves much more attention than it receives presently from all stake holders in the educational system, especially researchers. One cannot frankly talk of teachers’ classroom performances without teachers’ motivation.

Agor (2012) defines motivation as a process through which certain behaviours or attitudes are elicited, encouraged, sustained or controlled. Generally, motivation is conceptualized as either intrinsic or extrinsic. Classically, these categories are regarded as distinct. Today, these concepts are less likely to be used as distinct categories, instead, as two ideal types that define a continum.

Fredrick (2011) explains intrinsic motivation as that motivation which occurs when people are internally motivated to do something because it either brings them pleasure, they think it is important, or they feel that what they are learning is significant. Fredrick further submits that this type of motivation can be distinguished from extrinsic motivation which according to him occurs when a person is compelled to do something or act a certain way because of factors external to him or her.

Davidson (2012) avers that motivation is the process that initiates, guides and maintains goal-oriented behaviours. Motivation therefore, is what causes us to act, whether it is getting a glass of water to reduce thirst or reading a book to gain knowledge. It involves the biological, social and cognitive forces that activate behaviour. Knix (2012) holds that in every usage, the term motivation is frequently used to describe why a person does something. Thus, motivation may also be seen as activities used by the management for the purpose of providing a climate that is conducive to the satisfaction of the various needs of the employees so that they may become satisfied, dedicated and effective task performers. Knix further explains that motivation related factors comprise all activities, actions, behaviours, strategies and techniques that motivate a person in any form. The intension here is making efforts towards achieving the goal, which finally results to satisfying the wants, (Davidson 2012).

Motivation is an indispensable topic in the education sector. Unfortunately, most researchers have in the past, devoted more attention to student motivation while teacher motivation is widely neglected. Worst-still, teachers’ employers seem to pay lip services to teacher motivation. The effect of these acts of neglect is obvious; reports of poor performances of students in both internal and external examinations are on the increase.

Research evidences (Bassey, 2011, Agor, 2012 and Odoh, 2012) reported that poor teacher motivation leads to ineffective teacher classroom performance and consequently poor students’ performance. Conversely, Umahaba (2012) argues that without motivation, teachers can still perform effectively in the classrooms. Hence, there is need for more studies such as this work aimed at investigating the motivation related constraints to effective classroom performances of teachers secondary schools in Enugu State.

Of interest to the researcher was the extent to which the motivation related constraints articulated in this study affect the effective classroom performance of teachers in public and private secondary schools in Enugu State. The choice of school ownership as a variable of interest was informed by the conflicting reports by some researchers on whether public secondary schools’ teachers are more motivated than the private secondary schools’ teachers or vice versa.

Agor (2012) found that private secondary school teachers were better motivated than their public secondary school counterparts while Bassey (2011) reported that public secondary school teachers were better motivated than their private school counterparts. It is therefore obvious that there is no definitive conclusion on whether private secondary school teachers are better motivated than their public secondary school counterparts or vice versa. This gap of no definitive conclusion is therefore one of the challenges, this study tackled.

**Purpose of the Study**

The purpose of this study was to find out the motivation-related constraints to effective classroom performance of secondary school teachers in Enugu State. Specifically, the study attempted to investigate the extent to which the underlisted motivation-related factors constitute constraints to effective classroom performance of secondary school teachers in Enugu State;

1. Lack of welfare packages for teachers.
2. Non implementation of the national minimum wage and teachers’ salary scale (TSS) policies.
3. Non promotion of teachers as and when due
4. Lack of in-service training for teachers
5. Non involvement of teachers in administrative and management decision making processes.

**Research Questions**

The following research questions guided the study;

1. To what extent does lack of welfare packages for teachers hamper the effective classroom performance of secondary school teachers in Enugu State?
2. To what extent does non-implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary school teachers in Enugu State?
3. To what extent does non-promotion of teachers as and when due hamper the effective classroom performance of secondary school teachers in Enugu State?
4. To what extent does lack of in-service training for teachers hamper the effective classroom performance of secondary school teachers in Enugu State?
5. To what extent does non-involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary school teachers in Enugu State?

**Research Hypotheses**

The following null hypotheses were tested at .05 significant level;

1. There is no significant difference between the mean ratings of public and private secondary schools teachers on the extent to which lack of welfare packages for teachers hamper effective classroom performance amongst teachers in Enugu State.
2. There is no significant difference between the mean ratings of public and private secondary schools teachers on the extent to which non-implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper effective classroom performance amongst teachers in Enugu State.
3. There is no significant difference between the mean ratings of public and private secondary schools teachers on the extent to which non promotion of teachers as and when due hamper effective classroom performance amongst teachers in Enugu State.
4. There is no significant difference between the mean ratings of public and private secondary schools teachers on the extent to which lack of in-service training for teachers hamper effective classroom performance among teachers in Enugu State.
5. There is no significant difference between the mean ratings of public and private secondary schools teachers on the extent to which non involvement of teachers in administrative and management decision making processes hamper effective classroom performance amongst the teachers in Enugu State.

**Methodology**

Descriptive survey research design was adopted for the study. Five research questions and five hypotheses guided the study. The hypotheses were tested at .05 level of significance.

The population for this study consisted of all the fourteen thousand, two hundred and seventy nine (14,279) secondary school teachers in Enugu State. Out of this number, a sample of 2,142 (1228 from public secondary schools and 914 from private secondary schools) was drawn and used for the study. Sampling techniques used were proportionate, stratified and random sampling. The instrument for data collection was a 28 item questionnaire certified to have face validity by three research experts. Cronbach’s Alpha method was used to obtain an overall reliability coefficient of .77 for the instrument. The research questions were analyzed using mean statistic while z-test statistic was used to test the hypotheses.

**Results**

**Research Question 1**

To what extent does lack of welfare packages for teachers hamper the effective classroom performance of secondary schools’ teachers in Enugu State?

**Table 1:** Mean ratings and grand mean of respondents on research question 1

|  |  |  |  |
| --- | --- | --- | --- |
| **Item** | **The following hamper effective classroom performance of secondary schools’ teachers in Enugu State** | **Mean** | **Decision** |
| 1 | Lack of free health care for teachers. | 3.59 | VGE |
| 2 | Lack of housing loans for teachers. | 2.92 | GE |
| 3 | Lack of car loans for teachers. | 1.54 | LE |
| 4 | Lack of tangible benefits to deceased teachers’ families. | 3.37 | GE |
| 5 | Delay in payment of gratuity | 3.46 | GE |
| 6 | Low pension for retired teachers. | 3.95 | VGE |
| 7 | Inconsistent pension scheme for teachers | 3.37 | GE |
|  | **GRAND MEAN** | **3.17** | **GE** |

Table 1 above shows that the teachers’ grand mean rating was 3.17. This result indicates that the teachers perceived that lack of welfare packages for teachers hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.

**Research Question 2**

To what extent does non-implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary schools’ teachers in Enugu State?

**Table 2:** Mean ratings and grand mean of respondents on research question 2

|  |  |  |  |
| --- | --- | --- | --- |
| **Items** | **The following hamper effective classroom performance of secondary schools’ teachers in Enugu State** | **Mean** | **Decision** |
| 8 | Implementation of “evil chart” in payment of national minimum wage. | 3.75 | GE |
| 9 | Refusal to implement the special teachers’ salary scale (TSS) | 3.57 | GE |
| 10 | Refusal of the government to give teachers the remaining 15% teachers’ salary increase | 3.75 | GE |
| 11 | Inconsistency in teachers’ monthly salary net pay. | 2.78 | GE |
| 12 | Regular unexplained deductions in teachers’ monthly salary. | 2.79 | GE |
| 13 | High tax deductions from teachers’ monthly salary. | 2.44 | LE |
|  | **GRAND MEAN** | **3.18** | **GE** |

Table 2 above shows that the teachers’ grand mean rating was 3.18. This result indicates that the teachers perceived that non implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.

**Research Question 3**

To what extent does non-promotion of teachers as and when due hamper the effective classroom performance of secondary schools’ teachers in Enugu State?

**Table 3:** Mean ratings and grand mean of respondents on research question 3

|  |  |  |  |
| --- | --- | --- | --- |
| **Items** | **The following hamper effective classroom performance of secondary schools’ teachers in Enugu State:** | **Mean** | **Decision** |
| 14 | Denial of promotion | 3.36 | GE |
| 15 | Non payment of promotion arrears | 3.53 | VGE |
| 16 | The practice of notional effect | 3.72 | VGE |
| 17 | Delay in promotions of teachers | 3.21 | GE |
| 18 | Non implementation of yearly step incremental benefits | 2.03 | LE |
|  | **GRAND MEAN** | **3.17** | **GE** |

Table 3 above shows that the teachers’ grand mean rating was 3.17. This result indicates that the teachers perceived that non-promotion of teachers as and when due hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.

**Research Question 4**

To what extent does lack of in-service training for teachers hamper the effective classroom performance of secondary schools’ teachers in Enugu State?

**Table 4:** Mean ratings and grand mean of respondents on research question 4

|  |  |  |  |
| --- | --- | --- | --- |
| **Items** | **The following hamper effective classroom performance of secondary schools’ teachers in Enugu State:** | **Mean** | **Decision** |
| 19 | Irregular capacity building workshops for teachers | 2.38 | LE |
| 20 | Irregular conferences for teachers | 2.59 | GE |
| 21 | Irregular seminars for teachers | 2.75 | GE |
| 22 | Lack of scholarship for teachers wishing to further their studies. | 2.30 | LE |
|  | **GRAND MEAN** | **2.51** | **GE** |

Table 4 above shows that the teachers’ grand mean rating was 2.51. This result indicates that the teachers perceived that lack of in-service training for teachers hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.

**Research Question 5**

To what extent does non-involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary schools’ teachers in Enugu State.

**Table 5:** Mean ratings and grand mean of respondents on research question 5

|  |  |  |  |
| --- | --- | --- | --- |
| **Items** | **The following hamper effective classroom performance of secondary schools’ teachers in Enugu State** | **Mean** | **Decision** |
| 23 | Non involvement of teachers in recruitment processes. | 2.02 | LE |
| 24 | Non involvement of teachers in posting processes. | 2.07 | LE |
| 25 | Non involvement of teachers in transfer processes. | 1.70 | LE |
| 26 | Non involvement of teachers in day to day running of schools. | 3.40 | VGE |
| 27 | Non involvement of teacher in supervision processes. | 1.78 | **LE** |
| 28 | Non involvement of teacher in inspection processes. | 1.82 | **LE** |
|  | **GRAND MEAN** | **2.13** | **LE** |

Table 5 above shows that the teachers’ grand mean rating was 2.13. This result indicates that the teachers perceived that non-involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary school teachers in Enugu State to a little extent.

**Hypotheses 1**

There is no significant difference between the mean scores of public and private schools’ teachers on the extent to which lack of welfare packages for teachers hamper effective classroom performance of secondary school teachers in Enugu State.

**Table 6: z-test analysis of hypothesis 1**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **School Ownership** | **No** | **Mean** | **DF** | **z-cal** | **z-critical** | **Decision** |
| Public | 1228 | 3.02 | 2140 | 0.84 | 1.96 | No significant difference |
| Private | 914 | 3.41 |

From table 6, z-calculated of 0.84 is less than z-critical value of 1.96, showing no significant difference between the responses of public and private secondary schools teachers on the extent to which lack of welfare packages for teachers hamper effective classroom performance of secondary school teachers in Enugu State. Thus, hypothesis 1 is not rejected as stated.

**Hypotheses 2**

There is no significant difference between the mean scores of public and private schools’ teachers on the extent to which non-implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary schools’ teachers in Enugu State.

**Table 7: z-test analysis of hypothesis 2**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **School Ownership** | **No** | **Mean** | **DF** | **z-cal** | **z-critical** | **Decision** |
| Public | 1228 | 3.15 | 2140 | 0.77 | 1.96 | No significant difference |
| Private | 914 | 3.20 |

From table 7, z-calculated of 0.77 is less than z-critical value of 1.96, showing no significant difference between the responses of public and private secondary schools teachers on the extent to which non implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary schools’ teachers in Enugu State. As a result, hypothesis 2 is not rejected as stated.

**Hypotheses 3**

There is no significant difference between the mean scores of public and private schools’ teachers on the extent to which non promotion of teachers as and when due hamper the effective classroom performance of secondary schools’ teachers in Enugu State.

**Table 8: z-test analysis of hypothesis 3**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **School Ownership** | **No** | **Mean** | **DF** | **z-cal** | **z-critical** | **Decision** |
| Public | 1228 | 3.10 | 2140 | 0.87 | 1.96 | No significant difference |
| Private | 914 | 3.23 |

From table 8, z-calculated of 0.87 is less than z-critical value of 1.96, showing no significant difference between the responses of public and private secondary schools teachers on the extent to which non promotion of teachers as and when due hamper the effective classroom performance of secondary schools’ teachers in Enugu State. Therefore, hypothesis 3 is not rejected as stated.

**Hypotheses 4**

There is no significant difference between the mean scores of public and private schools’ teachers on the extent to which lack of in-service training for teachers hamper the effective classroom performance of secondary schools’ teachers in Enugu State.

**Table 9: z-test analysis of hypothesis 4**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **School Ownership** | **No** | **Mean** | **DF** | **z-cal** | **z-critical** | **Decision** |
| Public | 1228 | 2.31 | 2140 | 2.42 | 1.96 | Significant difference |
| Private | 914 | 2.71 |

From table 9, z-calculated of 2.42 is greater than z-critical value of 1.96, showing a significant difference between the responses of public and private secondary schools teachers on the extent to which lack of in-service training for teachers hamper effective classroom performance of secondary schools’ teachers in Enugu State. Consequently Hypothesis 4 is therefore rejected as stated.

**Hypotheses 5**

There is no significant difference between the mean scores of public and private schools’ teachers on the extent to which non involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary schools’ teachers in Enugu State.

**Table 10: z-test analysis of hypothesis 5**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **School Ownership** | **No** | **Mean** | **DF** | **z-cal** | **z-critical** | **Decision** |
| Public | 1228 | 2.05 | 2140 | 0.98 | 1.96 | No significant difference |
| Private | 914 | 2.20 |

From table 10, z-calculated of 0.98 is less than z-critical value of 1.96, showing no significant difference between the responses of public and private secondary schools teachers on the extent to which non involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary schools’ teachers in Enugu State.Thus, hypothesis 5 is not rejected as stated.

**Summary of Findings**

The findings of this study can be summarized thus;

1. The teachers perceived that lack of welfare packages for teachers hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.
2. The teachers perceived that non implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.
3. The teachers perceived that non-promotion of teachers as and when due hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.
4. The teachers perceived that lack of in-service training for teachers hamper the effective classroom performance of secondary school teachers in Enugu State to a great extent.
5. The teachers perceived that non-involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary school teachers in Enugu State to a little extent.

**Discussion of Findings**

Research question one attempted to elicit the perceptions of the respondents on the extent to which lack of welfare packages for teachers hamper the effective classroom performance of secondary school teachers in Enugu State. Out of the seven items articulated to answer this research question only one item got a mean that indicated little extent. Hence, showing that the respondents perceived that to a great extent, lack of welfare packages for teachers hamper the effective classroom performance of secondary school teachers in Enugu State. Interestingly, the result of the analysis of hypothesis one indicated that there was no significant difference between the mean ratings of public and private schools teachers on the extent to which lack of welfare packages for teachers hamper the effective classroom performance of secondary schools’ teachers in Enugu State. This shows that both public and private schools’ teachers were unanimous in their perception. This finding agrees with Allen and Vansickle (2012) who found that lack of welfare packages for teachers inhibits teachers output. However, Brown (2009) insisted that since teaching is a “divine call” and a job of conscience, classroom effectiveness has nothing to do with availability or non availability of welfare packages. No doubt, to satisfy ones conscience a teacher may decide to be committed and dedicated to her duties with or without welfare packages but it is undisputable that welfare packages will help in encouraging a committed and dedicated teacher to continue to do so or even to do better.

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On research question two, attempt was made to find out the perceptions of the respondents on the extent to which non implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary school teachers in Enugu State. A grand mean was obtained showing that the respondents perceived that to a great extent non implementation of the national minimum wage and teachers’ salary scale (TSS) policies hamper the effective classroom performance of secondary school teachers in Enugu State. This perception was unanimous irrespective of where the respondents were working, that is, public or private secondary schools as shown in the result of the analysis of hypothesis 2 which reviewed that there was no significant difference between the mean response scores of private and public secondary schools’ teachers on the issue. This finding is in line with that of Matthew (2010) who reported that teachers’ effectiveness is hampered when they are denied their financial benefits.

Research question three was designed to capture the perception of the respondents on the extent to which non promotion of teachers as and when due hamper the effective classroom performance of secondary school teachers in Enugu State. A grand mean obtained indicated that to a great extent, the teachers perceived that non promotion of teachers as and when due hamper the effective classroom performance of secondary school teachers in Enugu State. Result of analysis of hypothesis three showed no significant difference between the mean response scores of the respondents in both public and private secondary schools. It is therefore imperative to advice at this juncture that school owners both public and private should ensure that teachers are promoted as and when due as recommended by research evidences such as, Brown (2009), Meek (2012) and Davis (2012).

Another vital issue was handled by research question four. This was the issue of in-service training. Hence, research question four tried to elicit responses on the extent to which lack of in-service training for teachers hamper the effective classroom performance of secondary school teachers in Enugu State. As usual the grand mean obtained indicated that to a great extent, the respondents perceived that lack of in-service training for teachers hamper the effective classroom performance of secondary school teachers in Enugu State. However, in the analysis of hypothesis four, the respondents differed in their perceptions so there was a significant difference between the mean ratings of public and private schools’ teachers. The public school teachers had a mean indicating great extent while the private school teachers had a mean indicating little extent. This difference may not be far from the fact that teachers from public secondary schools in Enugu State benefit from in-service training programmes more than teachers in private secondary schools in Enugu State, (Eze, 2010).

Research question five dealt with the extent to which non involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary school teachers in Enugu State. A grand mean was obtained indicating that the respondents perceived that to a little extent, non involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary school teachers in Enugu State. Similarly, analysis of hypothesis five showed that no significant difference existed between the mean ratings of public and private schools teachers on the extent to which non involvement of teachers in administrative and management decision making processes hamper the effective classroom performance of secondary school teachers in Enugu State. This finding disagrees with the findings of Davis (2012) although it agrees with report of Brown (2009).

**Conclusion**

Based on the findings of this study, it was concluded that motivation related constraints to secondary school teachers’ effective classroom performance include;

1. Lack of welfare packages for teachers.
2. Non implementation of the national minimum wage and teachers’ salary scale (TSS) policies.
3. Non promotion of teachers as and when due and
4. Lack of in-service training for teachers.

**Recommendations**

Based on the findings of the study, the following recommendations were deemed necessary. Public and private secondary schools’ owners should ensure that:

1. Teachers are provided with welfare packages.
2. The national minimum wage and teachers’ salary scale (TSS) policies should be implemented as supposed.
3. Secondary School teachers should be promoted as and when due.
4. Regular in-service training should be organized for teachers.

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**IMPACT OF CHRISTIAN TEACHING OF ETERNAL LIFE AFTER DEATH ON UDI PEOPLES BELIEF IN RE-INCARNATION**

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**Abstract**

*The main purpose of this study was to ascertain the impact of Christian teaching of eternal life after death on udi peoples belief in re-incarnation. Descriptive survey research design was adopted in the study. It was guided by four research questions and four research hypotheses. The study was carried out in Udi LGA of Enugu state. The population for this study was 121,200 adults resident in Udi Land as at the time of this study. This population was made up of 48,099 males and 73,101 females. A sample of 3029 consisting 1202 males and 1827 females was drawn from the population and used for the study. This was done using proportionate and simple random sampling techniques. Instrument used for data collection a questionnaire titled Questionnaire on Biblical Assessment of Christian Teaching of Eternal Life in Relation with Udi Peoples Belief in Re-Incarnation (QBACTERPBR). It was constructed by the researcher and validated by three research experts. The instrument yielded an overall reliability of .70 obtained through Cronbach’s Alpha method. For effective data collection, the researcher administered the instrument to the respondents hand to hand and received back the completed copies same way. Mean with standard deviation were used to answer the research questions while z-test statistic was used to test the hypotheses. Major findings of the study revealed that male and female respondents agreed on the prevalent re-incarnation beliefs among Udi people as suggested in this study. It was recommended among other things that reincarnation contradiction to Christian teaching on death and its eternal implication should be taught in seminaries as part of the school’s curriculum to help pastors who pastor in Udi have such knowledge because re-incarnation belief is found in most religions worldwide. Spiritual implications of the findings, limitations of the study and suggestions for further studies were dully made.*

**Introduction**

Genesis 2:16-17 tells of only one command God gave to Adam as follows: “And the LORD God commanded the man saying, of every tree of the garden you may freely eat. But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof, you shall surely die.” The hidden undiscovered truth in these verses is that the relationship between God and Adam was like that of a father and son. In other words, Adam and God were having communication as father and son or husband and wife. Adam’s life was very holy and attractive to God. Genesis 3:6 gives us this sad news:

And when the woman saw that the tree was

good for food, and that it was pleasant to the

eyes, and a tree to be desired to make one wise,

she took of the fruit thereof, and did eat, and

gave also unto her husband with her; and he

did eat.

This verse tells us two important truths, namely, the entry of death into humanity and the invitation of sins into humanity’s lives. There are two types of death namely physical death and spiritual death. Physical death is when the soul and spirit leave the physical body to go to God for judgment. Hebrews 9:27 says, “And…it has been appointed unto men once to die, but after this the judgment.” Spiritual death means living physically but not having any relationship or communication with God because sin in the person’s life drives God away. For example Paul writes to the disciples of Christ in Ephesus:

And you have He (God) quickened, who were dead

in trespasses and sins.

Wherein in the past you walked according to the

course of this world, according to the prince of

the power of the air, the spirit that now work in

the children of disobedience (Eph. 2:1, 2).

The present world is grossly spiritually dead as can be seen in its life of religion, reincarnation belief, morality, lesbianism, abortion, murder etc. Living without relationship with God is spiritual death. There are two kinds of life, namely ordinary life which everybody has and eternal life which Jesus Christ brought. Very few in the world have eternal life because the Devil uses sin, religion and religious beliefs to hide eternal life from the world. Tozer rightly opines, “The whole world has been booby-trapped by the devil, and the deadliest trap of all is the religious one.” God provides eternal life through His Son Jesus Christ to deliver humanity from the deadly trap of the devil, so that humanity will begin to fellowship with Him. Apostle John writes in John 3:16:

For God so loved the world that He gave His

only begotten Son, that whoever believes in

Him should not perish, but have eternal life

The only condition attached to have eternal life is to believe in Jesus. Believing in Jesus involves repentance from sins and rejecting religions and their beliefs of which re-incarnation belief is included. Eternal life is a present possession of the possessor. Eternal life gives one communication and fellowship with God now. For example Apostle John posits:

That which was from the beginning which

we have heard, which we have seen with

our eyes, which we have looked upon, and

our hands have handled, of the Word of Life.

For the life was manifested, and we have seen

it, and bear witness and show unto you that

eternal life, which was with the Father and

was manifested to us (1 John 1:1-2).

Eternal life is every believer’s present possession. Eternal life is every believer’s taproot of holy living. For clarity, John observes, “Whoever is born of God does not continue to sin, because God’s seal (eternal life) remains in him, he cannot go on sinning because he has been born of God (1 John 3:9). Eternal life equally has reference to live forever in the presence of God in heaven. Everyone will live forever either in hell-fire or in heaven. It is only those who have eternal life which Jesus provides that will live forever in the presence of God in heaven. The last book of the Bible Revelation reveals where those without eternal life and those with eternal life will be as shown below:

But the cowardly, the unbelieving, the

vile, the murderers, the sexually immoral,

those who practice magic arts, the idolaters,

and all liars – their place will be in the fiery

lake of burning sulfur… (Revelation 21:8).

These persons described in this verse, will live forever in the fiery lake of burning sulfur because while they were physically living on earth, they rejected eternal life by refusing to obey the gospel. The next verse describes the eternal living of those who have eternal life on earth now.

Blessed are those who wash their robes,

that they may have the right to the tree of

life and may go through the gate into the

city (Revelation 22:4).

One washes one’s robe in the blood of Jesus Christ when one obeys the gospel. When one’s robe is washed in the blood of Jesus, God gives the person His gift of eternal life. Eternal life takes one into the presence of God where the person will live eternally. Attaining eternal life and avoiding to live eternally in the lake of fire is dependent on believing in Jesus the Son of God. For John, abiding in Jesus and possession of eternal life involve love for one another. For instance, Jesus Himself commands those who have eternal life and are abiding in Him as follows:

A new commandment I give to you that you

love one another as I have loved you, that you

love one another.

By this all will know that you are My disciples,

if you have love one for another (John 13:34, 35).

The existence of divine love in the disciples of Jesus Christ is what facilitates gospel preaching in the world and leads to the widespread of eternal life. The goal of the gospel preaching in the world generally and among Udi people in particular is to deliver people from sin, devil’s religious trap and provide eternal life opportunity for all. Gospel preachers are actively preaching eternal life among Udi people.

Culturally, Udi people have a certain commonality of culture, but it varies as much as cultural diversity in Igboland. They include: Odo festival which occurs in northern parts of Udi (odo-ozo area), while Mmanwu appears more from Oshie to Neke communities. Eke is a town of both Odo and Mmanwu. Umuabi had the strongest attachment to Mmanwu phenomenon while Nachi is much less. Umuaga, besides its strong Mmanwu culture, has popular rites of rebellion called “okomoyo” during which the young are allowed to revel all-night long under the supposedly watchful eyes of the older folk. Other traditional practices include marriage rites, New yam festivals, title-taking rites such as “Ichi Ozor”. They believe in the sacredness of Ani, the earth deity, and in the supremacy of Chiukwu (almighty God). Each town in Udi as it is in Igbo land has at least one major deity, a being force (alusi) to which a shrine is built.

Life rites, in Igbo land and in Udi in particular, apart from religion, Igbo cultural life is full of other activities which last from birth to death. These life rites include childbirth and naming ceremonies, initiations, age-grade associations, marriages, title-taking (which is a mark of social distinction), and funeral ceremonies. According to Egudu and Nwoga (1973), each of these cultural activities is accompanied by significant poetic expression, which not only beautifies and records the occasion but also perpetuates it” Egudu and Nwoga (1973), noted also that these life rites are greatly celebrated in Igbo society and since the Igbos are achievement oriented they save and invest in order to attain especially, these social distinction of title-taking. There are titles for men and titles for women. Eze, Ozo, Di-ji, Amanwulu, Igwu-Aja, Ajaghija and Isa-Muo are titles for men, and Nono/Lolo/Ada-Ozo, Igba-Odu, Odagburu-Ezi, Iyom and Ekwu are titles for women.

According to Okafor, Emeka, and Akumah (1993), in every festival, there are rituals and ceremonies of worship. Most Igbo festivals including Udi people are annual but, there are festivals which occur within intervals of two, three or more years. An Igbo festival may have rituals and activities which take place within family compounds or shrines but, most of its celebrations are public. The public square provides an excellent arena for songs and dances which characterize the festival or express the people’s joys and happiness. Spirits are believed to manifests (mmanwu, ndumaa, mmanwu, odo, omobe) may also appear, entertaining people and saluting the worthies of the community.

Udi people have social structures which classify their social titles into the following: namely; Ozor, Juju Priest, Igbuichi and Ada-Ozo. Ada Ozo title is a title for the women while the other titles are for men. The highest social title in Udi is called Ozor title for the men. To be Ozor, one must have more than one wife. The rites of initiation into Ozor cult include seven cows, twenty four goats, one hundred and twenty fowls, two thousand tubers of yam, and various sacrifices at several shrines. An Ozor does not wear trousers, he does not eat certain foods such as cassava or cocoyam, he does not eat in public and when he eats in his private dining hut, gongs are beaten. He does not sleep outside his home.

The next social ladder is Igbuichi for men. To be a member of this cult, one must have more than one wives. The rites include five hundred tubers of yam and sacrifices at several shrines. Both the Ozor titles and Igbuichi titles are meritorious social status. Both members of Ozor cult, members of Igbuichi cult, and Udi people accord respect to juju priests and priests of shrines. Juju priests and shrine priests are appointed by the gods (Ugwuodo 2018).

The highest social title for women in Udi is called Odagburuezi and Ogbu-Inyinya respectively depending on the town in Udi (Ezeagwu 2017). This cult requires a woman to kill a pig in the case of a woman from Affa and Inyinya in the case of a woman from Obioma or any other town in Udi, to make a big idolatrous feast and dance in a market before the crowd of relatives, and invited friends. Gifts from relatives and invited friends are given to the newly crowned Odagburu-ezi or Ogbu-Inyinya woman. The old Odagburu ezi and Ogbu-Inyinya women receives them into the Odagburu ezi and Ogbu-Inyinya and they become custodians of Odagburu-ezi and Ogbu-Inyinya women cult. An odagburu-ezi and Ogbu-Inyinya woman is forbidden to sleep outside her matrimonial homes (Ezeagwu, 2017). Culturally in Udi, the heads of animals killed for any occasion in any family belongs to the first born male of the family while the waist belongs to the first born female. Elders of Udi comprises members of Ozo cult, juju priests, members of Igbuichi cult, first born male from every family and first born female of every family.

These elders are the custodians of Udi culture. They set dates for cultural practices and decide cultural matters (Ugodimma 2018). Ozor cult, Igbu-Ichi cult, odagburu-ezi or Ogbu-Inyinya women cult, recognition of first born males, and first born females are part of Udi culture. Juju priests and shrine priests stand between the living Udi people and dead Udi people to plead for the living Udi people not to die prematurely and to pray for land fertility. Once in two years the juju roams the roads of Udi. The juju, depending on the name it is called in any town in Udi, in some towns it is called Odo, some call it Omobe, Onyenwe-ani as the case may be, is an Udi fetish, an object of Udi religious venerations or awe. Various forests and houses are designated for juju. Only men enter the forests and houses of juju, young men use masks of palm leaves to cover themselves and men proclaim the juju as dead men who appear to receive worship from the living. It is a taboo for men to tell women, that it is, the living that it is juju. The general belief is that those jujus are dead people who visit the living once in two years or more to receive sacrifice and worship. Married women and daughters of Udi make big celebrations for the advent of the juju to the living and when it goes back to the abode of the dead after six months of its stay with the living (Nwaogbunyi 2017).

Other aspects of the religious life of Udi people include Akani, Ibuzi, Obodoufi, and other uncountable major gods (chi) and also personal gods (chi). Akani like every other major feasts in Udi is a religious feast where Udi people present their new yam to the dead ancestors at the shrines by shrine priests. Married daughters go to their parents with yam and palm wine. Married women bring food at the shrine to be offered to the dead. Udi people maintain relationship with the dead. They believe the dead could be appeased. In Affa in Udi Ibuzi is a central god, though everyone has his or her own chi (personal god) Udi people believe that they cannot approach the Almighty God directly. They believe that Ibuzi is the chief messenger to the Almighty God. They worship and offer to Ibuzi as it demands according to fortune tellers (Nokwuru Ezeagwu, 2015). Once every year Udi people observe a big festival in honor of their god. Every member of Udi has (chi) (personal god). Various shrines are used to offer sacrifice to chi. In essence, the number of people of Udi is the number of personal gods. Chi or personal god pleads for the person at the abode of the dead (Ukwunakpuenyi, 2018). One of the reasons for the existence of chi or personal god in Udi is their people’s belief in re-incarnation. Reincarnation is the religious or philosophical concept that the soul or spirit after biological death can begin a new life in a new body. This doctrine is a central tenet of the Indian religion. This doctrine is also Udi people’s doctrine. It is also a common belief of various ancient and modern religions such as spiritism, theosophy, and Eckankar. There is a world of difference between the belief in re-incarnation of Udi people and the belief in re-incarnation as found in the doctrines of Indian religion, spiritism, theosophy and Eckankar. While the belief in the re-incarnation of some tribal societies talks only of reincarnation after biological death, the belief in reincarnation of Udi people talks about the reincarnation of the living and after biological death. In the religious re-incarnation belief of Udi, the living reincarnates to their loved ones, and friends in many persons as fortune-tellers inform the people. The dead reincarnates in the same manner. While the belief in re-incarnation of some tribal societies such as Indian religion, spiritism, theosophy and Eckankar states that the human soul re-incarnates or transmigrates into some animals, the belief in re-incarnation of Udi people states that both the living and the dead re-incarnate to human beings only. While the purpose of re-incarnation in some religions is to purify the soul through several re-incarnations after biological death, the purpose of re-incarnation in Udi people’s belief is to show or demonstrate love to loved ones.

According to Ugwu (2018) some people are said to re-incarnate in deities, and are called children of the deities – Nwa-Dinapata or simply Nwa-Dini. If one wants to marry a female child of deity, you will perform some rituals as prescribed by the deity. There are so many cases of this Nwa-Ibuzu, Ada Oshideyi, Nwa-Dinapata and so on. People tend to regard them as Osu. Udi people’s belief includes the abode of the dead. According to this belief, how a person is buried determines how the person is received and treated by the dead at the dead abode. The dead is accorded a befitting burial when he is buried with cows, horses and so many goats as the dead have relatives. If a person dies and his children and relatives do not have finance for a befitting burial, the person is not welcomed by the dead at the dead abode. This belief is what causes Udi people to practice second burial. Persons who died 30 years ago were given second burial last December. Second burial involves cows, horses, and so many goats as the relatives of the dead are and these are sacrificed to the chi of the dead and also shots of gun-powder rent the air for two days. Hosts of visitors are entertained and gifts exchanged. Wicked dead are not given second burial. Wicked persons according to Udi people’s norms are murderers of people with charms or poisons. Wicked people do not re-incarnate nor are they in the same dead abode with good dead people (Offodu, 2017). Christianity has significant presence in Udi land. However the extent to which Christian teaching of eternal life after death has reduced re-incarnation belief among Udi People is not yet established. Worst-still, the extent to which Udi peoples’ believe in re-incarnation has constituted a major constraints militating against the effectiveness of Christian teaching of eternal life in Udi Land has defied definitive conclusion. These gaps constituted the problem of this study.

**Purpose of the Study**

The main purpose of this study was to ascertain the impact of Christian teaching of eternal life after death on Udi peoples belief in re-incarnation. Specifically the study sought to;

1. ascertain prevalent reincarnation belief among Udi People
2. find out whether Christian teaching of eternal life after death has reduced re-incarnation belief among Udi People
3. determine constraints militating against the effectiveness of Christian teaching of eternal life in Udi Land
4. examine possible strategies for overcoming the constraints working against Christian teaching of eternal life in Udi Land

**Research Questions**

The following research questions guided this study.

1. What are the prevalent re-incarnation beliefs among Udi people?
2. How has Christian teaching of eternal life after death reduced re-incarnation belief among Udi people?
3. What are the constraints militating against Christian teaching of eternal life in Udi Land?
4. What are the possible strategies for overcoming constraints working against teaching of eternal life in Udi land?

**Hypotheses**

The following null hypotheses were formulated to guide the study.

1. Male and female respondents do not differ significantly in their views on the prevalent re-incarnation beliefs among Udi people.
2. Male and female respondents do not differ significantly in their views on how Christian teaching of eternal life after death has reduced re-incarnation belief among Udi people.
3. Male and female respondents do not differ significantly in their views on the constraints militating against Christian teaching of eternal life in Udi Land.
4. Male and female respondents do not differ significantly in their views on the possible strategies for overcoming constraints working against teaching of eternal life in Udi land.

**Methodology**

Descriptive survey research design was adopted in the study. It was guided by four research questions and four research hypotheses. The study was carried out in Udi LGA of Enugu state. The population for this study was 121,200 adults resident in Udi Land as at the time of this study. This population was made up of 48,099 males and 73,101 females. A sample of 3029 consisting 1202 males and 1827 females was drawn from the population and used for the study. This was done using proportionate and simple random sampling techniques. The instrument used for data collection was a questionnaire titled Questionnaire on Biblical Assessment of Christian Teaching of Eternal Life in Relation with Udi Peoples Belief in Re-Incarnation (QBACTERPBR). It was constructed by the researcher and validated by three research experts. The instrument yielded an overall reliability of .70 obtained through Cronbach’s Alpha method. For effective data collection, the researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with a few research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used to test the hypotheses.

**Results**

**Research Question 1**

What are the prevalent re-incarnation beliefs among Udi people?

**Table 1:** Mean Responses on Research Question One

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/N** | **Items** | **Male** | | | **Female** | | | **Overall** | | |
|  | Prevalent re-incarnation beliefs among Udi people include: | Mean | SD | Decision | Mean | SD | Deci  sion | Mean | SD | Decision |
| 1. | Somebody can die and come back to life in order to upgrade his or her past life. | 2.7 | 0.21 | A | 2.5 | 0.17 | A | 3.2 | 1.12 | A |
| 2. | A male can re-incarnate to female and vice versa. | 2.5 | 0.11 | A | 3.1 | 0.04 | A | 3.3 | 1.94 | A |
| 3. | Somebody can be alive and yet be re-incarnated into different people (up to ten) at the same time. | 2.8 | 0.01 | A | 3.2 | 0.51 | A | 2.6 | 1.11 | A |
| 4. | A dead person can re-incarnate into different persons (up to ten) at the same time. | 2.9 | 0.09 | A | 2.7 | 0.11 | A | 3.2 | 1.33 | A |
| 5. | A dead person can decide to be re-incarnated in his friends or loved ones’ families | 3.0 | 0.09 | A | 3.5 | 0.12 | A | 3.1 | 0.40 | A |
| 6. | A living person can decide to be re-incarnated in his friends’ or loved ones’ families while living. | 3.0 | 0.41 | A | 3.3 | 0.23 | A | 2.9 | 0.12 | A |
| 7. | Every person must come back to the world after death to (suffer or pay) for his deeds. | 3.1 | 0.11 | A | 3.2 | 0.11 | A | 2.8 | 0.31 | A |
| 8. | A family should benefit from the marriage of their daughter who re-incarnated in another family. | 2.8 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
|  | **Grand Total** | **2.9** | **0.17** | **A** | **3.0** | **0.23** | **A** | **3.0** | **0.69** | **A** |

From table 1 the grand mean for male was 2.9, that of female was 3.0, while the overall grand mean was 3.0. This result indicates that both male and female agreed that the prevalent re-incarnation beliefs among Udi people include: somebody can die and come back to life in order to upgrade his or her past life, a male can re-incarnate to female and vice versa. Somebody can be alive and yet be re-incarnated into different people (up to ten) at the same time and a dead person can re-incarnate into different persons (up to ten) at the same time.

Others include; a dead person can decide to be re-incarnated in his friends or loved ones’ families, a living person can decide to be re-incarnated in his friends’ or loved ones’ families while living, every person must come back to the world after death to (suffer of pay) for his deeds and a family should benefit from the marriage of their daughter who re-incarnated in another family.

**Research Question 2**

How has Christian teaching of eternal life after death reduced re-incarnation belief among Udi people?

**Table 2:** Mean Responses on Research Question Two

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/N** | **Items** | **Male** | | | **Female** | | | **Overall** | | |
| Mean | SD | Deci  sion | Mean | SD | Decision | Mean | SD | Decision |
| 9. | Christian teaching of eternal life after death has stopped many Udi people from participating in mmanwu festivals | 1.8 | 0.85 | D | 1.8 | 0.93 | D | 1.8 | 0.44 | D |
| 10. | Christian teaching of eternal life after death has stopped many Udi people from participating in second burial of the dead. | 2.0 | 0.99 | D | 1.8 | 1.11 | D | 1.9 | 0.35 | D |
| 11. | Christian teaching of eternal life after death has made many Udi people to convert to Christianity | 1.7 | 1.26 | D | 2.1 | 0.95 | D | 2.1 | 0.35 | D |
| 12. | Christian teaching of eternal life after death has stopped many Udi people from consulting Juju priests about re-incarnation | 2.4 | 1.06 | D | 2.1 | 1.06 | D | 2.4 | 0.52 | D |
| 13. | Churches in Udi land who teach Christian beliefs of eternal life after death are more populated than those who do not teach them. | 2.2 | 1.14 | D | 2.0 | 1.15 | D | 2.0 | 0.21 | D |
| 14. | Christian teaching of eternal life after death has stopped many Udi people from taking traditional titles as a way of identifying with the dead. | 2.0 | 1.04 | D | 2.0 | 1.12 | D | 2.2 | 0.33 | D |
| 15. | Those who practice re-incarnation are no longer strong in their belief because of Christian teaching of eternal life after death. | 2.1 | 1.90 | D | 1.8 | 0.88 | D | 2.2 | 0.33 | D |
| 16. | Christian teaching of eternal life after death has stopped many Udi people from persecuting Christians in their communities. | 2.2 | 1.26 | D | 1.9 | 0.95 | D | 2.1 | 0.35 | D |
|  | **Grand Total** | **2.1** | **1.06** | **D** | **1.9** | **1.02** | **D** | **2.1** | **0.36** | **D** |

From table 2 the grand mean for male was 2.1 that of female was 1.9 while the overall grand mean was 2.1. This result indicates that both male and female respondents disagreed with all the ways articulated in this study as influence of Christian teaching of eternal life after death on Udi peoples’ beliefs in re-incarnation. The implication is that Christian teaching of eternal life after death has not satisfactorily reduced re-incarnation belief among Udi people.

**Research Question 3**

What are the constraints militating against Christian teaching of eternal life in Udi land?

**Table 3:** Mean Responses on Research Question Three

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/N** | **Items** | **Male** | | | **Female** | | | **Overall** | | |
|  | Constraints militating against Christian teaching of eternal life. | Mean | SD | Deci  sion | Mean | SD | Deci  sion | Mean | SD | Deci  sion |
| 17. | Some churches believe in re-incarnation in Udi land. | 3.2 | 1.13 | A | 3.0 | 0.93 | A | 3.0 | 0.94 | A |
| 18. | Some believers in churches that teach eternal life practice belief in re-incarnation secretly. | 3.3 | 0.95 | A | 2.5 | 1.13 | A | 3.2 | 0.93 | A |
| 19. | Some Christians find it difficult to drop re-incarnation beliefs due to what they will gain when their daughter re-incarnated in another place is getting married. | 2.5 | 0.93 | A | 3.3 | 0.95 | A | 3.4 | 1.05 | A |
| 20. | Christians who do not believe in re-incarnation are persecuted | 3.2 | 0.94 | A | 2.5 | 0.93 | A | 3.4 | 0.93 | A |
| 21. | Number of churches teaching about eternal life are not enough in Udi land. | 2.7 | 0.93 | A | 3.1 | 0.95 | A | 2.5 | 0.94 | A |
| 22. | Christians in Udi want to maintain peace so they compromise on some areas. | 2.9 | 1.05 | A | 3.2 | 0.93 | A | 3.2 | 0.93 | A |
| 23. | Some churches not practicing re-incarnation are seen to be disobeying the culture handed down by their ancestors. | 2.8 |  |  |  |  |  |  |  |  |
| 24. | Re-incarnation festival ceremonies are snares to Christians who are weak in faith. | 2.8 | 0.93 | A | 2.7 | 0.94 | A | 2,9 | 1.13 | A |
|  | **Grand Total** | **2.9** | **1.0** | **A** | **2.9** | **1.0** | **A** | **3.1** | **1.0** | **A** |

From table 3, grand mean of male was 2.9 and that of female was 2.9 while the overall mean was 3.1. This result indicates that both male and female agreed that the constraints militating against Christian teaching of eternal life in Udi land include; some believers in churches that teach eternal life practice belief in re-incarnation secretly, some Christians find it difficult to drop re-incarnation beliefs due to what they will gain when their daughter re-incarnated in another place is getting married, Christians who do not believe in re-incarnation are persecuted and the number of churches teaching about eternal life are not enough in Udi land. Others include; Christians in Udi want to maintain peace so they compromise on some areas, some churches not practicing re-incarnation are seen to be disobeying the culture handed down by their ancestors and re-incarnation festival ceremonies are snares to Christians who are weak in faith.

**Research Question 4**

What are the possible strategies for overcoming constraints working against teaching of eternal life in Udi land?

**Table 4:** Mean Responses on Research Question Four

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/N** | **Items** | **Male** | | | **Female** | | | **Overall** | | |
|  | Possible strategies for overcoming constraints working against teaching of eternal life. | Mean | SD | Deci  sion | Mean | SD | Deci  sion | Mean | SD | Deci  sion |
| 25. | Constant exposition of Christian teaching of eternal life can overcome re-incarnation belief in Udi land. | 3.2 | 0.09 | A | 2.8 | 0.11 | A | 3.2 | 1.33 | A |
| 26. | Constant teaching of God’s judgment after death can make people of Udi land to abandon re-incarnation belief and embrace Christian teaching of eternal life. | 2.9 | 0.09 | A | 2.5 | 0.12 | A | 3.1 | 0.40 | A |
| 27. | Emphasis of punishment in hell-fire if one dies with re-incarnation belief can cause people of Udi land to believe Christian teaching of eternal life. | 2.5 | 0.41 | A | 3.3 | 0.23 | A | 2.5 | 0.12 | A |
| 28. | In-depth teaching of eternal life blissful glory in heaven can overcome re-incarnation belief in Udi land. | 3.1 | 0.11 | A | 3.2 | 0.11 | A | 2.5 | 0.31 | A |
| 29. | Ministers of God in Udi land should work as a team to teach against re-incarnation belief. | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 30. | Children Bible Club should be a constant programme to teach the younger generation the falsehood of re-incarnation belief. | 2.7 | 1.06 | A | 2.5 | 1.06 | A | 3.2 | 0.52 | A |
| 31. | Incessant practical gospel preaching can overcome re-incarnation belief in Udi land. | 2.5 | 1.14 | A | 2.5 | 1.15 | A | 2.9 | 0.21 | A |
| 32. | Christian follow-Up groups in churches should be created to nurture new converts in Udi land. | 2.9 | 1.04 | A | 3.0 | 1.12 | A | 3.2 | 0.33 | A |
|  | **Grand Total** | **2.9** | **1.0** | **A** | **2.9** | **1.01** | **A** | **3.1** | **1.0** | **A** |

From table 4, grand mean for male was 2.9 and that of female was 2.9 while the overall grand mean was 3.0. This result indicates that both male and female agreed that the possible strategies for overcoming constraints working against teaching of eternal life in Udi land include; constant exposition of Christian teaching of eternal life, constant teaching of God’s judgment after death, emphasis on punishment in hell-fire if one dies with re-incarnation belief, constant programme to teach the younger generation the falsehood of re-incarnation belief and incessant practical gospel preaching.

**Hypothesis 1**

Male and female respondents do not differ significantly in their views on the prevalent re-incarnation beliefs among Udi people.

**Table 5:** z-test analysis for hypothesis 1

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Group | n | x | SD | z-calculated | z-critical | Remark |
| Male  Female | 1202  1827 | 2.9  3.0 | 0.17  0.23 | 0.88 | 1.96 | Not significant (do not reject hypothesis) |

From table 5, z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that male and female respondents did not differ significantly in their views on the prevalent re-incarnation beliefs among Udi people.

**Hypothesis 2**

Male and female respondents do not differ significantly in their views on how Christian teaching of eternal life after death has reduced re-incarnation belief among Udi people.

**Table 6:** z-test analysis for hypothesis 2

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Group | n | x | SD | z-calculated | z-critical | Remark |
| Male  Female | 1202  1827 | 2.1  1.9 | 0.06  1.02 | 0.56 | 1.96 | Not significant (do not reject hypothesis) |

From table 6, z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Therefore, hypothesis two is not rejected as stated, implying that Male and female respondents did not differ significantly in their views on how Christian teaching of eternal life after death has reduced re-incarnation belief among Udi people.

**Hypothesis 3**

Male and female respondents do not differ significantly in their views on the constraints militating against Christian teaching of eternal life in Udi Land.

**Table 7:** z-test analysis for hypothesis 4

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Group | n | x | SD | z-calculated | z-critical | Remark |
| Male  Female | 1202  1827 | 2.9  2.9 | 0.10  0.10 | 0.72 | 1.96 | Not significant (do not reject hypothesis) |

From table 7, z-calculated (0.72) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Thus, hypothesis three is not rejected as stated, implying that male and female respondents did not differ significantly in their views on the constraints militating against Christian teaching of eternal life in Udi Land.

**Hypothesis 4**

Male and female respondents do not differ significantly in their views on the possible strategies for overcoming constraints working against teaching of eternal life in Udi land.

**Table 8:** z-test analysis for hypothesis 4

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Group | n | x | SD | z-calculated | z-critical | Remark |
| Male  Female | 1202  1827 | 2.9  2.9 | 0.53  0.55 | 0.30 | 1.96 | Not significant (do not reject hypothesis) |

From table 8, z-calculated (0.30) is les than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) do not differ significantly. Thus, hypothesis four is not rejected as stated, implying that male and female respondents did not differ significantly in their views on the possible strategies for overcoming constraints working against teaching of eternal life in Udi land.

**Summary of Findings**

Findings made in this study are hereby summarized;

1. Male and female respondents agreed on the prevalent re-incarnation beliefs among Udi people as suggested in this study.
2. Christian teaching of eternal life after death has not satisfactorily reduced re-incarnation belief among Udi people.
3. Male and female respondents agreed on the Constraints militating against Christian teaching of eternal life among Udi people as suggested in this study.
4. Male and female respondents agreed that the possible strategies for overcoming constraints working against teaching of eternal life in Udi land include; constant exposition of Christian teaching of eternal life, constant teaching of God’s judgment after death, emphasis on punishment in hell-fire if one dies with re-incarnation belief, constant programme to teach the younger generation the falsehood of re-incarnation belief and incessant practical gospel preaching.

**Discussion of Findings**

It was found in this study that the prevalent reincarnation beliefs among Udi people include: somebody can die and come back to life in order to upgrade his or her past life, a male can reincarnate to female and vice versa, somebody can be alive and yet reincarnate into different people (up to ten) at the same time. Others include, a dead person can decide to reincarnate in his friends or loved one’s families, a living person can also decide to reincarnate in his friends or loved ones families while living. Every person must come back to the world after death through reincarnation to suffer or pay for his deeds and a family benefits from the marriage of their daughter who reincarnated in another family.

Prevalent reincarnation belief among Udi people seems very common belief globally. According David (1985) the Origins of the notion of reincarnation are obscure. Reincarnation appears in the philosophical traditions of India. The Greek pre-socratics practiced reincarnation, and the Celtic Druids are also reported to have taught a doctrine of reincarnation. Early Hinduism, Janism and Buddhism equally practiced reincarnation. Early Greece also accepted the belief in reincarnation. Celtic Paganism accepted what Alexander Cornelius Polyhistor wrote in the first century BC thus:

*The Pythagorean doctrine prevails among*

*the Gauls’ teaching that the souls of men*

*are immortal and that after a fixed of years*

*they would enter into another body.*

Julius Ceasar also recorded that the “druids of Gaul, Britain and Ireland had metempsychosis as one of their core doctrines.” In that he meant that the principle point of their doctrine is that the soul does not die, and that after death, it passes from one body into another. The main object of all education in their opinion indue their scholars with a firm belief in the indestructibility of the human soul, which according to their belief, merely passes at death from one tenement to another. In the same vein, Germanic paganism also holds on the doctrine of reincarnation Judaism, Toism, European Middle Ages, Sikhism, Yorubas and even Native American Nations believe in reincarnation. False Christianity, Islam, Ghulat sects, Druze, Spiritism, Theosophy, Modern Astrology, Anthroposophy, Scientology, Meher Baba and Wicca also believe in reincarnation. This gives the impression that the belief in reincarnation has been globally accepted, thus, challenging Christian teaching of eternal life after death.

With respect to the Christian teaching of eternal life after death reducing re-incarnation belief in Udi land, the findings of this study showed that both male and female respondents disagree that the Christina teaching has not satisfactorily reduced the belief in reincarnation in Udi. This is obvious because many Christians in Udi land also believe in re-incarnation and many churches in Udi allegedly do not teach Christian doctrine of eternal life so as not to lose their members. Churches who teach Christian doctrine of eternal life have fewer members in Udi land.

Both male and female respondents in Udi agreed that constraints working against Christian teaching of eternal life in Udi include: some believers in churches that teach eternal life practice belief in reincarnation secretly, some Christians find it difficult to drop reincarnation beliefs due to what they will gain when their daughters re-incarnated in another place is getting married, Christians who do not believe in reincarnation are persecuted and number of churches teaching about eternal life are not enough in Udi land, Christians in Udi want to maintain peace so they compromise on some areas, some churches not practicing reincarnation are seen to disobeying the culture handed down by their ancestors and re-incarnation festival ceremonies are snares to Christians who are weak in faith.

Finally, possible strategies for overcoming constraintsworking against Christian teaching of eternal life were identified as constant exposition of Christian teaching of eternal life, constant teaching of God’s judgment after death, emphasis on punishment in hell-fire if one dies with re-incarnation belief, constant programme to teach the younger generation the falsehood of re-incarnation belief and incessant practical gospel preaching.

**Recommendations**

Based on the findings made in this work, the researcher came up with the following recommendations;

1. Bible believing Christians in Udi Land should embark upon constant exposition of Christian teaching of eternal life
2. Bible classes in all Pentecostal churches in Udi land should emphasize more on God’s judgment after death.
3. Pentecostal Christians in Udi Land should embark upon aggressive evangelism sensitizing the people on the fact that whoever dies believing in re-incarnation will go to hell-fire.
4. Ministers of God in Udi land should embark upon constant programmes to teach the younger generation the falsehood of re-incarnation belief
5. Bible believing Christians in Udi land should embark on incessant practical gospel preaching.

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**BIBLICAL EXEGESIS ON THE USE OF ANOINTING OIL IN BOTH THE OLD AND NEW TESTAMENTS**

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**Abstract**

*The main purpose of this study was to determine the Biblical exegesis on the use of anointing oil in both the Old and New Testaments. Descriptive survey research design was adopted. It was guided by four research questions and eight hypotheses. The study was conducted in Enugu state of Nigeria. The population of the study was made up of all Christians registered with Christian Association of Nigeria (CAN) in Enugu state. As at the time of this study, there was a total of 182,314 Christians (members and ministers) registered with Enugu state CAN. The sample for the study was 1515 respondents drawn from the population for the study. The sample consisted of 1020 church members and 495 church ministers. Also 605 of the sample were AG members while 910 were non-AG members. Taro Yamane formular was used to calculate this sample size from the population. Instrument used for data collection was a researcher made questionnaire titled Questionnaire on Biblical Exegesis on the Use of Anointing Oil in Both the Old and New Testaments (BEUAOONT). It was made up of 35 items. The questionnaire was validated by three research experts. It yielded a reliability coefficient of 0.81. Data collected were analyzed using mean with standard deviation for research questions and z-test statistic for hypotheses testing. Major findings of this study showed that the respondents (Members, ministers, AG and non-AG) all agreed that the basis of anointing with oil include; God initiated anointing oil, anointing oil gives the anointed unction, anointing with oil is a physical symbol of the Holy Spirit, anointing with oil is a channel through which a person can be filled with the Holy Spirit and anointing oil on its own has divine powers. Consequently, it was recommended that Christian leaders should encourage more teachings on the Biblical practice of anointing with oil in local churches.*

**Introduction**

Religion plays a central role in the daily lives of the members of any particular cultural group. One of the fundamental distinctions that serve to structure social life is between that which is set apart as sacred and that which is seen as profane or ordinary. In contemporary Western religion, certain shrines, beliefs, songs, and symbols are defined as sacred and are treated with respect. Weber (2004) stated that various concrete religious’ symbols are imbued with supernatural meaning corresponding with cultural values relating to the unknown and as such allow concrete access to the shadowy, unreal nature of the spiritual realm.

These symbols, therefore, take on a sacredness that yields them a very strong presence and power in many people’s daily lives. For example, for Christians the cross is the most significant article of their faith, symbolizing tremendous sacrifice and triumph over death. The usage of anointing oil is an important practice of the church; therefore, if its usage becomes pervasive, there should be an investigation into it. There has to be a critical approach to exegesis and hermeneutic as called for by many who want to know the right way to follow. Hence the researcher’s motivation for this work is driven by his quest for the truth about the use of some of these symbols, especially the rampant proliferation of the use of oil in ministrations. The researcher believes that for one to give Pentecostalism a proper analysis, an exegetical theology of the use of oil in ministration among Pentecostal churches has to be re-appraised. According to Harper Collins, Symbol is:

1. Something that represents or stands for something else, usually by convention or association, especially a material object used to represent something abstract.
2. (Literary & Literary Critical Terms) an object, person, idea, etc., used in a literary work, film, etc., to stand for or suggest something else with which it is associated either explicitly or in some more subtle way (Harper, 1991).

First, in Exodus chapter 30:30-34, the Lord tells Moses to make a very special and “holy anointing oil” of “the finest of spices”, including “flowing (liquid) myrrh”, “sweet-smelling cinnamon”, “fragrant cane”, “cassia”, and “olive oil”. This highly perfumed oil was used to consecrate (set apart) the articles used in Temple worship, including the ark of the testimony, the holy tabernacle, and all its furnishings, which made them “Holy” (Kadosh in Hebrew) unto the Lord. According to the New World Encyclopedia, the pouring of oil on an item or body part, often the head is called anointing. It states further that the process is employed in several sacraments of the Orthodox and Catholic Christian churches and is exercised ritually by many other religions and ethnic groups – ([*http://www.newworldencyclopedia.org/entry/*](http://www.newworldencyclopedia.org/entry/) *Anointing*: accessed March 4, 2019). The frequency with which the oil is supposed to be poured on an item or body part is not stated and the definition does not confine the use of the anointing oil to specific places.

Among the Hebrews, anointing was of three kinds: ordinary, sacred and medical. Ordinary anointing with scented oils was a common phenomenon (Ruth 3:3) which was discontinued during times of mourning. Second, is the indiscriminate use of anointing oil. This has raised some questions and doubts in the minds of some church officials leading them to over-react by not believing or practicing the rite of anointing with oil even where it is necessary. Some of the questions raised in the lives of observers include: What is the original meaning of anointing oil? What is the purpose of anointing oil? Are people following the commands of God as regards the act of anointing or are people just anointing for commercial purpose? As a result of these anomalies, the interest of the researcher was attracted leading to this study. There is the need to revisit the ideas and thoughts that originally accompanied anointing oil; the oil should be accorded the solemnity it deserves, if really its values are worth preserving. Therefore, the researcher was faced with the challenge to investigate the original intention in the institution of this part of the church’s service.

**Purpose of the Study**

The main purpose of this study was to determine the Biblical exegesis on the use of anointing oil in both the Old and New Testaments. The study specifically attempted to:

1. ascertain the basis for the anointing with oil
2. examine what practices of anointing with oil in churches are biblical
3. identify the causes and prevalent ways anointing with oil is abused in present day churches
4. verify the strategies for tackling the abuse of anointing with oil in present day churches

**Research Questions**

The following research questions guided the study.

1. What are the basis for anointing with oil?
2. What practices of anointing with oil in churches are biblical?
3. What are the causes and prevalent ways anointing with oil is abused in present day churches?
4. What are the strategies for tackling the abuse of anointing with oil in present day churches?

**Hypotheses**

The following null hypotheses were formulated and were tested at .05 level of significance

1. Ministers and members do not differ significantly on the basis for anointing with oil.
2. Ministers and members do not differ significantly on practices of anointing with oil in churches that are biblical.
3. Ministers and members do not differ significantly on prevalent ways anointing with oil is abused in present day churches.
4. Ministers and members do not differ significantly on the strategies for tackling the abuse of anointing with oil in present day churches.
5. There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on the bases of anointing with oil.
6. There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on practices of anointing with oil that are biblical.
7. There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on prevalent ways anointing with oil is abused in present day churches.
8. There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on the strategies for tackling the abuse of anointing with oil in present day churches.

**Methodology**

Descriptive survey research design was adopted. It was guided by four research questions and eight hypotheses. The study was conducted in Enugu state of Nigeria. The population of the study was made up of all Christians registered with Christian Association of Nigeria (CAN) in Enugu state. As at the time of this study, there was a total of 182,314 Christians (members and ministers) registered with Enugu state CAN. The sample for the study was 1515 respondents drawn from the population for the study. The sample consisted of 1020 church members and 495 church ministers. Also 605 of the sample were AG members while 910 were non-AG members. Taro Yamane formular was used to calculate this sample size from the population. Instrument used for data collection was a researcher made questionnaire titled Questionnaire on Biblical Exegesis on the Use of Anointing Oil in Both the Old and New Testament (BEUAOONT). It was made up of 35 items. The questionnaire was validated by three research experts. It yielded a reliability coefficient of 0.81. Data collected were analyzed using mean with standard deviation for research questions and z-test statistic for hypotheses testing.

**Results**

**Research Question 1**

What are the basis for anointing with oil?

**Table 1A:** mean with standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **Members** | | | **Ministers** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 1 | God initiated anointing oil. | 3.2 | 0.21 | A | 3.5 | 0.17 | SA | 3.2 | 1.12 | A |
| 2 | Anointing oil gives the anointed unction. | 3.3 | 0.11 | A | 3.5 | 0.04 | SA | 3.3 | 1.04 | A |
| 3 | Anointing with oil and is a physical symbol of the Holy Spirit. | 3.5 | 0.01 | SA | 3.2 | 0.51 | A | 3.5 | 1.11 | SA |
| 4 | Anointing with oil is a channel through which a person can be filled with the Holy Spirit. | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 5 | Anointing oil on its own has divine powers. | 3.4 | 0.09 | A | 3.5 | 0.12 | SA | 3.4 | 0.40 | A |
| 6 | Anointing oil has no powers unless blessed | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 7 | There are scriptural supports in both Old and New Testament for the practice of anointing oil. | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.5 | 0.31 | SA |
| 8 | There is no way a minister can be ordained apart from anointing with oil. | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 9 | Some different situations cannot be tackled effectively without prayers accompanied with anointing oil. | 3.4 | 0.33 | A | 3.3 | 0.50 | A | 3.4 | 0.13 | A |
| **Grand** | | **3.4** | **0.19** | **A** | **3.3** | **0.26** | **A** | **3.4** | **0.63** | **A** |

From table 1a the grand mean for members was 3.4 that of ministers was 3.3 while the overall grand mean was 3.4. This result indicates that both members and ministers agreed that the basis for anointing with oil include; God initiated anointing oil, anointing oil gives the anointed unction, anointing with oil and is a physical symbol of the Holy Spirit, anointing with oil is a channel through which a person can be filled with the Holy Spirit and anointing oil on its own has divine powers. Other basis include; anointing oil has no powers unless blessed, there are scriptural supports in both Old and New Testament for the practice of anointing oil, there is no way a minister can be ordained apart from anointing with oil and some different situations cannot be tackled effectively without prayers accompanied with anointing oil. The standard deviation value was small showing that the mean was reliable.

**Table 1B:** mean with standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | AG | | | Non-AG | | | Overall | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 10 | God initiated anointing oil. | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 11 | Anointing oil gives the anointed unction. | 3.4 | 0.09 | A | 3.5 | 0.12 | SA | 3.4 | 0.40 | A |
| 12 | Anointing with oil and is a physical symbol of the Holy Spirit. | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 13 | Anointing with oil is a channel through which a person can be filled with the Holy Spirit. | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.5 | 0.31 | SA |
| 14 | Anointing oil on its own has divine powers. | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 15 | Anointing oil has no powers unless blessed | 3.4 | 0.33 | A | 3.3 | 0.50 | A | 3.4 | 0.13 | A |
| 16 | There are scriptural supports in both Old and New Testament for the practice of anointing oil. | 3.2 | 0.21 | A | 3.5 | 0.17 | SA | 3.2 | 1.12 | A |
| 17 | There is no way a minister can be ordained apart from anointing with oil. | 3.3 | 0.11 | A | 3.5 | 0.04 | SA | 3.3 | 1.04 | A |
| 18 | Some different situations cannot be tackled effectively without prayers accompanied with anointing oil. | 3.5 | 0.01 | SA | 3.2 | 0.51 | A | 3.5 | 1.11 | SA |
| **Grand** | | **3.4** | **0.19** | **A** | **3.3** | **0.26** | **A** | **3.4** | **0.63** | **A** |

From table 1b the grand mean for AG was 3.4 and that of Non-AG was 3.3 while the overall grand mean was 3.4. This result indicates that both AG and Non-AG agreed that the basis for anointing with oil include; God initiated anointing oil, anointing oil gives the anointed unction, anointing with oil and is a physical symbol of the Holy Spirit, anointing with oil is a channel through which a person can be filled with the Holy Spirit and anointing oil on its own has divine powers. Other basis include; anointing oil has no powers unless blessed, there are scriptural supports in both Old and New Testament for the practice of anointing oil, there is no way a minister can be ordained apart from anointing with oil and some different situations cannot be tackled effectively without prayers accompanied with anointing oil. The standard deviation value was small showing that the mean was reliable.

**Research Question 2**

What practices of anointing with oil in churches are biblical?

**Table 2A:** mean with standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **Members** | | | **Ministers** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 19 | Olive Oil can serve as anointing oil. | 3.4 | 0.85 | A | 3.5 | 0.93 | SA | 3.3 | 0.44 | A |
| 20 | Cinnamon can be used as anointing oil. | 3.5 | 0.99 | SA | 3.5 | 1.11 | SA | 3.3 | 0.35 | A |
| 21 | Myrrh can serve as anointing oil. | 3.3 | 1.26 | A | 3.4 | 0.95 | A | 3.4 | 0.35 | A |
| 22 | Any other oil apart from Olive, Cinnamon, and Myrrh can serve as anointing oil. | 3.2 | 1.06 | SA | 3.3 | 1.06 | A | 3.5 | 0.52 | SA |
| 23 | Anointing oil should be prepared by priests only. | 3.5 | 1.14 | SA | 3.3 | 1.15 | A | 3.5 | 0.21 | SA |
| 24 | Anointing with oil can take place anywhere (not inside churches only). | 3.2 | 1.04 | A | 3.4 | 1.12 | A | 3.2 | 0.33 | A |
| 25 | Persons as well as properties can be anointed with oil. | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 0.33 | A |
| 26 | Prayers for the sick should include anointing with oil. | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.3 | 0.35 | A |
| 27 | People should pay to be anointed with oil. | 3.2 | 1.06 | A | 3.5 | 1.06 | SA | 3.5 | 0.52 | SA |
| 28 | Any Christian can administer anointing with oil. | 3.5 | 1.14 | SA | 3.5 | 1.15 | SA | 3.5 | 0.21 | SA |
| 29 | Anointing oil can be drunk as part of its administration. | 3.2 | 1.04 | A | 3.4 | 1.12 | A | 3.4 | 0.33 | A |
| 30 | The dead can also be anointed with oil. | 3.4 | 0.90 | A | 3.3 | 0.88 | A | 3.2 | 0.33 | A |
| **Grand** | | **3.4** | **1.05** | **A** | **3.4** | **1.03** | **A** | **3.4** | **0.36** | **A** |

From table 2a the grand mean for members was 3.4 that of ministers was 3.4 while the overall grand mean was 3.4. This result indicates that both members and ministers agreed that the practices of anointing with oil in churches which are biblical include; Olive Oil can serve as anointing oil, cinnamon can be used as anointing oil, myrrh can serve as anointing oil, any other oil apart from olive, cinnamon, and myrrh can serve as anointing oil, anointing oil should be prepared by priests only, anointing with oil can take place anywhere (not inside churches only), persons as well as properties can be anointed with oil and prayers for the sick should include anointing with oil. Others include; people should pay to be anointed with oil, any Christian can administer anointing with oil, anointing oil can be drunk as part of its administration and the dead can also be anointed with oil. The standard deviation value was small showing that the mean was reliable.

**Table 2B:** mean with standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **AG** | | | **Non-AG** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 31 | Olive Oil can serve as anointing oil. | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 0.33 | A |
| 32 | Cinnamon can be used as anointing oil. | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.2 | 0.35 | A |
| 33 | Myrrh can serve as anointing oil. | 3.2 | 1.06 | A | 3.4 | 1.06 | A | 3.5 | 0.52 | SA |
| 34 | Any other oil apart from Olive, Cinnamon, and Myrrh can serve as anointing oil. | 3.5 | 1.14 | SA | 3.5 | 1.15 | SA | 3.5 | 0.21 | SA |
| 35 | Anointing oil should be prepared by priests only. | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.3 | 0.33 | A |
| 36 | Anointing with oil can take place anywhere (not inside churches only). | 3.4 | 0.90 | A | 3.3 | 0.88 | A | 3.4 | 0.33 | A |
| 37 | Persons as well as properties can be anointed with oil. | 3.4 | 0.85 | A | 3.2 | 0.93 | A | 3.4 | 0.44 | A |
| 38 | Prayers for the sick should include anointing with oil. | 3.5 | 0.99 | SA | 3.5 | 1.11 | SA | 3.2 | 0.35 | A |
| 39 | People should pay to be anointed with oil. | 3.3 | 1.26 | A | 3.5 | 0.95 | SA | 3.3 | 0.35 | A |
| 40 | Any Christian can administer anointing with oil. | 3.2 | 1.06 | A | 3.4 | 1.06 | A | 3.3 | 0.52 | A |
| 41 | Anointing oil can be drunk as part of its administration. | 3.5 | 1.14 | SA | 3.3 | 1.15 | A | 3.5 | 0.21 | SA |
| 42 | The dead can also be anointed with oil. | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.5 | 0.33 | SA |
| **Grand** | | **3.4** | **1.05** | **A** | **3.4** | **1.03** | **A** | **3.4** | **0.36** | **A** |

From table 2b the grand mean for AG was 3.4 and that of Non-AG was 3.4 while the overall grand mean was 3.4. This result indicates that both AG and Non-AG agreed that the practices of anointing with oil in churches which are biblical include; Olive Oil can serve as anointing oil, cinnamon can be used as anointing oil, myrrh can serve as anointing oil, any other oil apart from olive, cinnamon, and myrrh can serve as anointing oil, anointing oil should be prepared by priests only, anointing with oil can take place anywhere (not inside churches only), persons as well as properties can be anointed with oil and prayers for the sick should include anointing with oil. Others include; people should pay to be anointed with oil, any Christian can administer anointing with oil, anointing oil can be drunk as part of its administration and the dead can also be anointed with oil. The standard deviation value was small showing that the mean was reliable.

**Research Question 3**

What are the causes and prevalent ways anointing with oil is abused in present day churches?

**Table 3A:** mean with standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **Members** | | | **Ministers** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 43 | Charging money for anointing with oil. | 3.2 | 1.13 | A | 3.5 | 0.93 | SA | 3.5 | 0.94 | SA |
| 44 | Drinking anointing oil. | 3.3 | 0.95 | A | 3.2 | 1.13 | A | 3.2 | 0.93 | A |
| 45 | Use of unacceptable contents. | 3.5 | 0.93 | SA | 3.4 | 0.95 | A | 3.4 | 1.05 | A |
| 46 | Undue emphasis on power of the oil rather than on power of prayer of faith. | 3.2 | 0.94 | A | 3.5 | 0.93 | SA | 3.4 | 0.93 | A |
| 47 | Restricting some categories of ministers from administering anointing oil. | 3.4 | 0.93 | A | 3.5 | 0.95 | SA | 3.5 | 0.94 | SA |
| 48 | Restricting non ministers from administering anointing oil. | 3.5 | 1.05 | SA | 3.2 | 0.93 | A | 3.2 | 0.93 | A |
| 49 | Anointing the dead with oil. | 3.5 | 0.93 | SA | 3.4 | 0.94 | A | 3.4 | 1.13 | A |
| 50 | Confusing anointing oil with the person of the Holy Spirit. | 3.2 | 0.94 | A | 3.4 | 0.93 | A | 3.5 | 0.95 | SA |
| 51 | Many denominations do not have agreed standard practice of anointing with oil (local churches in the same denomination differ in their practice). | 3.4 | 0.93 | A | 3.5 | 0.99 | SA | 3.2 | 0.93 | A |
| **Grand** | | **3.4** | **0.97** | **A** | **3.4** | **0.96** | **A** | **3.4** | **0.97** | **A** |

From table 3a the grand mean for members was 3.4 that of ministers was 3.4 while the overall grand mean was 3.4. This result indicates that both members and ministers agreed that the prevalent ways anointing with oil is abused in present day churches include; Charging money for anointing with oil, drinking anointing oil, use of unacceptable contents, undue emphasis on power of the oil rather than on power of prayer of faith, restricting some categories of ministers from administering anointing oil and restricting non ministers from administering anointing oil. Others include; anointing the dead with oil, confusing anointing oil with the person of the Holy Spirit and many denominations do not have agreed standard practice of anointing with oil (local churches in the same denomination differ in their practice). The standard deviation value was small showing that the mean was reliable.

**Table 3B:** mean with standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **AG** | | | **Non-AG** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 52 | Charging money for anointing with oil. | 3.5 | 0.93 | SA | 3.4 | 0.95 | A | 3.4 | 1.05 | A |
| 53 | Drinking anointing oil. | 3.2 | 0.94 | A | 3.5 | 0.93 | SA | 3.4 | 0.93 | A |
| 54 | Use of unacceptable contents. | 3.4 | 0.93 | A | 3.5 | 0.95 | SA | 3.5 | 0.94 | SA |
| 55 | Undue emphasis on power of the oil rather than on power of prayer of faith. | 3.5 | 1.05 | SA | 3.2 | 0.93 | A | 3.2 | 0.93 | A |
| 56 | Restricting some categories of ministers from administering anointing oil. | 3.5 | 0.93 | SA | 3.4 | 0.94 | A | 3.4 | 1.13 | A |
| 57 | Restricting non ministers from administering anointing oil. | 3.2 | 0.94 | A | 3.4 | 0.93 | A | 3.5 | 0.95 | SA |
| 58 | Anointing the dead with oil. | 3.4 | 0.93 | A | 3.5 | 0.99 | SA | 3.2 | 0.93 | A |
| 59 | Confusing anointing oil with the person of the Holy Spirit. | 3.2 | 1.13 | A | 3.5 | 0.93 | SA | 3.5 | 0.94 | SA |
| 60 | Many denominations do not have agreed standard practice of anointing with oil (local churches in the same denomination differ in their practice). | 3.3 | 0.95 | A | 3.2 | 1.13 | A | 3.2 | 0.93 | A |
| **Grand** | | **3.4** | **0.97** | **A** | **3.4** | **0.96** | **A** | **3.4** | **0.97** | **A** |

From table 3b the grand mean for AG was 3.4 and that of Non-AG was 3.4 while the overall grand mean was 3.4. This result indicates that both AG and Non-AG agreed that the prevalent ways anointing with oil is abused in present day churches include; Charging money for anointing with oil, drinking anointing oil, use of unacceptable contents, undue emphasis on power of the oil rather than on power of prayer of faith, restricting some categories of ministers from administering anointing oil and restricting non ministers from administering anointing oil. Others include; anointing the dead with oil, confusing anointing oil with the person of the Holy Spirit and many denominations do not have agreed standard practice of anointing with oil (local churches in the same denomination differ in their practice). The standard deviation value was small showing that the mean was reliable.

**Research Question 4**

What are the strategies for tackling the abuse of anointing with oil in present day churches?

**Table 4A:** mean with standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **Members** | | | **Ministers** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 61 | More teachings on the Biblical practice of anointing with oil should be encouraged in local churches. | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 62 | Principles and concepts of anointing with oil supported by the Bible should form part of Bible school curriculum. | 3.4 | 0.09 | A | 3.5 | 0.12 | SA | 3.4 | 0.40 | A |
| 63 | More text books emphasizing Biblical teachings on anointing oil should be published and made accessible to Christians. | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 64 | In the use of anointing oil, emphasis should be on power in prayer of faith, rather than the oil. | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.5 | 0.31 | SA |
| 65 | Christian leaders should adopt Biblical practice of anointing with oil as a standard for all churches. | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| **Grand** | | **3.4** | **0.20** | **A** | **3.3** | **0.22** | **A** | **3.4** | **0.46** | **A** |

From table 4a the grand mean for members was 3.4 and that of ministers was 3.3 while the overall grand mean was 3.4. This result indicates that both members and ministers agreed that strategies for tackling the abuse of anointing with oil in present day churches include; More teachings on the Biblical practice of anointing with oil should be encouraged in local churches, principles and concepts of anointing with oil supported by the Bible should form part of Bible school curriculum, more text books emphasizing Biblical teachings on anointing oil should be published and made accessible to Christians, in the use of anointing oil, emphasis should be on power in prayer of faith, rather than the oil and Christian leaders should adopt Biblical practice of anointing with oil as a standard for all churches. The standard deviation value was small showing that the mean was reliable.

**Table 4B:** mean with standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| S/N | Items | **AG** | | | **Non-AG** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 66 | More teachings on the Biblical practice of anointing with oil should be encouraged in local churches. | 3.4 | 0.09 | A | 3.5 | 0.12 | SA | 3.4 | 0.40 | A |
| 67 | Principles and concepts of anointing with oil supported by the Bible should form part of Bible school curriculum. | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 68 | More text books emphasizing Biblical teachings on anointing oil should be published and made accessible to Christians. | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.5 | 0.31 | SA |
| 69 | In the use of anointing oil, emphasis should be on power in prayer of faith, rather than the oil. | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 70 | Christian leaders should adopt Biblical practice of anointing with oil as a standard for all churches. | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| **Grand** | | **3.4** | **0.20** | **A** | **3.3** | **0.22** | **A** | **3.4** | **0.46** | **A** |

From table 4b the grand mean for AG was 3.4 and that of Non-AG was 3.3 while the overall grand mean was 3.4. This result indicates that both AG and Non-AG agreed that strategies for tackling the abuse of anointing with oil in present day churches include; More teachings on the Biblical practice of anointing with oil should be encouraged in local churches, principles and concepts of anointing with oil supported by the Bible should form part of Bible school curriculum, more text books emphasizing Biblical teachings on anointing oil should be published and made accessible to Christians, in the use of anointing oil, emphasis should be on power in prayer of faith, rather than the oil and Christian leaders should adopt Biblical practice of anointing with oil as a standard for all churches. The standard deviation value was small showing that the mean was reliable.

**Hypothesis 1**

Ministers and members do not differ significantly on the basis of anointing with oil.

**Table 5: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 1020  495 |  | 3.4  3.3 | 0.19  0.26 | 0.88 | 1.96 | Not significant (Do not reject hypothesis) |

From table 5 z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that ministers and members do not differ significantly on the basis for anointing with oil.

**Hypothesis 2**

Ministers and members do not differ significantly on practices of anointing with oil in churches that are biblical.

**Table 6: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 1020  495 | 3.4  3.4 | 1.05  1.03 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6 z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) do not differ significantly. Thus, hypothesis two is not rejected as stated, implying that ministers and members do not differ significantly on practices of anointing with oil in churches that are biblical.

**Hypothesis 3**

Ministers and members do not differ significantly on prevalent ways anointing with oil is abused in present day churches.

**Table 7: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 1020  495 | 3.4  3.4 | 0.97  0.96 | 0.56 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7 z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) do not differ significantly. Therefore, hypothesis three is not rejected as stated, implying that ministers and members do not differ significantly on prevalent ways anointing with oil is abused in present day churches.

**Hypothesis 4**

Ministers and members do not differ significantly on the strategies for tackling the abuse of anointing with oil in present day churches.

**Table 8: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 1020  495 | 3.4  3.3 | 0.20  0.22 | 0.72 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8 z-calculated (0.72) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) do not differ significantly. Thus, hypothesis four is not rejected as stated, implying that ministers and members do not differ significantly on the strategies for tackling the abuse of anointing with oil in present day churches.

**Hypothesis 5**

There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on the bases of anointing with oil.

**Table 9: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 605  910 | 3.4  3.3 | 0.19  0.26 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9 z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and Non-AG) do not differ significantly. Consequently, hypothesis five is not rejected as stated, implying that there is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on the bases of anointing with oil.

**Hypothesis 6**

There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on practices of anointing with oil that are biblical.

**Table 10: z-test analyses for hypothesis 6**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 605  910 | 3.4  3.4 | 1.05  1.03 | 0.13 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10 z-calculated (0.13) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and Non-AG) do not differ significantly. Consequently, hypothesis six is not rejected as stated, implying that there is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on practices of anointing with oil that are biblical.

**Hypothesis 7**

There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on prevalent ways anointing with oil is abused in present day churches.

**Table 11: z-test analyses for hypothesis 7**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 605  910 | 3.4  3.4 | 0.97  0.96 | 0.19 | 1.96 | Not significant (Do not reject hypothesis) |

From table 11 z-calculated (0.19) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and Non-AG) do not differ significantly. Consequently, hypothesis seven is not rejected as stated, implying that there is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on prevalent ways anointing with oil is abused in present day churches.

**Hypothesis 8**

There is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on the strategies for tackling the abuse of anointing with oil in present day churches.

**Table 12: z-test analyses for hypothesis 8**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **AG**  **Non-AG** | 605  910 | 3.4  3.3 | 0.20  0.22 | 0.55 | 1.96 | Not significant (Do not reject hypothesis) |

From table 12 z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (AG and Non-AG) do not differ significantly. Therefore, hypothesis eight is not rejected as stated, implying that there is no significant difference between the perceptions of respondents from Assemblies of God Nigeria and other Pentecostal churches on the strategies for tackling the abuse of anointing with oil in present day churches.

**Summary of Findings**

Findings made in this study can be summarized as follows;

1. The respondents (Members, ministers, AG and non-AG) all agreed that the basis for anointing with oil include; God initiated anointing oil, anointing oil gives the anointed unction, anointing with oil and is a physical symbol of the Holy Spirit, anointing with oil is a channel through which a person can be filled with the Holy Spirit and anointing oil on its own has divine powers. Other basis include; anointing oil has no powers unless blessed, there are scriptural supports in both Old and New Testament for the practice of anointing oil, there is no way a minister can be ordained apart from anointing with oil and some different situations cannot be tackled effectively without prayers accompanied with anointing oil.
2. The respondents (Members, ministers, AG and non-AG) all agreed that the practices of anointing with oil in churches which are biblical include; Olive Oil can serve as anointing oil, cinnamon can be used as anointing oil, myrrh can serve as anointing oil, anointing oil should be prepared by priests only, anointing with oil can take place anywhere (not inside churches only), and prayers for the sick should include anointing with oil.
3. The respondents (Members, ministers, AG and non-AG) all agreed that the prevalent ways anointing with oil is abused in present day churches include; Charging money for anointing with oil, drinking anointing oil, use of unacceptable contents, undue emphasis on power of the oil rather than on power of prayer of faith, restricting some categories of ministers from administering anointing with oil and restricting non ministers from administering anointing oil. Others include; anointing the dead with oil, and confusing anointing oil with the person of the Holy Spirit.
4. The respondents (Members, ministers, AG and non-AG) all agreed that strategies for tackling the abuse of anointing with oil in present day churches include; More teachings on the Biblical practice of anointing with oil should be encouraged in local churches, principles and concepts of anointing with oil supported by the Bible should form part of Bible school curriculum, more text books emphasizing Biblical teachings on anointing oil should be published and made accessible to Christians, emphasis should be on power in prayer of faith rather than the oil and christian leaders should adopt Biblical practice of anointing with oil as a standard for all churches.
5. Ministers and members from AG and Non-AG did not differ significantly in their mean ratings on the biblical exegesis on the use of anointing oil in both old and new testaments.

**Discussion**

From the study it was found that both the ministers and member all had similar opinion on the fact that anointing with oil is a channel through which a person can be filled with the Holy Spirit and also that it has its own divine powers. The result also revealed that both parties (members and ministers) agree unanimously that there is no way a minister can be ordained apart from anointing with oil and also that different situations cannot be tackled effectively without prayers accompanied with anointing oil. The findings also revealed that members and ministers share different opinions on certain items like the fact that olive oil among other oils, can be used as anointing oil. It also shows disagree that anointed oil can only be prepared by an ordained priest alone and the charging of money for anointing ministration. The finding indicates that most of the views by the members of Assemblies of God and non-members of Assemblies of God differed slightly in certain items but the differences were not statistically significant. The two parties according to the gap reveal that they both agreed that God initiated anointing oil and that the oils have divine powers. It is also generally believed according to the gap that anointing oil has no power unless blessed. It was also revealed that the two parties do not agree to drink of anointing oils as a method of its ministration and collecting money for anointing services. It was found in this study that both members and ministers agreed that the practices of anointing with oil in churches are biblical; Olive oil can serve as anointing oil, Cinnamon can be used as anointing oil, myrrh can serve as anointing oil, any other oil apart from olive, cinnamon, and myrrh can serve as anointing oil. Anointing with oil can take place anywhere (not inside churches only), persons as well as properties can be anointed with oil.

The study also indicates clearly that more teachings on the Biblical practice of anointing with oil should be encouraged in local churches. And also that Christian leaders should adopt Biblical practice of anointing with oil as a standard for all churches. Both members and ministers agreed that the prevalent ways anointing with oil ais abused in present day churches include; charging money for anointing with oil, drinking anointing oil, use of unacceptable contents, undue emphasis on power of the oil rather than on power of prayer of faith, restricting some categories of ministers from administering anointing oil. This study also indicated that both members and ministers agreed that strategies for tackling the abuse of anointing with oil in present day churches include; More teachings on the Biblical practice of anointing with oil should be encourage in local churches, principles and concepts of anointing with oil supported by the Bible should form part of Bible school curriculum, emphasis should be on power in prayer of faith, rather than the oil.

**Recommendations**

Consequent upon the findings of this study, the following recommendations are deemed necessary;

1. Christian leaders should encourage more teachings on the Biblical practice of anointing with oil in local churches
2. Curriculum planners for bible colleges and seminaries should include principles and concepts of anointing with oil supported by the Bible in their curriculum.
3. More text books emphasizing Biblical teachings on anointing oil should be published and made accessible to Christians by church leaders
4. Christians should learn to lay more emphasis on power in prayer of faith rather than the oil
5. Christian leaders should adopt Biblical practice of anointing with oil as a standard for their churches.

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**BIBLICAL ASSESSMENT OF THE EXISTENTIALIST NATURE OF NIGERIAN CHRISTIAN AND SECULAR SECONDARY EDUCATION VALUES**

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**Abstract**

*The main purpose of this study was to assess Nigerian Christian and Secular Secondary education values which is existentialist in nature. Descriptive survey research design was adopted for the study. Four research question and four hypotheses guided the study. This study was conducted in Enugu state Nigeria. The population for the study consisted of 2111 respondents made up of 31 educational administrators and 2080 teachers as at the time of this study. The sample for this study was 239 respondents made up of 31 educational administrators and 208 teachers. Proportionate, stratified and simple random sampling techniques were used in drawing the sample. The instrument for data collection was a questionnaire on Biblical Assessment of the Existentialist Nature of Nigerian Christian and Secular Secondary Education Values. The instrument was validated by three research experts. The overall reliability coefficient value was .71. The researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing. Major findings show that the exact nature of the existentialist values in the Nigerian secondary education include; drab intellectualism, egocentricism, Machiavellianism, fast-track success, survival of the fittest, arrogance, manipulation, machinations and crudeness. It was therefore recommended among other things that parents should endeavour to give their children good home moral foundation.*

**Introduction**

Every existing society in this world has a type of education where they raise their young ones on how to be useful in their own unique ways of life. Education comprises of those things the growing up ones must learn, the skills they must acquire as to be able to survive among their people. There are usually slight differences in what education ought to achieve for each people dependent upon the goals and aspirations of each society. The educations of each people place them where they belong in the larger society of this world. It is in the education systems of each people where their young ones aspire and strive for self-actualization. Societies look up to their education system to achieve their own set of aims, goals and aspirations in pursuit of what they want their society to be like or what they aim to achieve.

Certain principles and factors combine to make education what it is. Such principles and factors include cultural, social, legal, philosophical and political. Eden (2018) notes that universally education must enrich an individual’s knowledge as well as develop his potentials, prepare the one for such specific tasks for employment to enable the one fit well in society, in which the one belongs. Nigeria is a nation with her own laudable aims, goals and aspirations articulated in her National policy on Education which are derived from the stated national goals of the federal Republic of Nigeria. Federal Republic of Nigeria (2013) in the National policy on Education clarifies the education goals as follows:

1. Development of the individual into a morally sound, patriotic and effective citizen;
2. Total integration of the individual into the immediate community, the Nigerian society and the world;
3. Provision of equal access to qualitative educational opportunities for all citizens at all levels of education, within and outsides the formal school system;
4. Inculcation of nation consciousness, values and nation unity, and
5. Development of appropriate skills, mental, physical and social abilities and competencies to empower the individual to live in and contribute positively to the society.

The above specified goals of education in Nigeria are really noble in outlook. There is no doubt that this nation means well for her educational system in particular and the entire citizenry at large. But what is in doubt is how well the system is achieving the set goals. The Nigerian education system ought to achieve the task of producing individuals with life coping skills and knowledge by which they ought to be morally good, economically viable, intellectually sound, socially integrative, politically competent, and individually altruistic. The problems still prevalent in Nigerian society are strong evidences that our education seem not to have achieved those aims set out to achieve. It is of note that while reacting to how far from achieving the aims of our education, Okolo (2013), fired a shot by stating that the trouble with Nigeria was her leadership. He was concerned about the fate of education and the values of Nigerians. It is abnormal as well as disturbing indeed that none of those evil acts of corruption bedeviling Nigeria emanates from the poor village farmers who are at the receiving end of the educated elites, who have always been leaders in government, political, commercial, and economic managers due to their educational certificates. Ochiagha (2017), notes that values influence, motivate and control people’s lives and behaviors in all ramifications of life because they pertain to the worth individuals place, on things. Value control individual lives, family, schools, work place, market places and other places including churches. Ochiagha stresses that every culture is influenced by the values that are held by its people. It was Nwabuishi (2013), who stated that it is now very difficult to inculcate in the Nigerian child the right type of values and attitudes owing to the fact that Nigerians are known for dominant ways of live with which neither the individual, nor the nation can survive. What the voices of the above named researchers portend is the overarching drive for this research work.

Okolo (2013) critically evaluated why we are the way we are, the way we are discussed, our history of constant political crises, economic upheavals, life of cheating, kicking-backs, dishonesty in business deals and so on. Okolo identifies six opposing values that have today become the dominant Nigerian values. Of note are the six opposing but dominant Nigerian values such as: squandermania or unproductive spending, excessive love for money, cheap fame or base honors, showmanship in wealth displays, love for material advantage or fast tracked wealth without labor, and clanishness (ethnicity or political of private gamble). These have become the new values that taken root in the society, thereby replacing the national goals being canvassed with our education. Little wonder why Nigeria corruption index is rising astronomically. It is very disgusting that Nigeria, Africa’s most populous nation, is perceived to be the most corrupt country in Africa based on a survey of 21,000 global citizens. According to trading Economics (Feb. 21,2018), Nigeria scored 27 points out of 100 on 2017 Corruption Perception Index reported by Transparency International. Corruption Index in Nigeria averaged 20.48 point from 1996 until 2017, reaching an all-time high of 28 point in 2016 and a record low of 6.90 in 1996. By 2017, Nigeria was the 148 least corrupt nation out of 175 countries, (Corruption Perception Index, 2017). Punch News (Feb. 22, 2018) comments, “Corruption in Nigeria has worsened in the last one year, according to Transparency International’s Corruption perception Index released. Nigeria with a score of 27 percent, now rank 148 out of 180 countries.

Worse still Battabox (2017), presented seven crazy statistics on corruption in the nation. Nigeria’s National Bureau of Statistics conducted a survey research and came out with its findings. The corruption survey was carried out by asking Nigerians across the country directly for their personal experience with corruption. The first shocking statistic revelation was that at least a third of Nigerian citizens are asked to pay a bribe when they come into contact with public officials. With at least 180 million Nigerians, that means 60 million bribes. Across Nigeria, the prevalence, frequency and average number of bribes paid to public officials by region is highest in the South West. The next statistic maybe obvious because over 90 of all bribes are paid in cash. It is also interesting to see the other ways people pay bribes; especially women who pay bribes other ways than cash. Battabox (2017) adds that the most common public officials paid off with bribes are police officers, prosecutors and judges. This reveals a shocking Nigerian judicial system – the law and legal system that is supposed to keep the citizens safe. Doctors and nurses are said to be the least bribed public officials Suspiciously, those who take the biggest bribes are custom officials. Most Nigerians polled said they did not report the bribery cases to anyone because it was pointless, and that nobody cared. The above report indicates that much seem to be wrong with the Nigerian value system.

The Nigerian nation is a secular state as entrenched in the constitution of the Federal Republic of Nigeria, 1999 as amended. It is of note that as secular state, the constitution forbids the establishment of a state religion, and guarantees the right to freedom of religion. This ensures that both Christianity and Islam engage in vigorous educational activities, geared towards raising morally sound followers of their religion. Moreover, they teach their adherents such lessons that lead to self-regularization in addition to eternal values. This shows that it is not only government that is saddled with the duty of education as religious organizations also share the responsibility. Secular educational institutions, church organizations, societies and schools of this nation have the responsibility of molding the characters of their young ones to become good people, act morally, and imbibe the values of being one another’s keepers. The impartation of these values is done in different ways as well as in school-like situations. The successful inculcation of good morals result in having members of a society who obey the law of the land, work to build up their society and value interpersonal relationship. Sifuna and Otiende (2016) believe that morality is the normative dimension of education. Our society ought to achieve the moral dimension of education since we are receiving education not only from schools, but also from our societies and religious organizations. This being the case, erosion of morality to the magnitude we have it in our nation begs a question of all our educational systems.

In addition to morality and its concomitant values, self-realization and self-reliance are equally key aim of education. To achieve such, education must be a subjective process in which learners are made to learn how to realize themselves, as noted Njoroge and Bennaars (2016). For one to be self-reliant means that one has learnt life-coping skills as a result of which he is self-reliant and self-supportive. In practical terms, a self-actualize person is one who has achieved his dream of what he wants to become which includes being ethically informed about being one another’s keeper. The concept of educability is one thing upon which depends self-realization, which in turn overcomes poverty and dependence.

This study assessed both Christian and secular education in Nigeria against the background of existentialism with the aim of examining whether they have been successful or not in producing citizen who are morally sound in judgment and relationships. To this end Udegboka’s (2017) views on what Christian education should transmits is that the pupils were meant to integrate and internalize those value of virtue, good morals and ethical orientations inherent in Christian doctrines and teaching. He notes that one of the factors for which Christian schools were established was to enable converts to have Christian education, the acquisition which results in good moral conduct, good attitude and characters. Students and pupils were expected to practicalize in their daily living the life of Christ, which is the basic content of their religious education as established by Christian education.

As regards what secular schools ought to offer the youth in terms of moral education, Nwachukwu in Kanu and Chioma (2013) have this to say:

*In the Nigeria education, values have been so perverted that more important ones that account for a nations coherence have been relegated to the background. This risk of emphasizing praxis in education to the detriment of moral and spiritual elements must have informed Kosemani (2000) demanding that matters arising from the Nigerian education must essentially determine whether ideal values or pragmatic values are to be inculcated in the Nigerian child.*

Given the above stated truth, it is apparent that all is not so good with the Nigeria education, which is based on the philosophical foundation of naturalistic existentialism. Morality does not arise out of neither pragmatism nor existentialism being educational philosophies which are out of tune with moral absolutes, therefore they cannot be the basis of morality and ethics. It is noteworthy that naturalistic pragmatism and in particular existentialism, upon which Nigerian educational values rest philosophically posits that existence precedes essence and that survival precedes morality. Nigeria should reject atheistic existentialism and naturalism upon which their educational theories rest. Kanu and Chioma (2013), object to why now the Nigerian education applauds the practical more than theoretical intellect, which work hand in hand with wisdom. Knowledge at the practical level means utilization or manipulation of instruments to one’s service and to the service of the nation. Knowledge is not seen as the most vital action, the means of which things are spiritualized in order to become integrated with spirit, the realm of the intellect and truth.

Kanu and Chioma further state that the intensity with which practical skill is emphasized in U.B.E. scheme seems to suggest that possession of Knowledge is not actually what matters, but that what matters is only the development of strength, skill and productivity in its correctness and accuracy of mental powers. This we know belongs to the family of the sophists who are not out to teach the truth, but to teach the art of speech and its practical effectiveness only. This implies that rather than being individualistic, Nigerian education should have been altruistic as our autochthonous values are. Kanu and Chioma’s (2013) point is that education as we have it today misses the type of people we are and that might be the reason behind why morality, good attitude, good ethical judgments evade us in all levels of our education products. The need cannot be overemphasized for the Nigerian education to be altruistic. What is required is an educational context that prepares the citizens to recognize the necessity to be altruistic and to recognize the citizens to recognize the necessity to be altruistic and to recognize that everyone can be better if they learn to function as a unit.

According to the constitution of the Federal Republic of Nigeria, 1999 as amended, dignity of labor, integrity, religious tolerance, and self-reliance are well spelled out as values that are cherished, of which the National Policy on Education specifies that value systems are acceptable and enshrined in the education policy. Value has been defined as the tendency to show preference, of which (Okafor, 2018) notes two types. Conceived values are the ideal values which are professed openly. Operative values are the real behavioral values exhibited in the actions. There is no gainsaying the fact that these values; respect for elders, dignity of labor, patriotism, hospitality, respect for human life, courage and self-reliance; being the values in the traditional settings of all the ethnic groups that form Nigeria are captured in the values canvassed in the N.P.E. Omeje and Eyo (2018), have noted an increasing concern over the trend of value system in our society. They wondered why the character aspect of assessing candidates before conferring degree certificates to them by Nigerian universities is no more of value in work places. As such considerations are discussed today, incidents of cultism, violence, examination malpractices, and all manners of antisocial evils have come to a pronounced aspect of the public view of the Nigerian universities. The erosion of values is a common occurrence, particularly amongst Nigerian graduates. Omeje and Eyo note that in today’s Nigeria, ethnicity, lack of patriotism, indiscipline and corruption abound in all strata of society added to the problem of violence, laxity in sexual morality, quest for money or materialism have overtaken the present-day value system. The Nigerian government merely asserted that ethical, moral and civil values shall be acquired through the UBE scheme without a clear cut modus operandi for the acquisition of such values by pupils and student. Thus the whole laudable policy is rendered useless by government’s unwillingness to realize it in practical terms. It is against this background that this research is necessitated.

**Purpose of the Study**

The main purpose of this study was to assess Nigerian Christian and Secular Secondary education values which is existentialist in nature. Specifically, the study attempted;

1. to discover the exact nature of the existentialist values in Nigerian secondary education sector
2. to characterize the existentialist nature of the values of Nigerian secondary education sector
3. to find out the major causes of the existentialist tendencies in the values of the Nigerian secondary education sector
4. to discover the possible remedies to the negative tendencies of the existentialist values in the Nigerian secondary education sector

**Research Questions**

The following research questions guided the study:

1. What is the exact nature of the existentialist values in Nigerian secondary education sector?
2. What are the characteristics of the existentialist values in Nigeria secondary education sector?
3. What are the major causes of the existentialist tendencies in the values of Nigerian secondary education sector?
4. What are possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector?

**Research Hypotheses**

The following hypotheses were tested at .05 level of significance;

1. Educational administrators and teachers do not differ significantly on the exact nature of the existentialist values in Nigerian secondary education sector.
2. Education administrators and teachers do not differ significantly on the characteristics of the existentialist values of Nigerian secondary education sector.
3. Educational administrators and teachers do not differ significantly on the major causes of the existentialist tendencies in the Nigeria secondary education sector.
4. Educational administrators and teachers do not differ significantly on the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector.

**Methodology**

Descriptive survey research design was adopted for the study. Four research questions and four hypotheses guided the study. This study was conducted in Enugu state Nigeria. The population for the study consisted of 2111 respondents made up of 31 educational administrators and 2080 teachers as at the time of this study. The sample for this study was 239 respondents made up of 31 educational administrators and 208 teachers. Proportionate, stratified and simple random sampling techniques were used in drawing the sample. The instrument for data collection was a questionnaire on Biblical Assessment of the Existentialist Nature of Nigerian Christian and Secular Secondary Education Values. The instrument was validated by three research experts. The overall reliability coefficient value was .71. The researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing.

**Results**

**Research Question 1**

What is the exact nature of the existentialist values in the Nigerian secondary education sector?

**Table 1:** mean with standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | What is the exact nature of the existentialist values in the Nigerian secondary education | **Educational Administrator** | | | **Teacher** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 1 | Drab Intellectualism | 3.5 | 0.93 | SA | 3.5 | 0.44 | SA | 3.5 | 0.85 | SA |
| 2 | Egocentricism | 3.5 | 1.11 | SA | 3.5 | 0.35 | SA | 3.5 | 0.99 | SA |
| 3 | Machiavellianism | 3.6 | 0.95 | SA | 3.7 | 0.35 | SA | 3.9 | 1.26 | SA |
| 4 | Fast-track success | 3.7 | 1.06 | SA | 3.5 | 0.52 | SA | 3.9 | 1.06 | SA |
| 5 | Survival of the fittest | 3.8 | 1.15 | SA | 3.5 | 0.21 | SA | 3.5 | 1.14 | SA |
| 6 | Arrogance | 3.5 | 1.12 | SA | 3.9 | 0.33 | SA | 3.8 | 1.04 | SA |
| 7 | Manipulation | 3.6 | 0.88 | SA | 3.6 | 0.33 | SA | 3.8 | 0.90 | SA |
| 8 | Machinations | 3.7 | 0.95 | SA | 3.6 | 0.35 | SA | 3.7 | 1.26 | SA |
| 9 | Crudeness | 3.9 | 1.06 | SA | 3.5 | 0.52 | SA | 3.5 | 1.06 | SA |
| **GRAND** | | **3.6** | **1.02** | **SA** | **3.6** | **0.38** | **SA** | **3.7** | **1.06** | **SA** |

From table 1 the grand mean for educational administrator was 3.6 and that of teachers was 3.6 while the overall grand mean was 3.6. This result indicates that both educational administrators and teachers strongly agreed that the exact nature of the existentialist values in the Nigerian secondary education sector include; drab intellectualism, egocentricism, Machiavellianism, fast-track success, survival of the fittest, arrogance, manipulation, machinations and crudeness. The standard deviation value (1.06) is small, indicating little or no extreme scores. Hence, the mean scores are reliable.

**Research Question 2**

What are the characteristics of the existentialist values in the Nigerian Secondary education sector?

**Table 2:** mean with standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | What are the characteristics of the existentialist nature of the values in the Nigerian secondary Education | **Educational Administrator** | | | **Teacher** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 10 | Disobedience | 2.7 | 1.13 | A | 2.8 | 0.91 | A | 2.5 | 1.05 | A |
| 11 | Cleverness | 2.5 | 0.95 | A | 2.8 | 1.04 | A | 2.7 | 0.98 | A |
| 12 | Dishonesty | 2.7 | 0.93 | A | 3.1 | 0.44 | SA | 3.3 | 0.85 | SA |
| 13 | Self-centredness | 3.1 | 1.11 | SA | 3.0 | 0.35 | SA | 3.3 | 0.99 | SA |
| 14 | Self assertiveness | 3.0 | 0.95 | SA | 3.2 | 0.35 | SA | 3.4 | 1.26 | SA |
| 15 | Bloated self image | 2.5 | 1.05 | A | 2.6 | 1.14 | A | 2.5 | 0.95 | A |
| 16 | Hanky Panky | 2.8 | 0.99 | A | 2.7 | 1.09 | A | 2.8 | 1.14 | A |
| 17 | Insincerity | 3.0 | 0.11 | A | 2.9 | 0.43 | A | 3.4 | 0.75 | A |
| 18 | Empty headedness | 3.1 | 0.56 | A | 2.9 | 0.23 | A | 3.3 | 0.34 | A |
| **GRAND** | | **2.8** | **0.86** | **A** | **2.9** | **0.66** | **A** | **3.0** | **0.92** | **A** |

From table 2 the grand mean for educational administrator was 2.8 and that of teachers was 2.9 while the overall grand mean was 3.0. This result indicates that both educational administrators and teachers agreed that the characteristics of the existentialist values in the Nigerian secondary education sector include; disobedience, cleverness, dishonesty, self-centredness, self assertiveness, bloated self image, hanky panky, insincerity and empty headedness. The standard deviation value (0.92) is small, indicating little or no extreme scores. Hence, the mean scores are reliable.

**Research Question 3**

What are the major causes of the existentialist tendencies in the values in Nigerian secondary education sector?

**Table 3:** mean with standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | What are the major causes of the existentialist tendencies in the values in Nigerian secondary education | **Educational Administrator** | | | **Teacher** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 19 | Poor home moral function | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.2 | 0.85 | A |
| 20 | Over-rule of materialism | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 0.99 | A |
| 21 | Humanistic education without ethics | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.3 | 1.26 | A |
| 22 | Lack of strong character education | 3.2 | 1.06 | A | 3.4 | 1.06 | A | 3.5 | 1.06 | SA |
| 23 | Flamboyant lifestyle of the rich | 3.5 | 1.14 | SA | 3.4 | 1.15 | A | 3.5 | 1.14 | SA |
| 24 | Cutting corners to gain success | 3.2 | 1.04 | A | 3.4 | 1.12 | A | 3.4 | 1.04 | A |
| 25 | Lack of national concern for moral education | 2.5 | 0.93 | A | 2.5 | 1.19 | A | 2.9 | 0.90 | A |
| 26 | Poor moral examples of societal leaders | 2.6 | 0.94 | A | 2.5 | 0.74 | A | 2.5 | 1.26 | A |
| 27 | Little or inadequate moral follow up | 2.8 | 0.93 | A | 2.6 | 1.06 | A | 2.7 | 1.12 | A |
| **GRAND** | | **3.1** | **1.03** | **A** | **3.0** | **1.03** | **A** | **3.1** | **1.07** | **A** |

From table 3 the grand mean for educational administrators was 3.1 and that of teachers was 3.0 while the overall grand mean was 3.1. This result indicates that both educational administrator and teachers agreed that the major causes of the existentialist tendencies in the values in Nigerian secondary education sector includes; poor home moral function, over-rule of materialism, humanistic education without ethics, lack of strong character education, flamboyant lifestyle of the rich, cutting corners to gain success, lack of national concern for moral education, poor moral examples of societal leaders and little or inadequate moral follow up. The standard deviation value (1.07) is small, indicating little or no extreme scores. Hence, the mean scores are reliable.

**Research Question 4**

What are the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | What are the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education | **Educational Administrator** | | | **Teacher** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 28 | Good home moral foundation | 3.5 | 1.12 | SA | 3.5 | 1.06 | SA | 3.6 | 1.04 | SA |
| 29 | Teachers acting as agents of moral values | 3.6 | 0.88 | SA | 3.5 | 1.15 | SA | 3.6 | 0.90 | SA |
| 30 | Aggressive affective education | 3.6 | 0.95 | SA | 3.5 | 1.12 | SA | 3.7 | 1.26 | SA |
| 31 | Serious affective evaluation in schools | 3.9 | 1.06 | SA | 3.7 | 1.19 | SA | 3.5 | 1.06 | SA |
| 32 | National commitment to moral education | 3.5 | 1.15 | SA | 3.8 | 0.74 | SA | 3.5 | 1.14 | SA |
| 33 | Concerted action against corruption | 3.5 | 0.93 | SA | 3.5 | 1.06 | SA | 3.8 | 0.85 | SA |
| 34 | Moral examples of leaders at all levels | 3.5 | 1.11 | SA | 3.5 | 1.14 | SA | 3.9 | 0.99 | SA |
| 35 | Serious action against tribalism/nepotism | 3.6 | 0.95 | SA | 3.8 | 1.12 | SA | 3.9 | 1.26 | SA |
| 36 | Designing/implementation of moral education | 3.6 | 1.06 | SA | 3.9 | 0.88 | SA | 3.5 | 1.06 | SA |
| **GRAND** | | **3.6** | **1.02** | **SA** | **3.6** | **1.05** | **SA** | **3.7** | **1.06** | **SA** |

From table 4 the grand mean for educational administrator was 3.6 and that of teachers was 3.6 while the overall grand mean was 3.7. This result indicates that both educational administrators and teachers strongly agreed that the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector includes; good home moral foundation, teachers acting as agents of moral values, aggressive affective education, serious affective evaluation in schools, national commitment to moral education, concerted action against corruption, moral examples of leaders at all levels, serious action against tribalism/nepotism and designing/implementation of moral education. The standard deviation value (1.06) is small, indicating little or no extreme scores. Hence, the mean scores are reliable.

**Hypothesis 1**

There is no significant difference between the mean ratings of educational administrators and teachers on the exact nature of the existentialist values in the Nigerian secondary education sector.

**Table 5: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Educational Administrator**  **Teachers** | 31  208 |  | 3.6  3.6 | 1.02  0.38 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 5, z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (educational administrators and teachers) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that educational administrators and teachers do not differ significantly on the exact nature of the existentialist values in the Nigerian secondary education sector.

**Hypothesis 2**

There is no significant difference between the mean ratings of educational administrators and teachers on the characteristics of the existentialist values in the Nigerian secondary education sector.

**Table 6: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Educational Administrator**  **Teacher** | 31  208 |  | 2.8  2.9 | 0.86  0.66 | 0.81 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6, z-calculated (0.81) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (educational administrators and teachers) do not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that educational administrators and teachers do not differ significantly on the characteristics of the existentialist values in the Nigerian secondary education sector.

**Hypothesis 3**

There is no significant difference between the mean ratings of educational administrators and teachers on the major causes of the existentialist tendencies in the values in Nigerian secondary education sector.

**Table 7: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Educational Administrator**  **Teachers** | 31  208 |  | 3.1  3.1 | 1.03  1.03 | 1.02 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7, z-calculated (1.02) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (educational administrators and teachers) do not differ significantly. Consequently, hypothesis three is not rejected as stated, implying that educational administrators and teachers do not differ significantly on the major causes of the existentialist tendencies in the values in Nigerian secondary education sector.

**Hypothesis 4**

There is no significant difference between the mean ratings of educational administrators and teachers on the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector.

**Table 8: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Educational Administrator**  **Teachers** | 31  208 |  | 3.6  3.6 | 1.05  1.02 | 0.90 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8, z-calculated (0.90) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (educational administrators and teachers) do not differ significantly. Therefore, hypothesis four is not rejected as stated, implying that educational administrators and teachers do not differ significantly on the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector.

**Summary of Findings**

Findings based on this study can be summarized thus;

1. Both educational administrators and teachers strongly agreed that the exact nature of the existentialist values in the Nigerian secondary education sector include; drab intellectualism, egocentricism, machiavellianism, fast-track success, survival of the fittest, arrogance, manipulation, machinations and crudeness.
2. Both educational administrators and teachers agreed that the characteristics of the existentialist nature of the values in the Nigerian secondary education sector include; disobedience, cleverness, dishonesty, self-centredness, self assertiveness, bloated self image, hanky panky, insincerity and empty headedness.
3. Both educational administrators and teachers agreed that the major causes of the existentialist tendencies in the values in Nigerian secondary education sector includes; poor home moral function, over-rule of materialism, humanistic education without ethics, lack of strong character education, flamboyant lifestyle of the rich, cutting corners to gain success, lack of national concern for moral education, poor moral examples of societal leaders and little or inadequate moral follow up.
4. Both educational administrators and teachers strongly agreed that the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector includes; good home moral foundation, teachers acting as agents of moral values, aggressive affective education, serious affective evaluation in schools, national commitment to moral education, concerted action against corruption, moral examples of leaders at all levels, serious action against tribalism/nepotism and designing/implementation of moral education.
5. Educational administrators and teachers did not differ significantly in all their responses.

**Discussion**

It was found in this study that the exact nature of the existentialist values in the Nigerian secondary education include; drab intellectualism, egocentricism, machiavellianism, fast-track success, survival of the fittest, arrogance, manipulation, machinations and crudeness. Also both educational administrators and teachers agreed that the characteristics of the existentialist nature of the values in the Nigerian secondary education include; disobedience, cleverness, dishonesty, self-centredness, self assertiveness, bloated self image, hanky panky, insincerity and empty headedness. Values are very important in education. This is because values are the specific types of beliefs that are central to our lives, and they act as life guides. Values are the imperatives that relate to moral and aesthetic appreciation. Enu and Esu (2011), have the view that value is a criterion that tells us how to act, what to desire, and which attitude to maintain. Values are equally the means through which as people, we grapple with the needs and essentials of daily lives as well as that which people hold dear or what they cherish and what they practice as members of society, which serves as the basis of their social coexistence and cohesion.

Unarguably, moral values are those intrinsic attributes and characteristics which are innate in every person for the actualization and promotion of social order, cohesion and peaceful coexistence which are fundamental indices for growth and development in the society. This truth is even made clearer given the nature of man as noted by Morris in Okafor (2019) concerning the fact that man likes some things more than other things. This is so because individually and collectively, man is a valuing organism that has preferences that are more characteristic of his behavior than his knowing. The power of valuing is believed to be a better measure of humanness than his other capacities. It is as a result of values that humankind attains the humane and activated life. It is also as a result of values that societies and civilizations are adjudged as better based on what each wants instead of sophistication and modernizations.

Findings made in this study further revealed the major causes of the existentialist tendencies in the values in Nigerian secondary education sector. First is poor home moral function. The home is the first school every individual attends after birth. The role of the home cannot be over emphasized because many impressions received at home last for the life time of the individual. More causes include; over-rule of materialism, humanistic education without ethics and lack of strong character education. No doubt, there cannot be any functional education without character. Even the Nigerian educational sector claims to award degrees to people only when they are found worthy in character and learning. Others includes; flamboyant lifestyle of the rich, cutting corners to gain success, lack of national concern for moral education, poor moral examples of societal leaders and little or inadequate moral follow up.

However, the possible remedies to the negative tendencies of the existentialist values of the Nigerian secondary education sector, as found in this study includes; good home moral foundation and teachers acting as agents of moral values. The place of teachers in the educational system is so vital that learners can hardly be better than their teachers. Teachers are to guide, counsel, instruct, discipline, and influence the learner maximally. More remedies includes; aggressive affective education and serious affective evaluation in schools. The present agitations for fairness and extreme desire to disintegrate the nation Nigeria cannot be isolated from the fact that Nigerians seem to lack affection to one another. Hence, the cases of intolerance, hate and their likes are on the increase day in day out. Only a functional affective education can remedy this. Other remedies include; national commitment to moral education, concerted action against corruption, moral examples of leaders at all levels, serious action against clannishness, tribalism/nepotism and designing/implementation of moral education.

**Recommendations**

Based on the findings of this study, the following recommendations are deemed necessary.

1. Parents should endevour to give their children good home moral foundation.
2. Educational administrators and teachers should act as agents of moral values in schools.
3. Nigerian government should enforce an aggressive affective education and serious affective evaluation in schools.
4. All Nigerian adults should be committed to enforcing moral education in schools.
5. All Nigerian adults should exhibit concerted action against corruption.
6. Leaders at all levels should be moral examples to others.
7. Religious leaders should engage in serious action against clannishness, tribalism/nepotism.

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**INFLUENCE OF BROKEN HOMES ON ACADEMIC PERFORMANCE OF SECONDARY SCHOOL STUDENTS IN AGBANI EDUCATION ZONE**

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**Abstract**

*This study investigated the influence of broken homes on academic performance of secondary school students in Agbani Education Zone. The design of the study was causal-comparative or ex-post-facto research design. The study was guided by five specific purposes, five research questions and five null hypotheses tested at 0.05 level of significance. The population for the study was 4,398 SS II students from 46 public senior secondary schools in Agbani Education Zone. Sample for the study was 440 SS2 students. Stratified, proportionate and simple random sampling techniques were used to draw the sample. A structured questionnaire titled Home Status Inventory (HOSIN) and Students’ Academic Performance Record (SAPR) form were the instruments used for data collection. Three experts validated the instruments. Reliability of the questionnaire was obtained using Cronbach’s Alpha method which was preferred because the instrument was not dichotomously scored. The overall reliability coefficient value of .78 was established which shows acceptance as it was above .50. Mean statistic and standard deviation were used to answer research questions while hypotheses were tested using z-test statistic. Findings show that students from intact homes did better in their academic performance than their counterparts from various types of broken homes. Male and female students from either intact homes or broken homes did not differ significantly in their mean academic performance scores. The researcher recommended that pastoral counselling should be allowed in public schools to help students from both intact and broken homes, government should protect victims of broken homes through legislation, non-Governmental Organizations (NGOs) should come to the aid of secondary school student from broken homes in Agbani Education Zone and bible believing Christians should intensify teachings on evils of broken homes so as to discourage their adherents from devours, separation and estranged relationship. Also Pastoral counselling should be established in public schools to inculcate Godly fear in students.*

**Introduction**

Successes in life are usually attributed to excellent performances of people in their various pursuits. Consequently, people live in pursuit of one goal or the other such as popularity, political positions, career, happiness, marriage etc. Students pursue excellence in academic performance. Bell (2018) posits that academic performance is the extent to which student, teacher or institution has achieved their short or long-term educational goals. Academic performance therefore indicates how far and how well a student demonstrates or exhibits observable and measurable behaviors as a proof or indicator of the acquisition of knowledge, skills, values and attitudes in line with the goals or standards of education established by the educational authority concerned in a particular situation or area. Hence, among other things, academic performance must be observable and measurable.

This academic performance is commonly measured through examinations and continuous assessments but there is no general agreement on how it is best evaluated. Scott (2012) hold that quite a number of factors determine the level and quality of student’s academic performance. These factors include: grades, attendance, extracurricular activities and behavior. However, grades are the most common measurement and evidence of academic performance. Thus, academic performance is commonly measured in terms of grades scored by students in examinations and continuous assessments in relation to meeting the standards set out by the educational institution or body concerned.

Educational goals can be derived from the definition of education. For example, Siaffa (2014) defines education as the process by which knowledge, skills, habits, values and attitudes are acquired in an organized setting. This definition reveals the primary objective aspect of education. They involve the acquisition of knowledge (cognitive domain development), skills (psychomotor domain development), and habits, values and attitudes (Affective domain development), according to Bloom’s educational taxonomy, so that the student, at the end of his studies, can become useful to himself, his family, his community and the entire society. Education is simply mentoring. This mentoring must be geared toward meeting peculiar needs of a peculiar people in a peculiar culture. As culture differs, so educational goals differ from country to country. Again, the goal of education of any nation can be considered high or low per time and so is always subject to review as the educational authority of such nation sees the need.

To this end, the Federal Ministry of Education in the National Policy on Education (2013) stated the goals of Nigerian Education as follows:

*The national education goals, which derive from the philosophy, are therefore: the inculcation of national consciousness and national unity; the inculcation of the type of values and attitudes for the survival of the individual and the Nigerian society; the training of the mind in the understanding of the world around; and the acquisition of appropriate skills and the  development of mental, physical and social abilities and competencies as equipment for the  individual to live in and contribute to the development of the society.*

Undoubtedly, education goals as presented above are high and adequate as a tool or instrument for self actualization, self reliance, social mobilization, social mobility, and national development. Unfortunately the current trend of Boko Haram and Fulani Herdsmen terrorism and the many agitating groups for self-determination in Nigeria, show that national consciousness and national unity have not been inculcated into the citizenry by the Nigerian educational institutions satisfactorily. The leaders and sponsors of the various terrorist organizations and the secessionist agitators maybe graduates of our secondary schools and post-secondary institutions. Their activities testify to the failure of our educational system to inculcate good morals, national consciousness and unity in our youths especially those in secondary schools. The alarming high rate and un-abating trend of corruption and examination mal-practices/other educational vices in the various sectors of Nigerian society attest to the fact that our secondary schools have not succeeded in inculcating the right type of values and attitude for the survival of the individual and the Nigerian society in the citizenry. A well developed and skilled individual should be creative enough as to be self-employed and self-reliant. This creativity starts when the individual is in school. The creativity will manifest in the individual’s academic performance. It is therefore worrisome seeing the alarming rate and increasing trend of failure in both internal and external examinations in Nigeria secondary schools. The overall assessment of academic performance of secondary school students in Nigeria is still poor judging by results from past examinations of West African Examination Council (WAEC), National Examination Council (NECO) and even internal termly and promotional examinations

Many researchers have blamed this anomaly on many factors including; teaching methods, teacher qualifications, learning environment and influence of home structures. On influence of home structures, researchers have over-flooded influence of parental income, parental educational attainment, parental occupation, cultural setting of the home and location of the home. Only few studies known to this researcher have paid attention to influence of broken homes. This is very unfortunate because the home of the learner is as important as all the other over-flooded topics, hence, it deserves adequate attention and it should worry any well meaning educator. Scott (2012) identified two broad categories of homes a secondary school student may come from. The two broad categories are intact homes and broken homes. Scott further categorized broken homes into four. The four categories of broken homes include: Divorce: Cessation of marriage between couple legally, traditionally or biblically after the observation of the due process established for the termination of such marriage. Separation: Husband and wife living in separate locations because they could not cohabit. Death of bread winner: Death of any of the couple who is the care-giver, especially financially and materially in the home. Estrangement: Parents relating to each other and their home like they are strangers due to constant quarrels, fighting or time consuming career that leaves couple with little or no time for interaction with each other and with the children of the home. These categories of homes outlined above formed the main focus of this study.

**Purpose of the Study**

The major purpose of this study was to determine the influence of broken homes on academic performance of Secondary School Students in Agbani Education Zone. In specific terms, the study aimed at determining the:

1. mean academic performance scores of male and female senior secondary school II (SS II) students from intact homes in Agbani Education Zone
2. mean academic performance scores of male and female senior secondary school II (SS II) students from divorced homes in Agbani Education Zone
3. mean academic performance scores of male and female senior secondary school II (SS II) students from separated homes in Agbani Education Zone
4. mean academic performance scores of male and female senior secondary school II (SS II) students from homes whose breadwinner is dead in Agbani Education Zone
5. mean academic performance scores of male and female senior secondary school II (SS II) students from estranged homes in Agbani Education Zone

**Research Questions**

The following research questions were fielded to guide the study:

1. What are the mean academic performance scores of male and female senior secondary school II (SSII) students from intact homes in Agbani Education Zone?
2. What are the mean academic performance scores of male and female senior secondary school II (SS II) students from divorced homes in Agbani Education Zone?
3. What are the mean academic performance scores of male and female senior secondary school II (SS II) students from separated homes in Agbani Education Zone?
4. What are the mean academic performance scores of male and female senior secondary school II (SS II) students from homes whose breadwinners are dead in Agbani Education Zone?
5. What are the mean academic performance scores of male and female senior secondary school II (SS II) students from estranged homes in Agbani Education Zone?

**Hypotheses**

The following null hypotheses were tested at 0.05 level of significance.

1. The mean academic performance scores of male and female senior secondary school II (SS II) students from intact homes do not differ significantly.
2. There is no significant difference between the mean academic performance scores of male and female senior secondary school II (SS II) students from divorced homes in Agbani Education Zone.
3. The mean academic performance scores of male and female senior secondary school II (SS II) students from separated homes in Agbani Education Zone do not differ significantly.
4. There is no significant difference between the mean academic performance scores of male and female senior secondary school II (SS II) students from homes whose breadwinners are dead in Agbani Education Zone.
5. The mean academic performance scores of male and female senior secondary school II (SS II) students from estranged homes in Agbani Education Zone do not differ significantly.

**Methodology**

The design of the study was causal-comparative or ex-post-facto research design. The design of the study was causal-comparative or ex-post-facto research design. The study was guided by five specific purposes, five research questions and five null hypotheses tested at 0.05 level of significance. The population for the study was 4,398 SS II students from 46 public senior secondary schools in Agbani Education Zone. Sample for the study was 440 SS2 students. Stratified, proportionate and simple random sampling techniques were used to draw the sample. A structured questionnaire titled Home Status Inventory (HOSIN) and Students’ Academic Performance Record (SAPR) form were the instruments used for data collection. Three experts validated the instruments. Reliability of the questionnaire was obtained using Cronbach’s Alpha method which was preferred because the instrument was not dichotomously scored. The overall reliability coefficient value of .78 was established which shows acceptance as it was above .50. Mean statistic and standard deviation were used to answer research questions while hypotheses were tested using z-test statistic.

**Results**

**Research Question 1**

What is the mean academic performance scores of male and female senior secondary school II (SSII) students from intact homes in Agbani Education Zone?

**Table 1:** mean academic performance scores of male and female students from intact homes in Agbani Education Zone

|  |  |  |  |
| --- | --- | --- | --- |
| **Sex** | **N** | **Mean** | **SD** |
| Male | 40 | 78.6 | 0.34 |
| Female | 60 | 81.2 | 0.56 |

From table 1, the mean academic performance score of male students from intact homes was 78.6 while that of their female counterparts was 81.2.

**Research Question 2**

What is the mean academic performance scores of male and female senior secondary school II (SS II) students from divorced homes in Agbani Education Zone?

**Table 2:** mean academic performance scores of male and female students from divorced homes in Agbani Education Zone

|  |  |  |  |
| --- | --- | --- | --- |
| **Sex** | **N** | **Mean** | **SD** |
| Male | 36 | 48.4 | 0.21 |
| Female | 40 | 46.1 | 0.78 |

From table 2, the mean academic performance score of male students from divorced homes was 48.4 while that of their female counterparts was 46.1.

**Research Question 3**

What are the mean academic performance scores of male and female senior secondary school II (SS II) students from separated homes in Agbani Education Zone?

**Table 3:** mean academic performance scores of male and female students from separated homes in Agbani Education Zone

|  |  |  |  |
| --- | --- | --- | --- |
| **Sex** | **N** | **Mean** | **SD** |
| Male | 38 | 44.2 | 0.62 |
| Female | 50 | 45.0 | 0.45 |

From table 3, the mean academic performance score of male students from separated homes was 44.2 while that of their female counterparts was 45.0.

**Research Question 4**

What are the mean academic performance scores of male and female senior secondary school II (SS II) students from homes whose breadwinner is dead in Agbani Education Zone?

**Table 4:** mean academic performance scores of male and female students from homes whose breadwinner is dead in Agbani Education Zone

|  |  |  |  |
| --- | --- | --- | --- |
| **Sex** | **n** | **Mean** | **SD** |
| Male | 44 | 50.2 | 0.77 |
| Female | 65 | 51.0 | 0.89 |

From table 4, the mean academic performance score of male students whose breadwinner is dead was 50.2 while that of their female counterparts was 51.1.

**Research Question 5**

What are the mean academic performance scores of male and female senior secondary school II (SS II) students from estranged homes in Agbani Education Zone?

**Table 5:** mean academic performance scores of male and female students from estranged homes in Agbani Education Zone

|  |  |  |  |
| --- | --- | --- | --- |
| **Sex** | **n** | **Mean** | **SD** |
| Male | 32 | 41.5 | 0.10 |
| Female | 35 | 43.9 | 0.26 |

From table 5, the mean academic performance score of male students from estranged homes was 41.5 while that of their female counterparts was 43.9.

**Hypothesis 1** The mean academic performance scores of male and female senior secondary school II (SS II) students from intact homes do not differ significantly.

**Table 6: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 40  60 |  | 78.6  81.2 | 0.34  0.56 | 0.78 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6, z-calculated (0.78) is less than z-critical (1.96). Hence, at .05 significant level, the mean academic performance scores of the two groups, (male and female), did not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that the mean academic performance scores of male and female senior secondary school II (SS II) students from intact homes did not differ significantly.

**Hypothesis 2**

There is no significant difference between the mean academic performance scores of male and female senior secondary school II (SS II) students from divorced homes in Agbani Education Zone.

**Table 7: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 36  40 |  | 48.4  46.1 | 0.21  0.78 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7, z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean academic performance scores of the two groups (male and female), did not differ significantly. As a result, hypothesis two is not rejected as stated, implying that there is no significant difference between the mean academic performance scores of male and female senior secondary school II (SS II) students from divorced homes in Agbani Education Zone.

**Hypothesis 3**

The mean academic performance scores of male and female senior secondary school II (SS II) students from separated homes in Agbani Education Zone did not differ significantly.

**Table 8: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 38  50 |  | 44.2  45.0 | 0.62  0.45 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8, z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean academic performance scores of the two groups (male and female), did not differ significantly. Hence, hypothesis three is not rejected as stated, implying that the mean academic performance scores of male and female senior secondary school II (SS II) students from separated homes in Agbani Education Zone did not differ significantly.

**Hypothesis 4**

There is no significant difference between the mean academic performance scores of male and female senior secondary school II (SS II) students from homes whose breadwinner is dead in Agbani Education Zone.

**Table 9: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 44  65 |  | 50.2  51.0 | 0.77  0.89 | 0.55 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9, z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean academic performance scores of the two groups (male and female), did not differ significantly. Consequently, hypothesis four is not rejected as stated, implying that there is no significant difference between the mean academic performance scores of male and female senior secondary school II (SS II) students from homes whose breadwinner is dead in Agbani Education Zone.

**Hypothesis 5**

The mean academic performance scores of male and female senior secondary school II (SS II) students from estranged homes in Agbani Education Zone do not differ.

**Table 10: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 32  35 |  | 41.5  43.9 | 0.10  0.26 | 0.22 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10, z-calculated (0.22) is less than z-critical (1.96). Hence, at .05 significant level, the mean academic performance scores of the two groups (male and female), did not differ significantly. Therefore, hypothesis five is not rejected as stated, implying that the mean academic performance scores of male and female senior secondary school II (SS II) students from estranged homes in Agbani Education Zone did not differ significantly.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. Students from intact homes performed better in their academic performance than their counterparts from various types of broken homes.
2. Male and female students from intact homes did not differ in their mean academic performance scores.
3. Male and female students from broken homes did not differ in their mean academic performance scores.

**Discussions**

Marriage is a union of a male (man) and a female (woman). Christian marriage is a life-long exclusive intimate relationship as husband and wife through the instrumentality of both God and humans for the major purposes of companionship and procreation. Olayinka in Udegbunam (2016) sees marriage as a social institution for the union of a man and his wife in body and soul. The only shortcoming with the above definition was that it did not state the duration of the union. Although marriage is a social institution, as rightly observed, it is not a social event that one gets into at any time and gets out of it at the least provocation or loss of interest. On the contrary, marriage is meant to be “united till death do the couple part,” (Udegebunam, 2016).

Probably, this was what Jesus Christ considered when he reviewed the law about divorce/separation in the New Testament (the Church Age), limiting the condition for divorce/separation to sexual immorality only. He did not review the process of divorce so much as he did the condition for divorce/separation so that no man wakes up and sends his wife packing just because he had a bad dream about her in the night. Jesus stated in Matthew 5:31-32 (NIV); “It has been said, Anyone who divorces his wife must give her a certificate of divorce,” But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery”. In the above discourse, the researcher observes that Jesus recognized that divorce/separation had consequences, but he restricted the consequences on the divorced woman and anyone who marries her. He said nothing of the influence of broken homes (divorce/separation) on the children of the homes. As a bible scholar and teacher, this gap that Jesus created also aroused the curiosity of this researcher to embark on this study. The researcher feels that if Jesus himself recognizes that broken homes such as divorce/separation could exercise negative influence on the parents lives; e.g. divorced wives, it is likely that broken homes will have negative influence on the children’s lives which includes their academic performance at school. Servantboy (2018) opines that any environment that is not conducive and stimulating for learning causes poor academic performance.

Udegbumam (2016) rightly observes that the purpose of marriage according to the creator is for the couple to live together happily. However, reverse has become the case when one looks at the rate at which several couples including Christians are separating these days. These always results in broken homes. Anyaora (2015) declares that the ideal godly home is the one that has God as the head who directs all the affairs of that home and every one in that home obeys his voice. In 1 Corinthians 11:3, it is written, “But I would have you know that the head of every man is Christ, and the head of every woman is the man.” The violation of the above order in any home may eventually lead to the breakdown of that home. This was exactly what happened in the home of Adam.

The first incidence of broken home in the history of humanity was as a result of estrangement in the home of Adam and Eve. Brechwald (2018) asserts that marriage breaks when there are parents’ estrangement, separation, divorce, death, etc. Brechwald hinted that estrangement occurs when the parents continue to live in the same residence but there is little or no interaction between them. They may be living separate lives, creating a sterile environment for those living with them. She concludes that estrangement easily leads to separation (living in separate locations) and eventually to divorce. In a broken home as a result of estrangement, Parents live together as though they are strangers to each other due to their time-consuming career or other negative factors such as Domestic or family violence. Atmosphere of fear and insecurity are entrenched in such homes. Blame game becomes the order of relationship due to lack of trust and love. As a result, parents engage in constant quarreling, misunderstanding, fighting, and other aggressive behaviors. In this kind of atmosphere or environment, the child is normally neglected, abandoned and abused. This tells more on the child’s academic performance as shown in the findings made in this study.

**Recommendations**

The researcher deems it necessary to make the following recommendation;

1. Pastoral counseling should be allowed in public schools to help students from both

intact and broken homes.

1. Government should protect victims of broken homes through legislation.
2. Non-Governmental Organizations (NGOs) should come to the aid of secondary school student from broken homes in Agbani Education Zone.
3. Federal Government should increase the number of unity colleges (Federal Government Colleges) with free boarding accommodations and extend them to rural areas like Agbani Education Zone.
4. State Government should build its own unity colleges with free boarding accommodations to augment the Federal Government effort.
5. Bible believing Christians should intensify teachings on evils of broken homes so as to discourage their adherents from devours, separation and estranged relationship.

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**INFLUENCE OF PARENTING STYLES ON SECONDARY SCHOOL ADOLESCENTS’ INVOLVEMENT IN RISKY BEHAVIOURS IN BAYELSA STATE**

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**Abstract**

*The main purpose of this study was to determine the influence of parenting styles on secondary school adolescents’ involvement in risky behaviours in Bayelsa state. Causal-comparative research design was adopted for the study. Five research question and five hypotheses guided the study. This study was conducted in Bayelsa state Nigeria. The population for the study consisted of entire secondary school adolescents in Bayelsa state numbering 20,119 as at the time of this study. The sample for study consisted of 275 adolescents made up of 108 males and 167 females drawn from public secondary schools in Bayelsa state. Proportionate, stratified and simple random sampling techniques were used to draw the sample from the three senatorial zones in Bayelsa state. The instruments for data collection were Parenting Styles Measuring Scale (PASMS) and Adolescents Involvement in Risky Behaviours Scale (AIRBS).The instruments were validated by three research experts. The overall reliability coefficient obtained for AIRBS was 0.75 while the overall reliability coefficient obtained for PASMS was 0.73. The researcher administered the instruments to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing. Major findings show that authoritative and permissive parenting styles leads to a low level of involvement in risky behaviours by secondary school Adolescents in Bayelsa state. It was therefore recommended among other things that Parents should adopt authoritative and permissive parenting styles so as to help their adolescents abhor involvement in risky behaviours.*

**Introduction**

The role of secondary education in national development cannot be overlooked. Mostly this is because education in general and secondary education in particular, fosters the worth and development of the recipient’s for each recipient’s sake and for the general development of the society. The success of secondary education should, therefore, be of concern to all and sundry. It is therefore worrisome that Okoli (2011), Udoh (2013) and many other research experts found in their separate studies that students’ involvement in risky behaviours threatens the success of secondary education. Worst still is the revelation by these research experts that secondary school teachers perceived prevalent risky behaviours among their students’ differently. Risky behaviour, according to Upe (2012), are those behaviours that can have adverse effects on the overall well being of youths or that might prevent them from future successes and development. Jeff (2012) submitted that risky behaviours are behaviours that may cause immediate physical injury as well as behaviours with cumulative negative effects. Jeff listed risky behaviours to include; unhealthy dieting, physical violence, substance abuse, unsafe sexual practices, reckless driving with poor adherence to traffic rules, cultism and any action on one’s part that may result in a bad consequences.

Additionally, Gbenga (2013) enumerated insurgency, restiveness, rioting, rape, arms-bearing, physical inactivity, alcoholism, tobacco and substance abuse, ritualism, unintentional injuries, violence and robbery as prevalent risky behaviours among Nigerian youths. Gbenga alleged that the rate of youth’s involvement in these and other risky behaviours has tripled within the last two decades. Gbenga (2013) further classified risky behaviours into three, namely, Health-related, Crime-related and Social-related risky behaviours. Health related risky behaviours are those behaviours that can affect the health of the culprits. These include unhealthy dieting, physical inactivity, poor hygiene, and so on. Crime-related risky behaviours include fighting, violence, cultism, arms bearing, and so on while Social related risky behaviours include gambling, aggressiveness, indecency, pretence, intolelerance, and so on. These three categories were the focus of this study. The adolescents, especially those found in the secondary schools include people aged 12-18 years. Beside their numerical superiority, the secondary school adolescents have energy and ideas that are society’s great potentials (Oyekan, 2015). They are the foundation of a society. Their energies, inventiveness, character, orientation and innovation define the place of development and security of a nation. A thorough understanding of adolescence in society depends on information from various perspectives, including psychology, biology, history, sociology, education and anthropology (Mbua and Adigab, 2015).

According to Anyafulude (2015), adolescence is a transition period between childhood and adulthood. Adolescence is a period of marked change in the person’s cognitive, physical, psychological and social development and in the individual’s relations with the people and institution of the social world, (Bhat and Aminabhasi, 2001). Adolescence is a marvelous new birth. It is a period of change more rapid than at any other time in human development other than infancy. It is a developmental period when a lot of changes take place. It is usually a time of excitement and of troubles and can thus be a confusing time. Adolescence period is sometimes referred to as a period of stress and storm due to some biological changes they experience in their bodies. According to Iyang (2016) adolescence falls within the Piaget’s formal operational stage of cognitive or intellectual development. Jean Piaget calls adolescence the period of formal operations. Its hallmarks are social and abstract reasoning. Adolescence produces its own form of egocentrism (Anyafulude, 2015). For the adolescent, this period is a dramatic challenge. While some adolescents are very receptive, some are very aggressive and unfriendly.

The end of adolescence and beginning of adulthood varies by country and by function, from one socio-economic level to another, from culture to culture. Furthermore, even within a single nation, state or culture there can be different ages at which an individual is considered mature enough for society to entrust them with certain privileges and responsibilities, such as driving a vehicle, having legal sexual relationships, serving in armed, purchasing and drinking alcohol, voting and marriage. Some psychologist maintained that chronologically adolescence lives roughly between ages of 12-18 years. However, their risk taking potentials have led many to delinquency, depression, aggressiveness, negative attitudes or responses to elders (Mbua and Adigeb, 2015). Mbua and Adigeb maintained that the adolescents can be saved from the negative aspect of their risk taking through proper parenting style.

Ituma (2013) defined parenting style as a psychological construct representing standard strategies that parents use in their child rearing. Oyekan (2015) added that parenting styles are the representation of how parents respond and demand to their children. Mgbemere and Telles (2013) identified some types of parenting styles namely authoritative, neglectful, permissive and authoritarian on which this study is based. According to Mgbemere and Telles authoritative parenting is marked by the high expectations that they have of their children but temper these expectations with understanding and support for their children as well. As the name applies, neglectful parenting style is one in which the parents do not care for the emotional, physical, psychological, and social needs of their children. Children with neglectful parents have no trust foundation with their parents from which to explore the world.

According to Mgbemere and Telles (2013) permissive parenting is also known as indulgent parenting. Here, parents are responsive but not demanding. These parents tend to be lenient while trying to avoid confrontation. Contrarily, authoritarian parenting also known as strict parenting, is characterized by parents who are demanding but not responsive. Authoritarian parents allow for little open dialogue between parent and child and expect children to follow a strict set of rules and expectations. Interestingly, research evidences such as Ituma (2013), Tambo (2014), Okon (2014) as well as Oyekan (2015) have reported conflicting findings on influence of parenting styles on the educational and social development of secondary school adolescence including their involvement in risky behaviours. This no definitive conclusion especially as it affects adolescents’ involvement in risky behaviours created a major gap that this study attempted to bridge.

**Purpose of the Study**

The main purpose of this study was to determine the influence of parenting styles on secondary school adolescents’ involvement in risky behaviours in Bayelsa state. In specific terms, the study sought to;

1. establish how authoritative parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state
2. ascertain how permissive parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state
3. examine how authoritarian parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state
4. discover how neglectful parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state
5. identify biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours

**Research Questions**

The following research questions guided the study;

1. How does authoritative parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?
2. How does permissive parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?
3. How does authoritarian parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?
4. How does neglectful parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?
5. What are the biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours in Bayelsa state?

**Hypotheses**

The following hypotheses were tested at .05 significant level;

1. There is no significant difference between the influence of authoritative parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.
2. There is no significant difference between the influence of permissive parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.
3. There is no significant difference between the influence of authoritarian parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.
4. There is no significant difference between the influence of neglectful parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.
5. Male and female secondary school adolescents do not differ significantly on the biblical strategies for parenting styles that would deter them from involving in risky behaviours in Bayelsa state.

**Methodology**

Causal-comparative research design was adopted for the study. Five research question and five hypotheses guided the study. This study was conducted in Bayelsa state Nigeria. The population for the study consisted of entire secondary school adolescents in Bayelsa state numbering 20,119 as at the time of this study. The sample for study consisted of 275 adolescents made up of 108 males and 167 females drawn from public secondary schools in Bayelsa state. Proportionate, stratified and simple random sampling techniques were used to draw the sample from the three senatorial zones in Bayelsa state. The instruments for data collection were Parenting Styles Measuring Scale (PASMS) and Adolescents Involvement in Risky Behaviours Scale (AIRBS). The instruments were validated by three research experts. The overall reliability coefficient obtained for AIRBS was 0.75 while the overall reliability coefficient obtained for PASMS was 0.73. The researcher administered the instruments to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing.

**Results**

**Research Question 1**

How does authoritative parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?

**Table 1:** mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Types of Risky Behaviours** | **Male** | | | **Female** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| Social-related | 1.4 | 0.22 | VLL | 1.1 | 0.13 | VLL | 1.2 | 0.08 | VLL |
| Health-related | 1.1 | 0.31 | VLL | 1.3 | 0.09 | VLL | 1.2 | 0.11 | VLL |
| Crime-related | 1.2 | 0.25 | VLL | 1.1 | 0.11 | VLL | 1.1 | 0.12 | VLL |
| **GRAND** | **1.2** | **0.26** | **VLL** | **1.2** | **0.11** | **VLL** | **1.2** | **0.10** | **VLL** |

From table 1, the grand mean for male was 1.2 and that of female was 1.2 while the overall grand mean was 1.2. This result indicates that male and female adolescents under authoritative parenting style had a very low level of involvement in social-related, health-related and crime-related risky behaviours. The low values of standard deviation attests to the fact that there were low or no extreme scores, hence, the mean scores obtained were reliable.

**Research Question 2**

How does permissive parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Types of Risky Behaviours** | **Male** | | | **Female** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| Social-related | 1.7 | 0.11 | LL | 1.6 | 0.06 | LL | 1.6 | 0.13 | LL |
| Health-related | 1.5 | 0.21 | LL | 1.7 | 0.13 | LL | 1.6 | 0.30 | LL |
| Crime-related | 1.6 | 0.06 | LL | 1.5 | 0.47 | LL | 1.5 | 0.21 | LL |
| **GRAND** | **1.6** | **0.13** | **LL** | **1.6** | **0.22** | **LL** | **1.6** | **0.21** | **LL** |

From table 2, the grand mean for male was 1.6 and that of female was 1.6 while the overall grand mean was 1.6. This result indicates that male and female adolescents under permissive parenting style had a low level of involvement in social-related, health-related and crime-related risky behaviours. The low values of standard deviation attests to the fact that there were low or no extreme scores, hence, the mean scores obtained were reliable.

**Research Question 3**

How does authoritarian parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Types of Risky Behaviours** | **Male** | | | **Female** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| Social-related | 2.6 | 0.19 | HL | 2.9 | 0.46 | HL | 2.8 | 0.13 | HL |
| Health-related | 2.4 | 0.31 | LL | 2.5 | 0.23 | HL | 2.5 | 0.30 | HL |
| Crime-related | 3.0 | 0.16 | HL | 2.8 | 0.07 | HL | 2.9 | 0.21 | HL |
| **GRAND** | **2.7** | **0.22** | **HL** | **2.7** | **0.25** | **HL** | **2.7** | **0.21** | **HL** |

From table 3, the grand mean for male was 2.7 and that of female was 2.7 while the overall grand mean was 2.7. This result indicates that male and female adolescents under authoritarian parenting style had a high level of involvement in social-related, health-related and crime-related risky behaviours. The low values of standard deviation attests to the fact that there were low or no extreme scores, hence, the mean scores obtained were reliable.

**Research Question 4**

How does neglectful parenting style influence secondary school adolescents’ involvement in risky behaviours in Bayelsa state?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Types of Risky Behaviours** | **Male** | | | **Female** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| Social-related | 3.8 | 0.13 | VHL | 3.8 | 0.11 | VHL | 3.8 | 0.19 | VHL |
| Health-related | 3.8 | 0.30 | VHL | 3.9 | 0.21 | VHL | 3.8 | 0.31 | VHL |
| Crime-related | 3.9 | 0.21 | VHL | 3.5 | 0.06 | VHL | 3.7 | 0.16 | VHL |
| **GRAND** | **3.8** | **0.21** | **VHL** | **3.7** | **0.13** | **VHL** | **3.8** | **0.22** | **VHL** |

From table 4, the grand mean for male was 3.8 and that of female was 3.7 while the overall grand mean was 3.8. This result indicates that male and female adolescents under neglectful parenting style had a very high level of involvement in social-related, health-related and crime-related risky behaviours. The low values of standard deviation attests to the fact that there were low or no extreme scores, hence, the mean scores obtained were reliable.

**Research Question 5**

What are the biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours in Bayelsa state?

**Table 5:** mean and standard deviation scores on research question 5 items

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **The following are biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours;** | **Male** | | | **Female** | | | **Overall** | | |
| Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| Parents should love their children (1 Corinthians 13: 1, 13) | 3.8 | 0.13 | SA | 3.8 | 0.11 | SA | 3.8 | 0.19 | SA |
| Parents should provide for their children (Luke 7:9-10) | 3.8 | 0.30 | SA | 3.9 | 0.21 | SA | 3.8 | 0.31 | SA |
| Parents should discipline their children when necessary (Proverbs 13:24, 27:5) | 3.7 | 0.21 | SA | 3.5 | 0.06 | SA | 3.6 | 0.16 | SA |
| Parents should pray for their children (Job 1:5) | 3.5 | 0.11 | SA | 3.8 | 0.70 | SA | 3.7 | 0.50 | SA |
| Parents should not provoke their children (Ephesians 6:4) | 3.6 | 0.22 | SA | 3.6 | 0.13 | SA | 3.6 | 0.13 | SA |
| Children should obey their parents (Ephesians 6:1) | 3.5 | 0.70 | SA | 3.6 | 0.11 | SA | 3.5 | 0.11 | SA |
| Parents should show good examples to their children (1 Timothy 4:12b) | 3.5 | 0.13 | SA | 3.5 | 0.11 | SA | 3. 7 | 0.14 | SA |
| Parents should rebuke their children when necessary (Proverbs 23:13-14) | 3.5 | 0.11 | SA | 3.6 | 0.13 | SA | 3.5 | 0.13 | SA |
| Children should pray for their parents (Ephesians 6:18) | 3.5 | 0.11 | SA | 3.6 | 0.12 | SA | 3.9 | 0.30 | SA |
| Children should love their parents (Colossians 3:14) | 3.7 | 0.13 | SA | 3.5 | 0.21 | SA | 3.7 | 0.21 | SA |
| Parents should recognize God as head of the family (Matthew 19:4-6) | 3.8 | 0.12 | SA | 3.5 | 0.10 | SA | 3.5 | 0.11 | SA |
| Parents should recognize the bible as the manual for Godly families (John 14:15, 8:3) | 3.7 | 0.22 | SA | 3.5 | 0.20 | SA | 3.6 | 0.13 | SA |
| **GRAND** | **3.6** | **0.21** | **SA** | **3.6** | **0.18** | **SA** | **3.7** | **0.20** | **SA** |

From table 5, the grand mean for male was 3.6 and that of female was 3.6 while the overall grand mean was 3.7. This result indicates that both male and female adolescents strongly agreed that the biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours in Bayelsa state include; that parents should love, pray for, discipline, provide for and not provoke their children. Also parents should show good examples to their children and should rebuke them when necessary. Furthermore, parents should recognize God as head of the family and bible as the manual for Godly families. Likewise, children should obey, love, and pray for their parents.

**Hypothesis 1**

There is no significant difference between the influence of authoritative parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Table 6: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 108  167 |  | 1.2  1.2 | 0.26  0.11 | 0.82 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6 z-calculated (0.82) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) did not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that there is no significant difference between the influence of authoritative parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Hypothesis 2**

There is no significant difference between the influence of permissive parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Table 7: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 108  167 |  | 1.6  1.6 | 0.13  0.22 | 0.77 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7 z-calculated (0.77) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) did not differ significantly. Consequently, hypothesis two is not rejected as stated, indicating that there is no significant difference between the influence of permissive parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Hypothesis 3**

There is no significant difference between the influence of authoritarian parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Table 8: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 108  167 |  | 2.7  2.7 | 0.22  0.25 | 0.56 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8 z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) did not differ significantly. Consequently, hypothesis three is not rejected as stated, implying that there is no significant difference between the influence of authoritarian parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Hypothesis 4**

There is no significant difference between the influence of neglectful parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Table 9: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 108  167 |  | 3.8  3.7 | 0.21  0.13 | 0.40 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9, z-calculated (0.40) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) did not differ significantly. Consequently, hypothesis four is not rejected as stated, indicating that there is no significant difference between the influence of neglectful parenting style on male and female secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Hypothesis 5**

Male and female secondary school adolescents do not differ significantly on the biblical strategies for parenting styles that would deter them from involving in risky behaviours in Bayelsa state.

**Table 10: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Male**  **Female** | 108  167 |  | 3.6  3.6 | 0.21  0.18 | 0.65 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10 z-calculated (0.65) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (male and female) did not differ significantly. Consequently, hypothesis five is not rejected as stated, indicating that male and female secondary school adolescents do not differ significantly on the biblical strategies for parenting styles that would deter them from involving in risky behaviours in Bayelsa state.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. Male and female adolescents under authoritative parenting style had a very low level of involvement in risky behaviours.
2. Male and female adolescents under permissive parenting style had a low level of involvement in risky behaviours.
3. Male and female adolescents under authoritarian parenting style had a high level of involvement in risky behaviours.
4. Male and female adolescents under neglectful parenting style had a very high level of involvement in risky behaviours.
5. Both male and female adolescents strongly agreed that the biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours in Bayelsa state include; that parents should love, pray for, discipline, provide for and not provoke their children. Also parents should show good examples to their children and should rebuke them when necessary.
6. Gender had no significant effect with regard to influence of parenting styles on secondary school adolescents’ involvement in risky behaviours in Bayelsa state.

**Discussion**

Findings made in this study show that male and female adolescents under authoritative parenting style had a very low level of involvement in risky behaviours. Authoritative parenting is characterized by a child-centered approach that holds high expectations of maturity. Authoritative parents can understand how their children are feeling and teach them how to regulate their feelings. Even with high expectations of maturity, authoritative parents are usually forgiving of any possible shortcomings and often guide them to learn from it. They rely on positive reinforcement and infrequent use of punishment. They often help their children to find appropriate outlets to solve problems, parents are more aware of a child’s capabilities and so support the development of a child’s autonomy within reasonable limits. These attributes may have informed the encouraging result obtained, that is, very low level of involvement in risky behaviours by adolescents under the parenting style. It was also found that male and female adolescents under permissive parenting style had a low level of involvement in risky behaviours. The permissive parent is responsive and very warm but undemanding, non-directive and lenient. They are indulgent and passive in their parenting and believe that the best way to demonstrate their love is to give into their adolescent’s wishes. In permissive parenting, the parent is very involved with their adolescent but place few demands regarding such thing as chores or controls on them. Permissive parents also tend to give their adolescents whatever they want and hope that they are appreciated for their accommodating style. It has been interpreted by some experts that permissive parents compensate for what they missed as adolescent and as a result give their adolescents both the freedom and materials that they missed as adolescents.

On influence of authoritarian parenting style, it was found that male and female adolescents under authoritarian parenting style had a high level of involvement in risky behaviours. The authoritarian parent is demanding but not responsive. The authoritarian parent tries to shape, control and evaluate the behaviour and attitudes of the adolescent in accordance with a set standard of conduct (Zippoh, 2016). Authoritarian parent displays little warmth and right controlling. Authoritarian parents are very strict disciplinarians, who use a restrictive, punitive directions. Authoritarian parenting is a restrictive, punishment-heavy parenting style in which parents make their children follow their directions with little or no explanation or feedback. Authoritarian parent believe the adolescent should accept without question, the rules and practices that they establish. The authoritarian parent set rigid rules, demand obedience and use strategies such as withdrawal of love or approval to force a child to conform. These characteristics of authoritarian parenting have proved to be counter-productive in the area of adolescents’ involvement in risky behaviours as found in this study.

It was found that male and female adolescents under neglectful parenting style had a very high level of involvement in risky behaviours. Neglectful parent is neither demanding nor responsive. Neglectful parenting is also called uninvolved, detached, dismissive or hands-off approach to parenting. Uninvolved parenting is a dysfunctional parenting style. The parents are low in warmth and control, are generally not involved in their child’s life, are disengaged, undemanding, low in responsiveness and do not set limits. They do not place any demand on their teens. They minimize their interaction time, and also dismiss the adolescent’s emotions and opinions. Neglectful parents are emotionally unsupportive of their teens, but will still provide their basic needs like food, housing, toiletries or money. Parents on the worst extreme of this style neglect their teen or reject them completely. They do not have a strong emotional bond with their adolescents. It is therefore not surprising seeing that adolescents under neglectful parenting style get involved in risky behaviours to a very high level.

Finally, it was also found in this study that there are biblical strategies which will serve as solutions to problems of inadequate parenting styles. These biblical strategies for parenting styles that would deter secondary school adolescents from involving in risky behaviours include; that parents should love, pray for, discipline, provide for and not provoke their children. Also parents should show good examples to their children and should rebuke them when necessary. Furthermore, parents should recognize God as head of the family and bible as the manual for Godly families. Likewise, children should obey, love, and pray for their parents.

**Recommendations**

Based on the findings of this study, the following recommendations are deemed necessary.

1. Parents should adopt authoritative and permissive parenting styles so as to help their adolescents abhor involvement in risky behaviours.
2. Secondary school teachers should from time to time investigate the parenting styles their students are exposed to so as to identify their individual differences.
3. Regular seminars, workshops and conferences should be organized for parents of secondary school adolescents on the parenting styles needed for better development of their wards.
4. Regular seminars, workshops and conferences should be organized for secondary school teachers and educational psychologist to acquaint them with knowledge on influence of parenting styles on adolescents’ involvement in risky behaviours.
5. Information on student’s home background with particular regard to parenting styles adopted by their parents should form part of school records required by secondary school administrators.
6. Parents should love, pray for, discipline, provide for and not provoke their children.
7. Parents should show good examples to their children and should rebuke them when necessary.

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**CHALLENGES OF DOMESTIC VIOLENCE IN CHRISTIAN HOMES WITH PARTICULAR REFERNCE TO ASSEMBLIES OF GOD NIGERIA,**

**ENUGU DISTRICT**

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**Abstract**

*The main purpose of this study was to assess the challenges of domestic violence in Christian homes with particular reference to Assemblies of God Nigeria, Enugu district. Descriptive survey research design was adopted for the study. Six research questions and six hypotheses guided the study. This study was conducted in Enugu State Nigeria. The population for the study consisted of 15,578 members of Assemblies of God Nigeria Enugu District. This population was made up of 160 pastors and 15,418 members. The sample for study consisted of 920 respondents made up of 100 pastors and 820 members of Assemblies of God Nigeria Enugu District. Proportionate, stratified and simple random sampling techniques were used to draw the sample. The instrument for data collection was a questionnaire on Challenges of Domestic Violence in Christian Homes with Particular Reference to Assemblies of God Nigeria, Enugu district. It was a 64-item structured questionnaire. The instrument was validated by three research experts. The overall reliability coefficient value was .71. The researcher administered the instruments to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing. Major findings show that causes of domestic violence in Christian homes includes; underage marriage, lack of marriage counseling, lack of courtship, imposition of marriage partner, family background of couples, childlessness and difference among couples in approach to child discipline. It was therefore recommended among other things that church leaders should discourage of underage marriage among Christian youth.*

**Introduction**

The home is the nucleus of the global world. Rex (2013) defined the term home as a family living together and the way it behaves. In the same vein Aga (2011) observed that home is a social unit that cuts across all cultures in the world. It is the basic social group united through bonds of kinship or marriage, which is present in all societies. It can be made up of a group of one or two parents and their children. The home is the earliest and the most basic of all the social institutions in every society. It is believed that the home was instituted by God himself when he gave Eve to Adam to be his helpmate (Gen. 2:22). Eze (2011) defined home as the most personal and smallest social unit in society which consists of parents and the children or all those persons descending from common ancestors.

The home is expected to be where peace, harmony, and joy exist. Violence experienced at home are referred to as domestic violence. Domestic violence (also known as domestic abuse or family violence) according to Carter (2012) is violence or other abuse by one person against another in a domestic setting, such as in marriage or cohabitation. It may be termed intimate partner violence when committed by a spouse or partner in an intimate relationship against the other spouse or partner, and can take place in heterosexual or same-sex relationships, or between former spouses or partners. Domestic violence can also involve violence against children, parents, or the elderly. Domestic violence takes a number of forms, including physical, verbal, emotional, economic, religious, reproductive, and sexual abuse. Other forms of domestic violence are; rape, female genital mutilation, acid throwing and physical abuse such as choking and beating.

Aga (2011) asserted that many Christians involve in under aged marriage. Sometimes the church thinks that the only way to overcome sexual immorality is to become married. However, this is not true because some married people (both men and women) get involved in one sort of sexual immorality or the other. When an under aged person goes into marriage, he or she is inexperienced and will definitely lack proper understanding of what marriage entails. Many Christian leaders or church leaders do not see the need to subject their members to detailed marriage counseling before marriage. Christians also preach against courtship before marriage. According to Rex (2013) courtship period is a vital aspect of home formation, infact a foundation laying period when would-be partners investigate each other. It is a period when couples test their compatibility. Rex submitted that a broken engagement is far better than a broken marriage. Hence, during courtship, intending couples can decide either to continue or to end the proposed marriage without causing any harm to each other. Aga accused Christian parents and church leaders of imposing husbands and wives on their children and members. This may result in matching two mismatches, thus, providing breeding space for domestic violence. Aga posited that while Christians should not neglect the leading of the Holy Spirit, it is very important that intending couples investigate each other’s family background. Aga hinted that the result of such investigation can be a source of confirming the leading of the Holy Spirit in that regard. It is important to note that a Christian may have unbelieving parents, it may therefore be wrong to judge a Christian with the behaviours of his or her unbelieving parents. Consequently, Eze (2011) averred that a Christian who is born again is free from any negative influence of the family background (2 Corinthians 5:17).

Furthermore, Davidson (2012) blamed domestic violence on childlessness, difference among couples in approach to child discipline, difference in social status of couples and difference in economic status of couples. According to Davidson, most childless Christian homes experience violence due to blame game, accusations of each other and regrets of their decisions to get married while a few others believe their condition to be the will of God. Childlessness in any African home is a big challenge that only the word of God can neutralize. While some Christian homes battle with childlessness, others are confronted with challenges based on child discipline. Violence occurs when husband and wife differ in their approach to child discipline. Another monster bedeviling Christian homes and causing domestic violence is difference in social status of couples. This is closely followed by difference in economic status of couples. Some Christians socially belong to different classes. Also economic or financial status of couples may differ. When these are not managed properly, domestic violence ensues.

Egbu (2012) added difference in educational status of couples, child preferences among couples, poor screening of spiritual status of couples before marriage by the church and third party interference to the list of causes of domestic violence in Christian homes. Egbu argued that the compatibility of couples with different educational attainment levels is, to a great extent, doubtful. Duvail (2012) observed that no matter how Christians “pretend”, educational attainment level affects their compatibility. This is not to say that there are no peaceful Christian homes where couples differ in educational status but Egbu and Duvail may have taken their positions due to investigations and findings on causes of domestic violence in Christian homes. The church owes it as a duty to screen the spiritual status of intending couples before approving any marriage. This will enable the church to ascertain whether or not the individuals are spiritually mature to get into marriage.

Egbu (2012) noted that greater percentage of cases of domestic violence in Christian homes result from third party interference. In the list of third parties, Egbu enumerated in-laws, parents, children, siblings, friends, colleagues, business partners, close associates, neighbors, church members and even the church. Couples in Christian homes are not expected to turn their backs to their parents, in-laws, friends, colleagues, the church and other groups of people categorized as third party, however, couples should treat their family affairs as ultimately their (husband and wife) own. It is important to warn that it is not wrong for Christians to consult other trusted people or the church in issues they (couples) cannot settle alone. Emphasis here is on the third party coming to resolve issues rather than fomenting troubles. Hence, the bible warned that what God has joined together let no one put asunder (Mark 10:9).

From the foregoing, it is clear that there is no definitive conclusion on what causes domestic violence in Christian homes. Hence, one of the specific purposes of this study was to ascertain the prevalent causes of domestic violence in Christian homes in the area understudy. Other specific purposes treated challenges of some forms of domestic violence. Domestic violence can take many forms, including physical, verbal, sexual and economic. Physical abuse is a violence involving contact intended to cause fear, pain, injury, other physical suffering or bodily harm. In the context of coercive control, physical abuse is to control the victim. The dynamics of physical abuse in a relationship are often complex. Physical violence can be the culmination of other abusive behavior, such as threats, intimidation, and restriction of victim, self-determination through isolation, manipulation and other limitations of personal freedom. Denying medical care, sleep deprivation, and forced drug or alcohol use, are also forms of physical abuse, Hollis (2011). It can also include inflicting physical injury onto other targets, such as children or pets, in order to cause emotional harm to the victim.

According to Rex (2013) sexual abuse, as defined by World Health Organization is any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion. It also includes obligatory inspections for virginity and female genital mutilation. Aside from initiation of the sexual act through physical force, sexual abuse occurs if a person is verbally pressured into consenting, unable to understand the nature or condition of the act, unable to decline participation, or unable to communicate unwillingness to engage in the sexual act, (Duvail, 2012). Duvail added that this could be because of underage, immaturity, illness, disability, or the influence of alcohol or other drugs, or due to intimidation or pressure. Another form of sexual abuse is reproductive coercion. Reproductive coercion is associated with forced sex, fear of or inability to make contraceptive decision, fear of violence after refusing sex, and abusive partner interference with access to healthcare. Aga (2011) explained verbal abuse as misuse of words on one’s partner. It is also the use of language that threatens, intimidates, dehumanizes or systematically undermines self-worth. Although, women are mainly associated with misuse of words, verbal abuse can be caused by either couple. Even the bible warns that “For in many things we offend all. If any man offend not in the word, the same is a perfect man, and able also to bridle the whole body” (James 3:2). Aga further argued that a word unfitly spoken can nullify a thousand good deeds. The bible in book of James further stated that “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (James 3:5-6).

Spaimer (2012) defined economic abuse (or financial abuse) as a form of abuse when one intimate partner has control over the other partner's access to economic resources. Economic abuse may involve preventing a spouse from resource acquisition, limiting what the victim may use, or exploiting economic resources of the victim. Economic abuse diminishes the victim's capacity to support themselves, increasing dependence on the perpetrator. It reduces access to education, employment, career advancement, and asset acquisition.

Another variable of interest to this study was proffering possible strategies for tackling the challenges of domestic violence in Christian homes. Rex (2013) suggested the following strategies; discouragement of underage marriage, subjecting couples to proper marriage counseling, encouragement of Godly courtship, allowing couples to choose their marriage partners themselves and investigating family background of partners before marriage. Aga (2011) opined that adopting Christ like approach to coping with childlessness, encouraging couples to cooperate and unite in child disciplinary approaches, administering discipline by the church to offending couples and avoiding child preferences are possible strategies for tackling the challenges of domestic violence in Christian homes. In addition, Eze (2011) suggested the following strategies; strict screening of spiritual status of couples before marriage by the church, preventing third party interference of any sort, mutual respect for one another, mutual agreement on sexual matters, mutual agreement on reproductive matters and openness to one another. All these specific purposes were treated in this study with particular reference to Assemblies of God Nigeria, Enugu district where the researcher had made some unpleasant observations that need to be corrected.

**Purpose of the study**

The main purpose of this study was to assess the challenges of domestic violence in Christian homes with particular reference to Assemblies of God Nigeria, Enugu district. Specifically, the study attempted to ascertain;

1. the causes of domestic violence in Christian homes
2. the challenges of physical domestic violence in Christian homes
3. the challenges of verbal domestic violence in Christian homes
4. the challenges of sexual domestic violence in Christian homes
5. the challenges of economic domestic violence in Christian homes
6. possible strategies for tackling the challenges of domestic violence in Christian homes

**Research Questions**

These research questions guided the study.

1. What are the causes of domestic violence in Christian homes?
2. What are the challenges of physical domestic violence in Christian homes?
3. What are the challenges of verbal domestic violence in Christian homes?
4. What are the challenges of sexual domestic violence in Christian homes?
5. What are the challenges of economic domestic violence in Christian homes?
6. What are possible strategies for tackling the challenges of domestic violence in Christian homes?

**Hypotheses**

The following hypotheses were tested at 0.05 level of significance.

1. Pastors and members do not differ significantly in their ratings on the causes of domestic violence in Christian homes.
2. There is no significant difference between the mean ratings of pastors and members on the challenges of physical domestic violence in Christian homes.
3. A significant difference does not exist between the ratings of pastors and members on the challenges of verbal domestic violence in Christian homes.
4. Pastors and members do not differ significantly in their ratings on the challenges of sexual domestic violence in Christian homes.
5. There is no significant difference between the mean ratings of pastors and members on the challenges of economic domestic violence in Christian homes.
6. A significant difference does not exist between the ratings of pastors and members on possible strategies for tackling the challenges of domestic violence in Christian homes.

**Methodology**

Descriptive survey research design was adopted for the study. Six research question and six hypotheses guided the study. This study was conducted in Enugu State Nigeria. The population consisted of 15,578 members of Assemblies of God Nigeria Enugu District. This population is made up of 160 pastors and 15,418 members. The sample for study consisted of 920 respondents made up of 100 pastors and 820 members of Assemblies of God Nigeria Enugu District. Proportionate, stratified and simple random sampling techniques were used to draw the sample. The instrument for data collection was a questionnaire on Challenges of Domestic Violence in Christian Homes with Particular reference to Assemblies of God Nigeria, Enugu district. It was a 64-item structured questionnaire. The instrument was validated by three research experts. The overall reliability coefficient value was .71. The researcher administered the instruments to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing.

**Results**

**Research Question 1**

What are the causes of domestic violence in Christian homes?

**Table 1:** mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | Causes of domestic violence in Christian homes include; | **Pastors** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 1 | Underage marriage | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 2 | Lack of marriage counseling | 3.4 | 0.09 | A | 3.5 | 0.12 | SA` | 3.4 | 0.40 | A |
| 3 | Lack of courtship | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 4 | Imposition of marriage partner | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.8 | 0.31 | SA |
| 5 | Family background of couples | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 6 | Childlessness | 3.3 | 0.45 | A | 3.0 | 0.11 | A | 3.2 | 1.33 | A |
| 7 | Difference among couples in approach to child discipline | 3.5 | 0.90 | SA | 2.7 | 0.12 | A | 3.4 | 0.40 | A |
| 8 | Difference in social status of couples | 3.5 | 0.08 | SA | 3.5 | 0.23 | SA | 3.4 | 0.12 | A |
| 9 | Difference in economic status of couples | 2.6 | 0.21 | A | 3.1 | 0.11 | A | 3.8 | 0.09 | SA |
| 10 | Difference in educational status of couples | 3.5 | 0.11 | SA | 3.5 | 0.51 | SA | 3.3 | 0.09 | A |
| 11 | Child preferences among couples | 3.5 | 0.01 | SA | 3.2 | 0.12 | A | 3.2 | 0.41 | A |
| 12 | Poor screening of spiritual status of couples before marriage by the church | 3.2 | 0.09 | A | 3.4 | 0.23 | A | 3.7 | 0.11 | SA |
| 13 | Third party interference | 3.3 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 0.31 | A |
| **GRAND** | | **3.3** | **0.23** | **A** | **3.3** | **0.20** | **A** | **3.4** | **0.40** | **A** |

From table 1 the grand mean for pastors was 3.3 and that of members was 3.3 while the overall grand mean was 3.4. This result indicates that both pastors and members agreed that the causes of domestic violence in Christian homes includes; underage marriage, lack of marriage counseling, lack of courtship, imposition of marriage partner, family background of couples, childlessness, difference among couples in approach to child discipline, difference in social status of couples, difference in economic status of couples, difference in educational status of couples, child preferences among couples, poor screening of spiritual status of couples before marriage by the church and third party interference.

**Research Question 2**

What are the challenges of physical domestic violence in Christian homes?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | Physical domestic violence in Christian homes may result to; | **Pastors** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 14 | Death of one or both couples | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 0.33 | A |
| 15 | Deformation of one or both couples | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.2 | 0.35 | A |
| 16 | Bad example to children | 3.2 | 1.06 | A | 3.4 | 1.06 | A | 3.5 | 0.52 | SA |
| 17 | Bad example to neighbors | 3.5 | 1.14 | SA | 3.5 | 1.15 | SA | 3.5 | 0.21 | SA |
| 18 | Physical disability of one or both couples | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.3 | 0.33 | A |
| 19 | Permanent injury on one or both couples | 3.5 | 1.14 | SA | 3.5 | 1.15 | SA | 3.5 | 0.21 | SA |
| 20 | Hindrance to preaching of the gospel in the environments around such homes | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.3 | 0.33 | A |
| **GRAND** | | **3.3** | **1.08** | **A** | **3.3** | **1.06** | **A** | **3.4** | **0.33** | **A** |

From table 2 the grand mean for pastors was 3.3 and that of members was 3.3 while the overall grand mean was 3.4. This result indicates that both pastors and members agreed that the challenges of physical domestic violence in Christian homes includes; death of one or both couples, deformation of one or both couples, bad example to children, bad example to neighbors, physical disability of one or both couples, permanent injury on one or both couples and hindrance to preaching of the gospel in the environments around such homes.

**Research Question 3**

What are the challenges of verbal domestic violence in Christian homes?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | Verbal domestic violence in Christian homes may result to; | **Pastors** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 21 | Humiliation | 3.5 | 1.11 | SA | 2.7 | 0.33 | A | 3.7 | 0.12 | SA |
| 22 | Character deformation | 3.5 | 0.45 | SA | 2.6 | 0.21 | A | 2.8 | 0.13 | A |
| 23 | Bad example to children | 3.5 | 0.50 | SA | 3.0 | 0.11 | A | 3.6 | 0.16 | SA |
| 24 | Low self esteem | 2.5 | 0.11 | A | 3.0 | 0.01 | A | 3.9 | 0.33 | SA |
| 25 | Depression | 2.9 | 0.33 | A | 2.8 | 0.09 | A | 2.6 | 0.45 | A |
| 26 | Low self worth | 3.5 | 1.11 | SA | 2.7 | 0.33 | A | 3.7 | 0.12 | SA |
| 27 | Bad example to neighbors | 3.5 | 0.45 | SA | 2.6 | 0.21 | A | 2.8 | 0.13 | A |
| 28 | De-humanization | 3.5 | 0.50 | SA | 3.0 | 0.11 | A | 3.6 | 0.16 | SA |
| 29 | Hindrance to preaching of the gospel in the environments around such homes | 2.5 | 0.11 | A | 3.0 | 0.01 | A | 3.9 | 0.33 | SA |
| **GRAND** | | **3.2** | **0.52** | **A** | **2.8** | **0.16** | **A** | **3.4** | **0.21** | **A** |

From table 3 the grand mean for pastors was 3.2 and that of members was 2.8 while the overall grand mean was 3.4. This result indicates that both pastors and members agreed that the challenges of verbal domestic violence in Christian homes includes; humiliation, character deformation, bad example to children, low self esteem, depression, low self worth, bad example to neighbors, de-humanization and hindrance to preaching of the gospel in the environments around such homes.

**Research Question 4**

What are the challenges of sexual domestic violence in Christian homes?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | Sexual domestic violence in Christian homes may result to; | **Pastors** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 30 | Permanent injury | 3.2 | 0.21 | A | 3.2 | 0.17 | SA | 3.5 | 1.12 | A |
| 31 | Lack of affection | 3.3 | 0.11 | A | 3.3 | 0.04 | SA | 3.5 | 1.04 | A |
| 32 | Infidelity | 3.5 | 0.01 | SA | 3.5 | 0.51 | A | 3.2 | 1.11 | SA |
| 33 | Whoredom | 3.2 | 0.09 | A | 3.2 | 0.11 | A | 3.4 | 1.33 | A |
| 34 | Disagreement in reproductive matters | 2.4 | 0.09 | A | 3.4 | 0.12 | SA | 3.5 | 0.40 | A |
| 35 | Deprivation of sexual satisfaction | 2.5 | 0.11 | A | 3.0 | 0.01 | A | 3.9 | 0.33 | SA |
| 36 | Bad example to children | 2.9 | 0.33 | A | 2.8 | 0.09 | A | 2.6 | 0.45 | A |
| 37 | Bad example to neighbors | 3.2 | 0.50 | A | 2.8 | 0.15 | A | 3.3 | 0.24 | A |
| 38 | Hindrance to preaching of the gospel in the environments around such homes | 3.2 | 0.09 | A | 3.2 | 0.11 | A | 3.4 | 1.33 | A |
| **GRAND** | | **3.0** | **0.17** | **A** | **3.2** | **0.16** | **A** | **3.4** | **0.82** | **A** |

From table 4 the grand mean for pastors was 3.0 and that of members was 3.2 while the overall grand mean was 3.4. This result indicates that both pastors and members agreed that the challenges of sexual domestic violence in Christian homes includes; permanent injury, lack of affection, infidelity, whoredom, disagreement in reproductive matters, deprivation of sexual satisfaction, bad example to children, bad example to neighbors and hindrance to preaching of the gospel in the environments around such homes.

**Research Question 5**

What are the challenges of economic domestic violence in Christian homes?

**Table 5:** mean and standard deviation scores on research question 5 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | Economic domestic violence in Christian homes may result to; | **Pastors** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 39 | Unmeet financial need | 3.3 | 0.16 | A | 3.1 | 0.12 | A | 2.8 | 0.50 | A |
| 40 | Vulnerable partner may seek financial help outside the home | 3.6 | 1.04 | A | 3.1 | 0.13 | A | 3.0 | 0.11 | SA |
| 41 | Lack of mutual respect | 3.0 | 1.02 | A | 3.3 | 0.16 | A | 3.3 | 0.33 | A |
| 42 | Starvation of the vulnerable partner | 2.7 | 1.11 | SA | 2.7 | 0.33 | A | 3.5 | 0.12 | A |
| 43 | Infidelity | 2.8 | 0.45 | SA | 2.6 | 0.21 | A | 3.5 | 0.13 | A |
| 44 | Whoredom | 3.3 | 0.16 | A | 3.1 | 0.12 | A | 2.8 | 0.50 | A |
| 45 | Vulnerable partner may be forced to discuss family matters to outsiders offering him/her financial help | 3.6 | 1.04 | A | 3.1 | 0.13 | A | 3.0 | 0.11 | SA |
| 46 | Third party interference | 3.0 | 1.02 | A | 3.3 | 0.16 | A | 3.3 | 0.33 | A |
| 47 | Bad example to children | 2.7 | 1.11 | SA | 2.7 | 0.33 | A | 3.5 | 0.12 | A |
| 48 | Bad example to neighbors | 2.8 | 0.45 | SA | 2.6 | 0.21 | A | 3.5 | 0.13 | A |
| 49 | Hindrance to preaching of the gospel in the environments around such homes | 3.1 | 0.76 | A | 3.0 | 0.19 | A | 3.2 | 0.24 | A |
| **GRAND** | | **3.1** | **0.76** | **A** | **3.0** | **0.19** | **A** | **3.2** | **0.24** | **A** |

From table 5 the grand mean for pastors was 3.1 and that of members was 3.0 while the overall grand mean was 3.2. This result indicates that both pastors and members agreed that the challenges of economic domestic violence in Christian homes includes; unmeet financial need, vulnerable partner may seek financial help outside the home, lack of mutual respect, starvation of the vulnerable partner, infidelity, whoredom, vulnerable partner may be forced to discuss family matters to outsiders offering him/her financial help, third party interference, bad example to children, bad example to neighbors and hindrance to preaching of the gospel in the environments around such homes.

**Research Question 6**

What are possible strategies for tackling the challenges of domestic violence in Christian homes?

**Table 6:** mean and standard deviation scores on research question 6 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item | Strategies for tackling the challenges of domestic violence in Christian homes include; | **Pastors** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 50 | Discouragement of underage marriage | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 51 | Subjecting couples to proper marriage counseling | 3.4 | 0.09 | A | 3.5 | 0.12 | SA` | 3.4 | 0.40 | A |
| 52 | Encouragement of Godly courtship | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 53 | Allowing couples to choose their marriage partners themselves | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.5 | 0.31 | SA |
| 54 | Investigating family background of partners before marriage | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 55 | Adopting Christ like approach to coping with childlessness | 3.5 | 1.11 | SA | 2.7 | 0.33 | A | 3.7 | 0.12 | SA |
| 56 | Encouraging couples to cooperate and unite in child disciplinary approaches | 3.5 | 0.45 | SA | 2.6 | 0.21 | A | 2.8 | 0.13 | A |
| 57 | Disciplinary action by the church to offending couples | 3.5 | 0.50 | SA | 3.0 | 0.11 | A | 3.6 | 0.16 | SA |
| 58 | Avoiding child preferences | 2.5 | 0.11 | A | 3.0 | 0.01 | A | 3.9 | 0.33 | SA |
| 59 | Strict screening of spiritual status of couples before marriage by the church | 2.9 | 0.33 | A | 2.8 | 0.09 | A | 2.6 | 0.45 | A |
| 60 | Preventing third party interference of any sort | 3.2 | 0.50 | A | 2.8 | 0.15 | A | 3.3 | 0.24 | A |
| 61 | Mutual respect for one another | 3.0 | 1.02 | A | 3.3 | 0.16 | A | 3.3 | 0.33 | A |
| 62 | Mutual agreement on sexual matters | 2.7 | 1.11 | SA | 2.7 | 0.33 | A | 3.5 | 0.12 | A |
| 63 | Mutual agreement on reproductive matters | 2.8 | 0.45 | SA | 2.6 | 0.21 | A | 3.5 | 0.13 | A |
| 64 | Openness to one another | 3.3 | 0.16 | A | 3.1 | 0.12 | A | 2.8 | 0.50 | A |
| **GRAND** | | **3.2** | **0.45** | **A** | **3.0** | **0.19** | **A** | **3.3** | **0.32** | **A** |

From table 6 the grand mean for pastors was 3.2 and that of members was 3.0 while the overall grand mean was 3.3. This result indicates that both pastors and members agreed that possible strategies for tackling the challenges of domestic violence in Christian homes includes; discouragement of underage marriage, subjecting couples to proper marriage counseling, encouragement of godly courtship, allowing couples to choose their marriage partners themselves, investigating family background of partners before marriage, adopting Christ like approach to coping with childlessness, encouraging couples to cooperate and unite in child disciplinary approaches, disciplinary action by the church to offending couples, avoiding child preferences, strict screening of spiritual status of couples before marriage by the church, preventing third party interference of any sort, mutual respect for one another, mutual agreement on sexual matters, mutual agreement on reproductive matters and openness to one another.

**Hypothesis 1**

Pastors and members do not differ significantly in their ratings on the causes of domestic violence in Christian homes.

**Table 6: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors**  **Members** | 100  820 |  | 3.3  3.3 | 0.23  0.20 | 0.78 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7, z-calculated (0.78) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and members) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that pastors and members did not differ significantly in their ratings on the causes of domestic violence in Christian homes.

**Hypothesis 2**

There is no significant difference between the mean ratings of pastors and members on the challenges of physical domestic violence in Christian homes.

**Table 7: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors**  **Members** | 100  820 |  | 3.3  3.3 | 1.08  1.06 | 0.62 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8, z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and members) do not differ significantly. Thus, hypothesis two is not rejected as stated, implying that there is no significant difference between the mean ratings of pastors and members on the challenges of physical domestic violence in Christian homes.

**Hypothesis 3**

A significant difference does not exist between the ratings of pastors and members on the challenges of verbal domestic violence in Christian homes.

**Table 9: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors**  **Members** | 100  820 |  | 3.2  2.8 | 0.52  0.16 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9, z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and members) do not differ significantly. As a result, hypothesis three is not rejected as stated, implying that a significant difference does not exist between the ratings of pastors and members on the challenges of verbal domestic violence in Christian homes.

**Hypothesis 4**

Pastors and members do not differ significantly in their ratings on the challenges of sexual domestic violence in Christian homes.

**Table 10: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors**  **Members** | 100  820 |  | 3.0  3.2 | 0.17  0.16 | 0.55 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10, z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and members) do not differ significantly. Consequently, hypothesis four is not rejected as stated, implying that pastors and members did not differ significantly in their ratings on the challenges of sexual domestic violence in Christian homes.

**Hypothesis 5**

There is no significant difference between the mean ratings of pastors and members on the challenges of economic domestic violence in Christian homes.

**Table 11: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors**  **Members** | 100  820 |  | 3.1  3.0 | 0.76  0.19 | 0.22 | 1.96 | Not significant (Do not reject hypothesis) |

From table 11, z-calculated (0.22) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and members) do not differ significantly. Consequently, hypothesis five is not rejected as stated, implying that there is no significant difference between the mean ratings of pastors and members on the challenges of economic domestic violence in Christian homes.

**Hypothesis 6**

A significant difference does not exist between the ratings of pastors and members on possible strategies for tackling the challenges of domestic violence in Christian homes.

**Table 12: z-test analyses for hypothesis 6**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Pastors**  **Members** | 100  820 |  | 3.2  3.0 | 0.45  0.19 | 0.42 | 1.96 | Not significant (Do not reject hypothesis) |

From table 12, z-calculated (0.42) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (pastors and members) do not differ significantly. Consequently, hypothesis five is not rejected as stated, implying that a significant difference does not exist between the ratings of pastors and members on possible strategies for tackling the challenges of domestic violence in Christian homes.

**Summary of Findings**

Findings based on the result above can be summarized thus;

1. Both pastors and members agreed that the causes of domestic violence in Christian homes includes; underage marriage, lack of marriage counseling, lack of courtship, imposition of marriage partner, family background of couples, childlessness, difference among couples in approach to child discipline, difference in social status of couples, difference in economic status of couples, difference in educational status of couples, child preferences among couples, poor screening of spiritual status of couples before marriage by the church and third party interference.
2. Both pastors and members agreed that the challenges of physical domestic violence in Christian homes includes; death of one or both couples, deformation of one or both couples, bad example to children, bad example to neighbours, physical disability of one or both couples, permanent injury on one or both couples and hindrance to preaching of the gospel in the environments around such homes.
3. Both pastors and members agreed that the challenges of verbal domestic violence in Christian homes includes; humiliation, character deformation, bad example to children, low self esteem, depression, low self worth, bad example to neighbours, de-humanization and hindrance to preaching of the gospel in the environments around such homes.
4. Both pastors and members agreed that the challenges of sexual domestic violence in Christian homes includes; permanent injury, lack of affection, infidelity, whoredom, disagreement in reproductive matters, deprivation of sexual satisfaction, bad example to children, bad example to neighbours and hindrance to preaching of the gospel in the environments around such homes.
5. Both pastors and members agreed that the challenges of economic domestic violence in Christian homes includes; unmeet financial need, vulnerable partner may seek financial help outside the home, lack of mutual respect, starvation of the vulnerable partner, infidelity, whoredom, vulnerable partner may be forced to discuss family matters to outsiders offering him/her financial help, etc.
6. Both pastors and members agreed that possible strategies for tackling the challenges of domestic violence in Christian homes includes; discouragement of underage marriage, subjecting couples to proper marriage counseling, encouragement of godly courtship, allowing couples to choose their marriage partners themselves, investigating family background of partners before marriage, adopting Christ like approach to coping with childlessness, etc.
7. There is no significant difference between the mean ratings of pastors and members on the challenges of domestic violence in Christian homes with particular reference to Assemblies of God Nigeria, Enugu district.

**Discussion of Findings**

It was found in this study that pastors and members agreed that the causes of domestic violence in Christian homes includes; underage marriage, lack of marriage counseling, lack of courtship, imposition of marriage partner, family background of couples, childlessness, difference among couples in approach to child discipline, difference in social status of couples, difference in economic status of couples, difference in educational status of couples, child preferences among couples, poor screening of spiritual status of couples before marriage by the church and third party interference. This findings are really eye openers for the Christian community in the sense that so many things that were taken for granted have been implicated. The causes of domestic violence in Christian homes implicated above have devastating effect on the homes, the church and the society at large. The findings of this study also revealed that the challenges of physical domestic violence in Christian homes includes; death of one or both couples, deformation of one or both couples, bad example to children, bad example to neighbors, physical disability of one or both couples, permanent injury on one or both couples and hindrance to preaching of the gospel in the environments around such homes.

Physical domestic violence simply refers to the violence that involve contact intended to cause fear, pain, injury, other physical suffering or bodily harm. In the context of coercive control, physical abuse is to control the victim. The dynamics of physical abuse in a relationship are often complex. Physical violence can be the culmination of other abusive behaviour, such as threats, intimidation, and restriction of victim self-determination through isolation, manipulation and other limitations of personal freedom. Denying medical care, sleep deprivation, and forced drug or alcohol use, are also forms of physical abuse. It can also include inflicting physical injury onto other targets, such as children or pets, in order to cause emotional harm to the victim. Moreso, the findings of this study indicated that challenges of verbal domestic violence in Christian homes includes; humiliation, character deformation, bad example to children, low self esteem, depression, low self worth, bad example to neighbors, de-humanization and hindrance to preaching of the gospel in the environments around such homes.

Verbal domestic violence leads to emotional abuse or psychological abuse. This is a pattern of behaviour that threatens, intimidates, dehumanizes or systematically undermines self-worth. Verbal violence is the intentional conduct of seriously impairing a person's psychological integrity through coercion or threats. It includes misuse of words, insults, isolation, public humiliation, unrelenting criticism, constant personal devaluation, repeated stonewalling and gas-lighting. It is also a common form of psychological intimidation, and is most often perpetrated by former or current intimate partners. Victims tend to feel their partner has nearly total control over them, greatly affecting the power dynamic in a relationship, empowering the perpetrator, and disempowering the victim. Furthermore, it was revealed in this study that the challenges of sexual domestic violence in Christian homes includes; permanent injury, lack of affection, infidelity, whoredom, disagreement in reproductive matters, deprivation of sexual satisfaction, bad example to children, bad example to neighbours and hindrance to preaching of the gospel in the environments around such homes.

Sexual violence, as defined by World Health Organization is any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion. It also includes obligatory inspections for virginity and female genital mutilation. Aside from initiation of the sexual act through physical force, sexual violence occurs if a person is verbally pressured into consenting, unable to understand the nature or condition of the act, unable to decline participation, or unable to communicate unwillingness to engage in the sexual act. This could be because of underage, immaturity, illness, disability, or the influence of alcohol or other drugs, or due to intimidation or pressure. In many cultures, victims of rape are considered to have brought 'dishonor' or 'disgrace' to their families and face severe family violence. This is especially the case if the victim becomes pregnant.

Additionally, both pastors and members in this study agreed that the challenges of economic domestic violence in Christian homes includes; unmeet financial need, vulnerable partner may seek financial help outside the home, lack of mutual respect, starvation of the vulnerable partner, infidelity, whoredom, vulnerable partner may be forced to disclose family matters to outsiders offering him/her financial help, etc. Economic violence is a form of domestic violence when one intimate partner has control over the other partner's access to economic resources. Economic violence may involve preventing a spouse from resource acquisition, limiting what the victim may use, or otherwise exploiting economic resources of the victim. Economic violence diminishes the victim's capacity to support themselves, increasing dependence on the perpetrator, including reduced access to  education, employment, career advancement, and assets acquisition. Possible strategies for tackling the challenges of domestic violence in Christian homes as found in this study include; discouragement of underage marriage, subjecting couples to proper marriage counseling, encouragement of godly courtship, allowing couples to choose their marriage partners themselves, investigating family background of partners before marriage, adopting Christ like approach to coping with childlessness, encouraging couples to cooperate and unite in child disciplinary approaches, disciplinary action by the church to offending couples, avoiding child preferences, strict screening of spiritual status of couples before marriage by the church, preventing third party interference of any sort, mutual respect for one another, mutual agreement on sexual matters, mutual agreement on reproductive matters and openness to one another.

With these strategies, it is expected that the Christian community in Nigeria at large and members of Assemblies of God Nigeria, Enugu district in general will tackle challenges of domestic violence squarely.

**Recommendations**

Consequent upon the findings of this study, the following recommendations are deemed necessary.

1. Church leaders should discourage underage marriage among Christian youth
2. Church leaders should subject intending couples to proper pre and post marriage counseling
3. Church leaders should encourage intending couples to engage in godly courtship so as to understand themselves and decide whether or not to get married to each other
4. Parents and guardians should allow their wards to choose their marriage partners themselves with minimal guide
5. Intending couples should investigate family background of their would be partners before marriage
6. Christian homes should adopt Christ like approach to coping with childlessness
7. Couples in Christian homes should cooperate and unite in child disciplinary approaches
8. The church should be firm in administering disciplinary action to offending couples in cases of domestic violence
9. Christian parents should avoid child preferences in their homes
10. Church marriage committees should insist on strict screening of spiritual status of intending couples before marriage by the church
11. Christian couples should avoid third party interference of any sort in their marriage
12. Christian couples should show mutual respect for one another
13. Christian couples should have mutual agreement on sexual and reproductive matters

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**CHALLENGES AND PROSPECTS OF CHRISTIAN POLITICIANS IN NIGERIA**

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**Abstract**

*The main purpose of this study was to determine the challenges and prospects of Christian politicians in Nigeria with particular reference to Minna, Niger State. Descriptive survey research design was adopted for the study. Four research questions and eight hypotheses guided the study. This study was conducted in Niger state Nigeria. The population for the study consisted of all Christian adults in Minna Niger state, numbering 192,784 people as at the time of this study. Sample for the study was 635 respondents representing 0.33% of the total pollution of Christian adults in Minna Niger state. The sample was made up of 225 clergy and 410 laity as well as 230 Pentecostal and 405 Orthodox Church members. A combination of purposive, proportionate and simple random sampling techniques was used in drawing the sample. The instrument for data collection was a 44-item questionnaire on Challenges and Prospects of Christian Politicians in Nigeria. The instrument was validated by three research experts. The overall reliability coefficient of the instrument was .77. The researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing. Major findings show that challenges of Christians politicians in Nigeria can be tackled by giving them all encompassing supports among others. It was therefore recommended among other things that ministers of various Christian denominations should intensify teachings on biblical backings for christian participation in politics.*

**Introduction**

Politics is concerned with acquiring or exercising power within a group or an organization. Onyekepe (1998) defines politics as the struggle for power which itself is the authority to determine or formulate and execute decisions and policies, which must be accepted by the society. It is the struggle for power of governance especially executive and legislative authorities .Evidently, all segments of the society are affected by the political future of such society. The statement of Jesus that says “Give to Caesar what is Caesar and to God what is Gods (Matt. 22:17-22)” has generated serious arguments in the Christiandom. This scripture has often been misinterpreted to mean that Christians should shy away from politics or that Christianity and politics should not mix or that politics has corrupted the Christian religion and that political leaders use Christianity as a platform to deceive people. This has made christians in Nigeria to avoid politics even when decisions and policies made by politicians affect them (christians). The fact remains that Jesus Christ did not discourage active participation in politics. Unfortunately, Nigerian politics is flooded with corruption, violence and other vices that are against the christian ethics and belief. This moral issue has been limiting the active participation of Nigerian christians in politics.

Rauf (2016) averred that effective and successful governance can be made possible if Christians participate fully in politics. Martin Luther King Jr in his address delivered at the prayer pilgrimage for freedom in Washington D.C, May 17, 1957 titled “Give us THE BALLOT” posited that the denial of negroes from becoming registered voters is a tragic betrayal of the highest mandate of a democratic tradition. Martin Luther therefore demanded as a matter of urgent request that the president of the United State and every member of congress should give them (negroes) the right to vote (Ayo, 2016). This man of God (Rev. Martin Luther King Jr) would not have gone this far if christians were not supposed to be involved in politics. Christians can only fill the country’s elective positions with God fearing men of goodwill if they participate in politics. Rev. Jesse Jackson, an American civil right activist and presidential candidate for the democratic nomination in 1984 and 1988 served as a shadow senator for the district of Colombia from 1991-1997.

Politics and religion are two deferent entities that help in the growth and development of human existence, despite the fact that both have parallel practices, they share some common goals which are beneficial to man. As religion is important to human life so also politics, though some religious extremists do see politics as a dirty practice, and abstain themselves from it and also preach the same to their followers, still politics is of a tremendous importance to them. The early missionaries distanced Christianity from politics especially in Nigeria and some other African countries, and this brought a significant political apathy among Christians in such countries. Besides, the way some of the politicians are practicing it today makes politics look dirty in the eyes of some committed Christians. Consequently, the Christians see the politicians as fraudulent people. Political involvement is a vital tool for the development of every society today. The society that has good people representing them in the political realm are experiencing development and growth but those societies that are unfortunate to have bad leaders (i.e. those that don’t have the society at heart) are not experiencing development nor Growth as they should.

This has led to a point where some concern citizen are yearning for good people to get involve in political practices. Jesus commanded us in Matthew 5:15 to let our light shine before men, that they may see our good deeds and praise our father in heaven. It may be very difficult for us to shine if we abstain from the political activities. According to Rauf (2016) active involvement of Christians in politics provides assurance for justice, honesty, accountability, fairness and above all godliness which are needed in sound societies. Perhaps, one of the main ways that Christians can positively influence the society and make a difference is to get actively involved in politics, business and other social activities. Buba (2016) stated that for the good of the church and the society at large, it is necessary for Christians to get directly involved in politics. This should be with the purpose of giving better leadership and beneficial governmental activities in the right direction. Many studies have been conducted on strategies for tackling the challenges encountered by Christian politicians in Nigeria. A lot more other studies have attempted to explore the prospects of Christian politicians in Nigeria.

Yet, with all these efforts the level at which Christians participate in politics in Nigeria is far from being satisfactory. This is more dishearten when one witnesses the state of affairs in northern states of Nigeria such as Niger state whose political scene is usually dominated by Muslims and non-Christians despite the fact that there are indigenous Christians in state. It is therefore imperative to continue to stress the need for Christians to participate in politics so as to have due representation in government. Consequently, this study is a deliberate attempt to explore the challenges and prospects of Christian politicians in Niger state of Nigeria with a view to changing the narratives positively.

**Purpose of the Study**

The main purpose of this study was to determine the challenges and prospects of Christian politicians in Nigeria with particular reference to Minna, Niger State. In specific terms, the study attempted to;

1. identify the challenges Christian politicians encounter in Minna, Niger State
2. proffer possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State
3. ascertain the prospects of Christian politicians in Minna, Niger State
4. examine strategies for enhancing the prospects of Christian politicians in Minna, Niger State

**Research Questions**

The following research questions guided the study;

1. What are the challenges Christian politicians encounter in Minna, Niger State?
2. What are the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State?
3. What are the prospects of Christian politicians in Minna, Niger State?
4. What are the strategies for enhancing the prospects of Christian politicians in Minna, Niger State?

**Research Hypotheses**

The following null hypotheses were tested at.05 level of significance.

1. The laity and clergy do not differ significantly in their perceptions of the challenges Christian politicians encounter in Minna, Niger State.
2. The laity and clergy do not differ significantly in their perceptions of the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State.
3. The laity and clergy do not differ significantly in their perception of the prospects of Christian politicians in Minna, Niger State.
4. The laity and clergy do not differ significantly in their perceptions of the strategies for enhancing the prospects of Christian politicians in Minna, Niger State.
5. There is no significant difference between the views of respondents from orthodox and Pentecostal churches on the challenges Christian politicians encounter in Minna, Niger State.
6. There is no significant difference between the views of respondents from orthodox and Pentecostal churches on the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State.
7. There is no significant difference between the views of respondents from orthodox and Pentecostal churches on the prospects of Christian politicians in Minna, Niger State.
8. There is no significant difference between the views of respondents from orthodox and Pentecostal churches on the strategies for enhancing the prospects of Christian politicians in Minna, Niger State.

**Methodology**

The design adopted in this study was descriptive survey design. This design was preferred because it enabled the researcher to collect original data from a representative of the population and use the result of data analyses to describe the situation as it was found. This study was conducted in Niger state Nigeria. The population for the study consisted of all Christian adults in Minna Niger state, numbering 192,784 people as at the time of this study. Sample for the study was 635 respondents representing 0.33% of the entire population of Christian adults in Minna Niger state. The sample was made up of 225 clergy and 410 laity. Categorized by denominations, the sample was made up of 230 Pentecostal and 405 Orthodox Church members. A combination of purposive, proportionate and simple random sampling techniques was used in drawing the sample. The instrument for data collection was a 44-item questionnaire on Challenges and Prospects of Christian Politicians in Nigeria. The instrument was validated by three research experts. The overall reliability coefficient of the instrument was .77. The researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with the help of three trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing.

**Results**

**Research Question 1**

What are the challenges Christian politicians encounter in Minna, Niger State?

**Table 1:** mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Clergy** | | **Laity** | | **Orthodox** | | **Pentecostal** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 1 | They lack fund to compete with other politicians | 3.4 | A | 3.2 | A | 2.7 | A | 3.2 | A | 3.4 | A |
| 2 | They are not trusted by their fellow Christians | 3.0 | A | 3.4 | A | 2.5 | A | 2.5 | A | 3.5 | SA |
| 3 | They are vulnerable to lying | 2.7 | A | 3.5 | SA | 2.6 | A | 3.3 | A | 3.3 | A |
| 4 | They are vulnerable to making false promises | 2.7 | A | 3.5 | SA | 2.6 | A | 2.8 | A | 3.2 | A |
| 5 | They are exposed to political thurgery | 3.1 | A | 3.2 | A | 3.5 | SA | 2.5 | A | 3.2 | A |
| 6 | They may be tempted to partake in electoral rigging | 2.5 | A | 3.4 | A | 2.8 | A | 3.5 | SA | 3.3 | A |
| 7 | They may involve in loothing of public wealth | 3.3 | A | 3.2 | A | 3.5 | SA | 3.2 | A | 3.5 | SA |
| 8 | They may involve in ritual killings | 3.2 | A | 3.3 | A | 3.5 | SA | 3.4 | A | 3.5 | SA |
| 9 | They are vulnerable political violence | 3.5 | SA | 3.2 | A | 2.7 | A | 2.7 | A | 3.5 | SA |
| 10 | They may lose election because they are honest | 3.3 | A | 3.3 | A | 2.5 | A | 2.6 | A | 3.2 | A |
| 11 | They may be denied justice because of their faith | 3.2 | A | 2.8 | A | 3.3 | A | 2.5 | A | 3.4 | A |
| 12 | They are not faithful parents | 3.3 | A | 3.2 | A | 3.1 | A | 2.5 | A | 3.5 | SA |
| 13 | They involve in immoral acts | 3.5 | SA | 3.4 | A | 3.4 | A | 3.1 | A | 3.5 | SA |
| 14 | They are believed to be double standard | 3.2 | A | 2.8 | A | 2.5 | A | 3.2 | A | 3.2 | A |
| 15 | They can easily compromise their faiths | 3.4 | A | 2.5 | A | 2.9 | A | 3.1 | A | 3.4 | A |
| 16 | They may lose grip of their families due to lack of attention | 2.9 | A | 3.5 | SA | 3.2 | A | 3.5 | SA | 3.4 | A |
| 17 | Their family members are exposed to threats and attacks from political opponents | 2.5 | A | 3.0 | A | 3.1 | A | 2.9 | A | 3.5 | SA |
| **GRAND** | | **3.1** | **A** | **3.2** | **A** | **2.9** | **A** | **2.9** | **A** | **3.4** | **A** |

From table 1, the grand mean for clergy was 3.1, laity was 3.2, orthodox was 2.9 and Pentecostal was 2.9 while the overall grand mean was 3.4. This result indicates that the challenges Christian politicians encounter in Minna, Niger State, as perceived by the respondents in this study include; they lack fund to compete with other politicians, they are not trusted by their fellow Christians, they are vulnerable to lying, they are vulnerable to making false promises, they are exposed to political thurgery, they may be tempted to partake in electoral rigging and they may involve in loothing of public wealth. Others include; they may involve in ritual killings, they are vulnerable political violence, they may lose election because they are honest, they may be denied justice because of their faith, they are not faithful parents, they involve in immoral acts, they are believed to be double standard, they can easily compromise their faiths, they may lose grip of their families due to lack of attention and their family members are exposed to threats and attacks from political opponents.

**Research Question 2**

What are the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Clergy** | | **Laity** | | **Orthodox** | | **Pentecostal** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 18 | Building up integrity for themselves | 3.2 | A | 3.4 | A | 2.6 | A | 3.5 | SA | 3.2 | A |
| 19 | Maintaining uprightness | 2.8 | A | 3.5 | SA | 2.6 | A | 3.1 | A | 3.4 | A |
| 20 | Defending their faith always | 2.7 | SA | 2.5 | A | 2. | A | 2.5 | A | 3.5 | A |
| 21 | Shunning corruption | 2.9 | SA | 2.5 | A | 2.8 | A | 3.3 | A | 3.5 | A |
| 22 | Being assertive | 3.2 | A | 3.2 | A | 3.5 | SA | 3.5 | SA | 3.2 | A |
| 23 | Insisting on doing the right thing | 3.5 | A | 3.3 | A | 3.0 | A | 3.4 | A | 3.4 | SA |
| 24 | Being spiritually sensitive | 3.2 | A | 2.5 | A | 3.1 | A | 2.6 | A | 3.2 | A |
| 25 | Guarding their hearts with the word of god | 3.5 | A | 3.5 | SA | 2.5 | A | 2.7 | A | 3.3 | SA |
| 26 | Aiming at overcoming evil with good | 3.5 | A | 2.8 | A | 2.9 | A | 3.0 | A | 3.2 | SA |
| 27 | Not shying away from politics | 3.5 | A | 3.2 | A | 3.5 | SA | 2.9 | A | 3.3 | SA |
| **GRAND** | | **3.2** | **A** | **3.0** | **A** | **2.9** | **A** | **3.1** | **A** | **3.3** | **A** |

From table 2 the grand mean for clergy was 3.2, laity was 3.0, orthodox was 2.9 and Pentecostal was 3.1 while the overall grand mean was 3.3. This result indicates that the respondents agreed that the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State include; building up integrity for themselves, maintaining uprightness, defending their faith always, shunning corruption, being assertive, insisting on doing the right thing, being spiritually sensitive, guarding their hearts with the word of God, aiming at overcoming evil with good and not shying away from politics.

**Research Question 3**

What are the prospects of Christian politicians in Minna, Niger State?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Clergy** | | **Laity** | | **Orthodox** | | **Pentecostal** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 28 | Politics afford the Christian opportunity to curb corruption in the society | 2.5 | A | 2.9 | A | 3.4 | A | 3.1 | A | 3.3 | A |
| 29 | Through Christian politicians the people will enjoy good governance | 2.5 | A | 2.5 | A | 2.5 | A | 2.5 | A | 3.3 | A |
| 30 | Christian politicians can bring about church growth | 3.5 | SA | 2.9 | A | 2.8 | A | 2.9 | A | 3.4 | A |
| 31 | Christian politicians will defend policies in favor of Christianity | 2.6 | A | 2.8 | A | 3.2 | A | 2.9 | A | 3.5 | SA |
| 32 | They can fight against anti-Christianity policies | 3.2 | A | 2.6 | A | 2.6 | A | 3.3 | A | 3.5 | SA |
| 33 | Christian politicians change the narration of Nigeria politics positively | 3.1 | A | 3.2 | A | 2.5 | A | 2.8 | A | 3.4 | A |
| 34 | Through Christian politicians can enthrone righteousness in the country | 2.9 | A | 2.7 | A | 3.2 | A | 2.5 | A | 3.4 | A |
| 35 | Christian politicians can defend the poor and the most vulnerable in the society | 2.7 | A | 3.2 | A | 3.4 | A | 2.5 | A | 2.5 | A |
| 36 | They can enhance their family and personal development | 2.5 | A | 3.0 | A | 3.3 | A | 3.2 | A | 3.2 | A |
| 37 | They can make way for more Christians to participate in governance | 2.6 | A | 2.6 | A | 2.9 | A | 3.4 | A | 3.4 | A |
| **GRAND** | | **2.8** | **A** | **2.8** | **A** | **3.0** | **A** | **2.9** | **A** | **3.3** | **A** |

From table 3 the grand mean for clergy was 2.8, laity was 2.8, orthodox was 3.0 and Pentecostal was 2.9 while the overall grand mean was 3.3. This result indicates that the respondents agreed that the prospects of Christian politicians in Minna, Niger State include; politics afford the Christian opportunity to curb corruption in the society, through Christian politicians the people will enjoy good governance, Christian politicians can bring about church growth, Christian politicians will defend policies in favor of Christianity, they can fight against anti-Christianity policies, Christian politicians change the narration of Nigeria politics positively, through Christian politicians can enthrone righteousness in the country, Christian politicians can defend the poor and the most vulnerable in the society, they can enhance their family and personal development and they can make way for more Christians to participate in governance.

**Research Question 4**

What are the strategies for enhancing the prospects of Christian politicians in Nigeria?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Clergy** | | **Laity** | | **Orthodox** | | **Pentecostal** | | **Overall** | |
|  |  | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk | Mean | Rmk |
| 38 | Christians and churches should support the Christian politicians in Nigeria | 3.4 | A | 3.4 | A | 3.5 | SA | 3.5 | SA | 3.3 | A |
| 39 | Every eligible Christians should register as a voter | 3.3 | A | 3.5 | SA | 3.2 | A | 3.1 | A | 3.2 | A |
| 40 | Interested Christians should join political parties | 3.2 | A | 2.5 | A | 3.4 | A | 2.5 | A | 3.5 | SA |
| 41 | Christians should stop criticizing fellow believers in politics | 3.5 | SA | 2.5 | A | 3.5 | SA | 3.3 | A | 3.5 | SA |
| 42 | Christian should vote for Christian politicians seeking elective positions | 3.2 | A | 3.2 | A | 3.3 | A | 3.5 | SA | 3.3 | A |
| 43 | Churches should teach their members good political cultures from the bible | 3.4 | A | 3.3 | A | 3.3 | A | 3.4 | A | 3.4 | A |
| 44 | Christians should support Christian politicians with fund and other resources | 3.2 | A | 2.5 | A | 3.2 | A | 2.6 | A | 3.4 | A |
| **GRAND** | | **3.3** | **A** | **3.0** | **A** | **3.3** | **A** | **3.1** | **A** | **3.4** | **A** |

From table 4 the grand mean for clergy was 3.3, laity was 3.0, orthodox was 3.3 and Pentecostal was 3.1 while the overall grand mean was 3.4. This result indicates that the respondents agreed that the strategies for enhancing the prospects of Christian politicians in Minna, Niger State include; Christians and churches should support the Christian politicians in Nigeria, every eligible Christians should register as a voter, interested Christians should join political parties, Christians should stop criticizing fellow believers in politics, Christian should vote for Christian politicians seeking elective positions, churches should teach their members good political cultures from the bible and Christians should support Christian politicians with fund and other resources.

**Hypothesis 1**

The laity and clergy do not differ significantly in their perception of the challenges Christian politicians encounter in Minna, Niger State.

**Table 5: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Clergy**  **Laity** | 225  410 |  | 3.4  3.4 | 0.16  0.21 | 0.25 | 1.96 | Not significant (Do not reject hypothesis) |

From table 5 z-calculated (0.25) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (clergy and laity) did not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that clergy and laity did not differ significantly in their perception of the challenges Christian politicians encounter in Minna, Niger State.

**Hypothesis 2**

The laity and clergy do not differ significantly in their perception of the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State.

**Table 6: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Clergy**  **Laity** | 225  410 |  | 3.2  3.0 | 0.37  0.39 | 0.64 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6 z-calculated (0.64) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (clergy and laity) did not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that clergy and laity did not differ significantly in their perception of the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State.

**Hypothesis 3**

The laity and clergy do not differ significantly in their perception of the prospects of Christian politicians in Minna, Niger State.

**Table 7: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Clergy**  **Laity** | 225  410 |  | 3.0  2.9 | 1.01  1.00 | 0.56 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7 z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (clergy and laity) do not differ significantly. Consequently, hypothesis three is not rejected as stated, implying that clergy and laity did not differ significantly in their perception of the prospects of Christian politicians in Minna, Niger State.

**Hypothesis 4**

The laity and clergy do not differ significantly in their perception of the strategies for enhancing the prospects of Christian politicians in Minna, Niger State.

**Table 8: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Clergy**  **Laity** | 225  410 |  | 3.3  3.3 | 0.94  0.93 | 0.97 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8 z-calculated (0.97) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (clergy and laity) do not differ significantly. Consequently, hypothesis four is not rejected as stated, implying that clergy and laity did not differ significantly in their perception of the strategies for enhancing the prospects of Christian politicians in Minna, Niger State.

**Hypothesis 5**

There is no significant difference between the views of respavents from orthodox and Pentecostal churches on the challenges Christian politicians encounter in Minna, Niger State.

**Table 9: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Orthodox**  **Pentecostal** | 405  230 |  | 2.9  2.9 | 0.21  0.20 | 0.32 | 1.96 | Not significant (Do not reject hypothesis) |

From table 9 z-calculated (0.32) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (orthodox and Pentecostal) do not differ significantly. Consequently, hypothesis five is not rejected as stated, implying that there is no significant difference between the views of respavents from orthodox and Pentecostal churches on the challenges Christian politicians encounter in Minna, Niger State.

**Hypothesis 6**

There is no significant difference between the views of respavents from orthodox and Pentecostal churches on the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State.

**Table 10: z-test analyses for hypothesis 6**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Orthodox**  **Pentecostal** | 405  230 |  | 2.9  3.1 | 0.42  0.35 | 0.51 | 1.96 | Not significant (Do not reject hypothesis) |

From table 10 z-calculated (0.51) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (orthodox and Pentecostal) do not differ significantly. Consequently, hypothesis six is not rejected as stated, implying that there is no significant difference between the views of respavents from orthodox and Pentecostal churches on the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State.

**Hypothesis 7**

There is no significant difference between the views of respavents from orthodox and Pentecostal churches on the prospects of Christian politicians in Minna, Niger State.

**Table 11: z-test analyses for hypothesis 7**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Orthodox**  **Pentecostal** | 405  230 |  | 3.0  2.9 | 0.16  0.19 | 0.67 | 1.96 | Not significant (Do not reject hypothesis) |

From table 11 z-calculated (0.67) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (orthodox and Pentecostal) do not differ significantly. Consequently, hypothesis seven is not rejected as stated, implying that there is no significant difference between the views of respondents from orthodox and Pentecostal churches on the prospects of Christian politicians in Minna, Niger State.

**Hypothesis 8**

There is no significant difference between the views of respavents from orthodox and Pentecostal churches on the strategies for enhancing the prospects of Christian politicians in Minna, Niger State.

**Table 12: z-test analyses for hypothesis 8**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **N** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Orthodox**  **Pentecostal** | 405  230 |  | 3.3  3.1 | 0.81  0.82 | 0.46 | 1.96 | Not significant (Do not reject hypothesis) |

From table 12 z-calculated (0.46) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (orthodox and Pentecostal) do not differ significantly. Consequently, hypothesis eight is not rejected as stated, implying that there is no significant difference between the views of respondents from orthodox and Pentecostal churches on the strategies for enhancing the prospects of Christian politicians in Minna, Niger State.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. The challenges Christian politicians encounter in Minna, Niger State, as perceived by the respondents in this study include; they lack fund to compete with other politicians, they are not trusted by their fellow Christians, they are vulnerable to lying, they are vulnerable to making false promises, they are exposed to political thurgery, they may be tempted to partake in electoral rigging and they may involve in loothing of public wealth. Others include; they may involve in ritual killings, they are vulnerable political violence, they may lose election because they are honest, they may be denied justice because of their faith, they are not faithful parents, they involve in immoral acts, etc.
2. The respondents agreed that the possible ways of tackling the challenges Christian politicians encounter in Minna, Niger State include; building up integrity for themselves, maintaining uprightness, defending their faith always, shunning corruption, being assertive, insisting on doing the right thing, being spiritually sensitive, guarding their hearts with the word of God, aiming at overcoming evil with good and not shying away from politics.
3. The respondents agreed that the prospects of Christian politicians in Minna, Niger State include; politics afford the Christian opportunity to curb corruption in the society, through Christian politicians the people will enjoy good governance, Christian politicians can bring about church growth, Christian politicians will defend policies in favour of Christianity, they can fight against anti-Christianity policies, Christian politicians change the narration of Nigeria politics positively, through Christian politicians can enthrone righteousness in the country, etc.
4. The respondents agreed that the strategies for enhancing the prospects of Christian politicians in Minna, Niger State include; Christians and churches should support the Christian politicians in Nigeria, every eligible Christians should register as a voter, interested Christians should join political parties, Christians should stop criticizing fellow believers in politics, Christian should vote for Christian politicians seeking elective positions, etc.
5. The views of clergy, laity, orthodox and Pentecostal church members did not differ significantly on all the issues raised in this study.

**Discussion of Findings**

It was found in this study that the challenges Christian politicians encounter in Minna, Niger State, as perceived by the respondents in this study include; they lack fund to compete with other politicians, they are not trusted by their fellow Christians, they are vulnerable to lying, they are vulnerable to making false promises, they are exposed to political thurgery, they may be tempted to partake in electoral rigging and they may involve in loothing of public wealth. Other challenges implicated in this study include; they may involve in ritual killings, they are vulnerable to political violence, they may lose election because they are honest, they may be denied justice because of their faith, they are not faithful parents, they involve in immoral acts, they are believed to be double standard, they can easily compromise their faiths, they may lose grip of their families due to lack of attention and their family members are exposed to threats and attacks from political opponents. Jacob (2009) hinted that the Christian faith has over the years suffered rejection and hostility in Minna, Niger State. While the northern parts of the country, dominated by Islam see Christians as threats, the Southern African tradtionalist did not give the Christians a breathing space at all. Jacob alleged that the southern idol worshippers see christanity as enemy of their cherished culture. These unfavorable views about Christianity, no doubt, affect the Christians in every endevour. Hence, Christian politicians are bound to be challenged by these ill feelings. Moreso, the challenges faced by the Christians today in Nigeria include persecution in the hands of some set of Islamic jihadist like Boko Haram, herdsmen and ISIS attack on Christian communities, and churches as well as some cultural/traditional groups in the middle belt and the southern parts of the country, (Daniel, 2001).

Chris (2012) held that generally, Christians trying to get into politics are usually criticized. They are usually frighten by statements such as; going into politics is going to be very tough, the pressure will be immense, one would find himself frequently walking a tight rope between remaining faithful to one’s Christian principles and breaking down misunderstandings generated by notorious negative perceptions against Christianity. In addition, many Christians think that it is very wrong to get involved in politics because of Jesus’ refusal to be made King by his followers. Such Christians go on to discourage any would-be Christian politician calming that the Christians’ major task on earth is evangelism. Consequently, many Christians conclude that it is sinful to be involved in politics, that means the whole realm of leadership and governance is surrendered to the hand of Satan, and to those who love power rather than God which suggest a disaster for the country. Interestingly, this study did not only identify the challenges be-devilling Christian politicians in Nigeria, it also ascertained possible ways of tackling those challenges. It was also found in this study that the possible ways of tackling the challenges Christian politicians encounter in Minna Niger state include; building up integrity for themselves, maintaining uprightness, defending their faith always, shunning corruption, being assertive, insisting on doing the right thing, being spiritually sensitive, guarding their hearts with the word of God, aiming at overcoming evil with good and not shying away from politics. From the foregoing, the Nigerian Christian should not shy away from politics rather he should aim at being an instrument of positive change. Leaving politics in the hands of evil agents maybe more grievous than participating in politics. In the words of Jacob (2009) one can hardly change any situation by running away from it. This study revealed many prospects of Christian politicians in Nigeria. It was found that politics afford the Christian opportunity to curb corruption in the society, through Christian politicians the people will enjoy good governance, Christian politicians can bring about church growth, Christian will defend policies in favour of christanity, they can fight against anti-christanity policies, Christian politicians can change the narration of Nigeria politics positively, Christian politicians one can enthrone righteousness in the country, Christian politicians can defend the poor and the most vulnerable in the society, they can enhance their family and personal development and they can make way for more Christians to participate in governance. This view was unanimous among the entire respondents in this study; clergy, laity, orthodox and Pentecostal church members alike.

Christian participation in politics, according to Daniel (2001) will definitely bring good governance, peace and harmony to the country. The persecutions of Christians in the country should strengthen them rather than discouraging them. Christians are taught to love others irrespective of their religious inclinations. Most importantly, they are enjoined to demonstrate love in their actions to all people whether the people deserve it or not, that is the hallmark of Christianity as taught by Jesus Christ (Adamolekun, 2002). Unarguably, this is about the most important quality of a leader. If Christians can abide by the aforementioned teachings, then they are the most qualified politicians in Nigeria. Nigeria in a time like this, needs leaders who will show love and equity to all and sundry. The findings of this study indicated that both the clergy, laity as well orthodox and Pentecostal church members agreed that there are strategies for enhancing the prospects of Christian politicians in Nigeria. According to them Adamolekun the strategies include; Christians and churches should support the Christian politicians in Nigeria, every eligible Christians should register as a voter, interested Christians should join political parties, Christians should stop criticizing fellow believers in politics, Christians should vote for Christian politicians seeking elective positions, churches should teach their members good political cultures from the bible and Christians should support Christian politicians with fund and other resources. These strategies should be adopted by all because when Christians participate in the government system of their country, they would be in a position to influence good and godly heritage that will guarantee religious liberty for their children and grandchildren.

**Recommendations**

Consequent upon the findings of this study, the following recommendations were deemed necessary.

1. Christians and churches should support the Christian politicians in Nigeria
2. Every eligible Christians should register as a voter
3. Interested Christians should be encouraged to join political parties of their choice
4. Christians should stop criticizing fellow believers in politics
5. Christians should vote for Christian politicians seeking elective positions.
6. Ministers of various Christian denominations should intensify teachings on biblical backings for Christian participation in politics.

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**POULTRY FARMING ENTREPRENEURIAL SKILLS NEEDED BY AGRICULTURAL SCIENCE EDUCATION GRADUATES FROM PUBLIC AND PRIVATE UNIVERSITIES IN ENUGU STATE**

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***Abstract***

*The purpose of this study was to Poultry Farming Entrepreneurial Skills needed by Agricultural Science Education Graduates from Public and Private Universities in Enugu State. Five research questions and five hypotheses guided the study. Descriptive survey research design was adopted in the study. Area of the study was Enugu State. The population for the study consisted of all agricultural science education lecturers in public and private universities in Enugu state numbering 62 as at the time of this study. Sample for the study was 62 agricultural science education lecturers in public and private universities in Enugu state. Due to the small size of the population, the entire population was adopted as sample for the study. Instrument used for data collection was a Questionnaire on Poultry Farming Entrepreneurial Skills needed by Agricultural Science Education Graduates from Public and Private Universities in Enugu State (QPEASE). The instrument was constructed by the researcher and validated by three research experts. Cronbach’s Alpha method was used to establish a reliability coefficient for the various parts of the instrument were; Part I = 0.72; Part II = 0.76, Part III = 0.69, Part IV = 0.82 and Part V = 0.77. The grand reliability coefficient value = 0.75. Copies of the questionnaire were administered to the respondents by the researcher. Direct delivery and retrieval system were used. For data analyses, mean and standard deviation were used to answer the research questions while z-test was used to test the hypotheses at .05 significance level. Major findings of the study showed that agricultural science education graduates need capital/fund sourcing skills, business management skills, marketing skills, decision-making skills and relationship skills for poultry farming. It was recommended among other things that agricultural Science Education Curriculum should be improved upon to include impartation or inculcation of innovative entrepreneurialship skills in the learners.*

**Introduction**

The five main national goals of Nigeria is to build; a free and democratic society; a just and egalitarian society; a united, strong and self reliant nation; a great and dynamic economy; and a land full of bright opportunities for all citizens (Federal Republic of Nigeria (FRN), 2009). Consequently, Nigeria’s philosophy of education is based on; the development of the individual into a sound and effective citizen; the full integration of the individual into the community; and the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system (National Policy on Education (NPE), 2004).

From the foregoing, it is clear that the Nigerian nation believes that education is an instrument “par excellence” for achieving national development as it (education) fosters the worth and development of the individual, for each individual’s sake and for the general development of the society. Stone (2014) defines education as the process of giving intellectual, moral and social instructions or a process involving training or giving information on a particular subject. Education embraces all processes by which a person acquires knowledge and skills to live well in his society. Education is a tool with which people, using the human ability to respond to, and interact with the environment, pass on from generation to generation, those aspects of their culture and values which they consider to be worthwhile, (Obasi, 2010). Education liberates the individual from ignorance, lack of awareness and high rate of docility and dependency. Education prepares the recipients for a long valuable life through the values, knowledge, attitudes, competences and skills imparted on the recipients. Unarguably, no society or nation can rise above her educational level. This is because rapid socio-economic development of a nation has a strong positive relationship with the caliber of human capital, developed through functional education, in that country, (Onuoha and Ifelunini, 2008). Little wonder why the Federal Republic of Nigeria (2013) in the National Policy on Education seeks to inculcate national consciousness and national unity; the right type of values and attitudes for the survival of the individual and the Nigerian society; the training of the mind in understanding of the world around; and the acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the individual to live in and contribute to the development of his society.

To achieve these laudable objectives, the nation cannot underrate the indispensable role of university education. University education is the education given after secondary education in universities. According to Federal Republic of Nigeria (FRN) (2013) the goals of university education include;

1. contribute to national development through high level relevant manpower training
2. develop and inculcate proper values for the survival of the individual and society
3. develop the intellectual capability of individuals to understand and appreciate their local and external environment
4. acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society
5. promote and encourage scholarship and community service
6. forge and cement national unity and promote national and international understanding and interaction.

University is expected pursue these goals through; teaching, research and development, virile staff development programmes, generation and dissemination of knowledge, a variety of modes of programmes including full-time, part-time, block-release, day-release, sandwich, access to training funds such as those provided by the Industrial Training Fund (ITF), students Industrial Work Experience Scheme (SIWES), maintenance of minimum educational standards through appropriate agencies, inter-institutional cooperation and dedicated services to the community through extra-mural and extension services. In pursuant of these laudable objectives, universities run programmes in vocational education.

Vocational education is used as a comprehensive term referring to those aspects of the educational process involving, in addition to general education, the study of technologies and related sciences and the acquisition of practical skills, attitudes, understanding and knowledge relating to occupations in various sectors of economic and social life. Vocational education is further understood to be; an integral part of general education, a means of preparing for occupational fields and for effective participation in the world of work, an aspect of lifelong learning arid a preparation for responsible citizenship, an instrument for promoting environmentally sound sustainable development as well as a method of alleviating poverty.

The preparatory of pre-vocational training offered to students at the junior secondary level is for the purposes of; introduction into world of technology and appreciation of technology towards interest arousal and choice of a vocation at the end of junior secondary school and professionalism later in life, acquiring technical skills, exposing students to career awareness by exploring usable options in the world of work and enabling youths to have an intelligent understanding of the increasing complexity of technology.

The goals of vocational education include;

1. provided trained manpower in the applied sciences, technology and business particularly at craft, advanced craft and technical levels
2. provide the knowledge and vocational skills necessary for agricultural, commercial and economic development
3. give training and impart the necessary skills to individuals who are self-reliant economically.

Evidently, one of the ways of providing the knowledge and vocational skills necessary for agricultural, commercial and economic development is through courses such as agricultural science education. Through agricultural science education, the university students are expected to acquire necessary kills for entrepreneurship.

According to Davidson (2014) entrepreneurshipcan be defined as the process of designing, launching and running a new business, which typically begins as a small business, such as a startup company, offering a product, process or service for sale or hire. Davidson called the people who do so 'entrepreneurs'. Agboti (2014) also defined entrepreneurshipas the capacity and willingness to develop, organize, and manage a business venture along with any of its risks in order to make a profit. While definitions of entrepreneurship typically focus on the launching and running of businesses, due to the high risks involved in launching a start-up, a significant proportion of businesses have to close due to a lack of funding, bad business decisions, an economic crisis or a combination of all of these, or due to lack of market demand. Most recently, the definition of "entrepreneurship" has been expanded to explain how and why some individuals (or teams) identify opportunities, evaluate them as viable, and then decide to exploit them, whereas others do not and, in turn, how entrepreneurs use these opportunities to develop new products or services, launch new firms or even new industries and create wealth. Recent advances stress the fundamentally uncertain nature of the entrepreneurial process, because although opportunities exist their existence cannot be discovered or identified prior to their actualization into profits.

According to Stone (2014) what appears as a real opportunity might actually be a non-opportunity or one that cannot be actualized by entrepreneurs lacking the necessary business skills, financial or social capital. Traditionally, an entrepreneur has been defined as a person who starts, organizes and manages any enterprise, especially a business, usually with considerable initiative and risk, (Brent, 2015). Rather than working as an employee, an entrepreneur runs a small business and assumes all the risk and reward of a given business venture, idea, or good or service offered for sale. The entrepreneur is commonly seen as a business leader and innovator of new ideas and business processes. Entrepreneurs tend to be good at perceiving new business opportunities and they often exhibit positive biases in their perception (i.e., a bias towards finding new possibilities and seeing unmet market needs) and a pro-risk-taking attitude that makes them more likely to exploit the opportunity. To do this, the entrepreneur needs certain skills.

Agboti (2014) listed basic entrepreneurial skills to include, fund/capital sourcing skills, marketing skills, business management skills, decision-making skills and relationship skills. Agboti posited that many young graduates lack necessary skills for rising capitals for their enterprise. Thus, they end up frustrated as no business venture can survive without proper funding. Kress (2015) also added that an entrepreneur must have basic competences to manage a business efficiently. These competences or skills include effective human and material resources management. Also very vital is ability to develop good business plan and goals. Morgan (2016) averred that an entrepreneur must have fundamental marketing skills. These skills will help him sell his products and make gains. Morgan also emphasize that entrepreneurs must have good relationship skills. Relationship skills should include public relations, interpersonal relations and tolerance qualities.

Dunga (2015) crowned it all with the assertion that many young entrepreneurs fail as a result of wrong decision making. Dunga opined that choice of the right business goes a very long way in determining the success of the enterprise. Dunga further advice young graduates to venture into businesses that are profitable even when such businesses are neglected by people. According to Dunga, one of such businesses in West Africa is poultry farming.

Poultry farming in Nigeria is already and established and profitable business idea. The economy of Nigeria is mostly dependent on farming or agriculture sector. Poultry farming in Nigeria can play a important role in the total national income of the country and fulfill the annual nutrition demands. Agboti (2014) reported that, commercial poultry farming in Nigeria has made many people millionaires and even billionaires. Agboti gave many reasons for university graduates to engage in poultry farming business in Nigeria. The reasons are as follows; poultry farming in Nigeria is a lucrative business opportunity for individuals and entrepreneurs, commercial poultry farming creates great employment opportunities for the job seeking people, poultry farming is such a great business that can never dry up, poultry birds provide us eggs and meat that is great source of nutritious food, there are no tribal, regional or religious taboo about consuming poultry products like eggs and meat. Almost every people likes poultry eggs and meat, there are many poultry breeds available (you can choose any according to your desired production, great business idea with very good ROI ratio and domestic poultry farming in Nigeria can meet up the family nutrition demands. On the other hand, commercial poultry raising is a great income and employment source.

It is therefore worrisome that university graduates including agricultural science graduates seem not to take advantage of business opportunity provided by poultry farming in Nigeria. One wonders if these graduates especially agricultural science graduates understand entrepreneurial competences needed for poultry farming. This study therefore aimed at ascertaining the poultry farming entrepreneurial skills needed by agricultural science education graduates from public and private universities in Enugu State.

**Statement of the Problem**

Unarguably, education is an instrument “par excellence” for achieving Nigeria’s National Development goals. This is because education fosters the worth and development of the individual, for each individual’s sake and for the general development of the society. However, it is only functional education that can avail her recipients such valuable and veritable life-long asset through the values, knowledge, attitude, competences and skills imparted in the recipients. Similarly, it is entrepreneurial/trade subjects’ or vocational subjects such as agricultural science that can avail her learners such competences and skills. It is therefore worrisome that for several decades, many Nigerian youths including agricultural science graduates increase the unemployment market for absence of relevant entrepreneurshipcompetences and skills.

This is despite the fact that agricultural science education graduates with basic entrepreneurial skills can venture into lucrative businesses such as poultry farming. This gap forms the major problem of this study. Put in question form, the problem of this study is; what are the poultry farming entrepreneurial skills needed by agricultural science education graduates from public and private universities in Enugu State?

**Purpose of the Study**

The purpose of this study was to identify Poultry Farming Entrepreneurial Skills needed by Agricultural Science Education Graduates from Public and Private Universities in Enugu State. In specific terms the study sought to determine;

1. the extent to which agricultural science education graduates from public and private universities in Enugu state need capital/fund sourcing skills for poultry farming
2. the extent to which agricultural science education graduates from public and private universities in Enugu state need business management skills for poultry farming
3. the extent to which agricultural science education graduates from public and private universities in Enugu state need marketing skills for poultry farming
4. the extent to which agricultural science education graduates from public and private universities in Enugu state need decision-making skills for poultry farming and
5. the extent to which agricultural science education graduates from public and private universities in Enugu state need relationship skills for poultry farming

**Research Questions**

The following research questions guided the study;

1. What is the extent to which agricultural science education graduates from public and private universities in Enugu state need capital/fund sourcing skills for poultry farming?
2. What is the extent to which agricultural science education graduates from public and private universities in Enugu state need business management skills for poultry farming?
3. What is the extent to which agricultural science education graduates from public and private universities in Enugu state need marketing skills for poultry farming?
4. What is the extent to which agricultural science education graduates from public and private universities in Enugu state need decision-making skills for poultry farming?
5. What is the extent to which agricultural science education graduates from public and private universities in Enugu state need relationship skills for poultry farming?

**Hypotheses**

The following hypotheses were tested at .05 level of significance;

1. Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need capital/fund sourcing skills for poultry farming.
2. Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need business management skills for poultry farming.
3. Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need marketing skills for poultry farming.
4. Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need decision-making skills for poultry farming.
5. Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need relationship skills for poultry farming.

**Methodology**

Descriptive survey research design was adopted in the study. Area of the study was Enugu State. Five research questions and five hypotheses guided the study. The population for the study consisted of all agricultural science education lecturers in public and private universities in Enugu state numbering 62 as at the time of this study. Sample for the study was 62 agricultural science education lecturers in public and private universities in Enugu state. Due to the small size of the population, the entire population was adopted as sample for the study. Instrument used for data collection was a Questionnaire on Poultry Farming Entrepreneurial Skills needed by Agricultural Science Education Graduates from Public and Private Universities in Enugu State (QPEASE). The instrument was constructed by the researcher and validated by three research experts. Cronbach’s Alpha method was used to establish a reliability coefficient for the various parts of the instrument were; Part I = 0.72; Part II = 0.76, Part III = 0.69, Part IV = 0.82 and Part V = 0.77. The grand reliability coefficient value = 0.75. Copies of the questionnaire were administered to the respondents by the researcher. Direct delivery and retrieval system were used. For data analyses, mean and standard deviation were used to answer the research questions while z-test was used to test the hypotheses at .05 significance level.

**Results**

**Research Question 1**

What is the extent to which agricultural science education graduates from public and private universities in Enugu state need capital/fund sourcing skills for poultry farming?

**Table 1: mean and standard deviation scores on research question 1 items**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | **To what extent do agricultural science education graduate need the following capital/fund sourcing skills;** | **Public** | | | **Private** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 1 | Saving | 3.2 | 0.09 | GE | 3.4 | 0.11 | GE | 3.2 | 1.33 | GE |
| 2 | Sellable business proposal writing | 3.4 | 0.09 | GE | 3.5 | 0.12 | VGE | 3.4 | 0.40 | GE |
| 3 | Exploration of loan opportunities | 3.5 | 0.41 | VGE | 3.3 | 0.23 | GE | 3.5 | 0.12 | VGE |
| 4 | Exploitation of available loan offers | 3.5 | 0.11 | VGE | 3.2 | 0.11 | GE | 3.5 | 0.31 | VGE |
| 5 | Involvement in partnership | 3.2 | 0.31 | GE | 3.2 | 0.51 | GE | 3.2 | 0.12 | GE |
| 6 | Membership of cooperative societies | 3.4 | 0.33 | GE | 3.3 | 0.50 | GE | 3.4 | 0.13 | GE |
| 7 | Networking with financial experts | 3.2 | 0.21 | GE | 3.5 | 0.17 | VGE | 3.2 | 1.12 | GE |
| 8 | Minimization of luxuries | 3.3 | 0.11 | GE | 3.5 | 0.04 | VGE | 3.3 | 1.04 | GE |
| 9 | Prudency in spending | 3.5 | 0.01 | VGE | 3.2 | 0.51 | GE | 3.5 | 1.11 | VGE |
| **GRAND** | | **3.3** | **0.18** | **GE** | **3.3** | **0.25** | **GE** | **3.4** | **0.63** | **GE** |

From table 1, the grand mean for public universities’ lecturers was 3.3 and that of private universities’ lecturers was also 3.3 while the overall grand mean was 3.4. This result indicates that the respondents opined that agricultural science education graduates from public and private universities in Enugu state need capital/fund sourcing skills to a great extent.

**Research Question 2**

What is the extent to which agricultural science education graduates from public and private universities in Enugu state need business management skills for poultry farming?

**Table 2: mean and standard deviation scores on research question 2 items**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | **To what extent do agricultural science education graduate need the following business management skills;** | **Public** | | | **Private** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 10 | Feasibility study before business establishment | 3.4 | 0.90 | GE | 3.5 | 0.88 | VGE | 3.6 | 0.33 | VGE |
| 11 | Setting of business goals | 3.7 | 1.26 | VGE | 3.8 | 0.95 | VGE | 3.9 | 0.35 | VGE |
| 12 | Development of business plans (strategic planning) | 3.6 | 1.06 | VGE | 3.5 | 1.06 | VGE | 3.5 | 0.52 | VGE |
| 13 | Production/sales forecasting | 3.5 | 1.14 | VGE | 3.5 | 1.15 | VGE | 3.5 | 0.21 | VGE |
| 14 | Utilization of investment opportunities | 3.6 | 1.04 | VGE | 3.8 | 1.12 | VGE | 3.5 | 0.33 | VGE |
| 15 | Hardwork | 3.7 | 0.90 | VGE | 3.3 | 0.88 | GE | 3.4 | 0.33 | GE |
| 16 | Self discipline | 3.4 | 0.85 | GE | 3.7 | 0.93 | VGE | 3.6 | 0.44 | VGE |
| 17 | Resiliency | 3.5 | 0.99 | VGE | 3.5 | 1.11 | VGE | 3.2 | 0.35 | GE |
| 18 | Team work | 3.8 | 1.26 | VGE | 3.5 | 0.95 | VGE | 3.7 | 0.35 | VGE |
| 19 | Motivation of workers | 3.5 | 1.06 | VGE | 3.6 | 1.06 | VGE | 3.7 | 0.52 | VGE |
| 20 | Effective supervision/  monitoring of business activities | 3.5 | 1.14 | VGE | 3.3 | 1.15 | GE | 3.5 | 0.21 | VGE |
| 21 | Effective communication | 3.6 | 1.04 | VGE | 3.3 | 1.12 | GE | 3.5 | 0.33 | VGE |
| 22 | Industrial harmony/good conflict management | 3.5 | 0.33 | VGE | 3.4 | 0.50 | GE | 3.6 | 0.13 | VGE |
| 23 | Staff training/ retraining | 3.8 | 0.51 | VGE | 3.5 | 0.16 | VGE | 3.6 | 0.51 | VGE |
| 24 | Self appraisal/stock taking | 3.7 | 0.09 | VGE | 3.7 | 0.33 | VGE | 3.8 | 0.09 | VGE |
| **GRAND** | | **3.5** | **0.90** | **GE** | **3.5** | **0.89** | **GE** | **3.6** | **0.33** | **VGE** |

From table 2, the grand mean for public universities’ lecturers was 3.5 and that of private universities’ lecturers was also 3.5 while the overall grand mean was 3.6. This result indicates that the respondents opined that agricultural science education graduates from public and private universities in Enugu state need business management skills to a very great extent.

**Research Question 3**

What is the extent to which agricultural science education graduates from public and private universities in Enugu state need marketing skills for poultry farming?

**Table 3: mean and standard deviation scores on research question 3 items**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | **To what extent do agricultural science education graduate need the following marketing skills;** | **Public** | | | **Private** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 25 | Politeness | 3.5 | 1.11 | VGE | 3.7 | 0.33 | VGE | 3.7 | 0.12 | GE |
| 26 | Persuasive | 3.5 | 0.45 | VGE | 2.6 | 0.21 | GE | 2.8 | 0.13 | GE |
| 27 | Friendly | 3.5 | 0.50 | VGE | 3.0 | 0.11 | GE | 2.6 | 0.16 | GE |
| 28 | Advertisement | 2.5 | 0.11 | GE | 3.6 | 0.01 | VGE | 3.4 | 0.33 | GE |
| 29 | Attractive packaging | 2.9 | 0.33 | GE | 2.8 | 0.09 | GE | 2.6 | 0.45 | GE |
| 30 | Quality control | 2.8 | 0.51 | GE | 2.7 | 0.09 | GE | 3.5 | 0.46 | GE |
| 31 | Periodic promotions | 2.7 | 0.09 | GE | 3.6 | 0.41 | VGE | 3.3 | 0.13 | GE |
| 32 | Monitoring of prices of alternative goods | 2.7 | 0.41 | GE | 2.6 | 0.11 | GE | 3.5 | 0.16 | VGE |
| 33 | Maintenance of steady stock | 2.8 | 0.11 | GE | 3.7 | 0.31 | VGE | 3.5 | 1.04 | VGE |
| 34 | Offer of discount when necessary | 2.9 | 0.31 | GE | 2.7 | 0.33 | GE | 3.5 | 1.02 | VGE |
| **GRAND** | | **3.0** | **0.39** | **GE** | **3.1** | **0.20** | **GE** | **3.2** | **0.40** | **GE** |

From table 3, the grand mean for public universities’ lecturers was 3.0 and that of private universities’ lecturers was also 3.1 while the overall grand mean was 3.2. This result indicates that the respondents opined that agricultural science education graduates from public and private universities in Enugu state need marketing skills to a great extent.

**Research Question 4**

What is the extent to which agricultural science education graduates from public and private universities in Enugu state need decision-making skills for poultry farming?

**Table 4: mean and standard deviation scores on research question 4 items**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | **To what extent do agricultural science education graduate need the following decision-making skills;** | **Public** | | | **Private** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 35 | Taking the responsibility for your own actions | 3.7 | 0.21 | VGE | 3.6 | 0.17 | VGE | 3.5 | 1.12 | VGE |
| 36 | Considering consequences of your decisions before action | 3.9 | 0.11 | VGE | 3.3 | 0.04 | GE | 3.5 | 1.04 | VGE |
| 37 | Considering other people while making your decisions | 3.5 | 0.01 | VGE | 3.5 | 0.51 | VGE | 3.7 | 1.11 | VGE |
| 38 | Consulting your lecturer(s) before making critical decisions | 3.6 | 0.09 | GE | 3.8 | 0.11 | VGE | 3.7 | 1.33 | VGE |
| 39 | Consulting your parent(s) before making critical decisions | 3.7 | 0.09 | VGE | 3.5 | 0.12 | GE | 3.8 | 0.40 | VGE |
| 40 | Consulting other knowledgeable adults before making critical decisions | 3.5 | 0.41 | VGE | 3.5 | 0.23 | VGE | 3.6 | 0.12 | VGE |
| 41 | Consulting your peers before making critical decisions | 3.5 | 0.11 | VGE | 3.5 | 0.11 | VGE | 3.4 | 0.31 | GE |
| 42 | Consulting nobody | 3.6 | 0.31 | VGE | 3.8 | 0.51 | VGE | 3.5 | 0.12 | VGE |
| **GRAND** | | **3.6** | **0.16** | **VGE** | **3.5** | **0.23** | **VGE** | **3.6** | **0.69** | **VGE** |

From table 4, the grand mean for public universities’ lecturers was 3.6 and that of private universities’ lecturers was also 3.5 while the overall grand mean was 3.6. This result indicates that the respondents opined that agricultural science education graduates from public and private universities in Enugu state need decision-making skills to a very great extent.

**Research Question 5**

What is the extent to which agricultural science education graduates from public and private universities in Enugu state need relationship skills for poultry farming?

**Table 5: mean and standard deviation scores on research question 5 items**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | **To what extent do agricultural science education graduate need the following relationship skills;** | **Public** | | | **Private** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 43 | Avoid making other people feel bad | 3.5 | 0.16 | VGE | 3.7 | 0.12 | VGE | 3.5 | 0.50 | VGE |
| 44 | Work in groups | 3.6 | 1.04 | VGE | 3.5 | 0.13 | VGE | 3.3 | 0.11 | GE |
| 45 | Listening to other people’s ideas | 3.5 | 1.02 | VGE | 3.7 | 0.16 | VGE | 3.5 | 0.33 | VGE |
| 46 | controlling my anger when you have a disagreement with a friend | 3.7 | 1.11 | VGE | 3.7 | 0.33 | VGE | 3.6 | 0.12 | VGE |
| 47 | Discussing a problem with a friend without making things worse | 2.8 | 0.45 | GE | 3.6 | 0.21 | VGE | 3.5 | 0.13 | VGE |
| 48 | Respecting other points of view, even if you disagree | 3.6 | 0.50 | VGE | 3.6 | 0.11 | VGE | 3.5 | 0.16 | VGE |
| 49 | Would not co-exist very well with a person of different tribe from yours. | 2.9 | 0.11 | GE | 3.5 | 0.01 | VGE | 3.8 | 0.33 | GE |
| 50 | Would not co-exist very well with a person of different religious affiliation from yours. | 3.6 | 0.33 | VGE | 3.8 | 0.09 | VGE | 3.9 | 0.45 | GE |
| 51 | Would not co-exist very well with a person who had very different manners from yours. | 3.5 | 0.51 | VGE | 3.9 | 0.09 | VGE | 3.8 | 0.46 | GE |
| 52 | Would not mind working closely on a job with a person of different tribe from yours | 3.6 | 0.09 | VGE | 3.6 | 0.41 | VGE | 3.7 | 0.13 | GE |
| 53 | Would not mind working closely on a job with a person of different religious affiliation from yours | 3.5 | 0.51 | VGE | 3.5 | 0.46 | VGE | 3.5 | 0.51 | VGE |
| 54 | Would not mind working closely on a job with a person of different character from yours | 3.6 | 0.33 | VGE | 2.9 | 0.28 | GE | 3.5 | 1.11 | VGE |
| 55 | Cannot co-exist very well with people who are not approved of, even if you think they are really all right | 3.9 | 0.41 | VGE | 3.7 | 0.45 | VGE | 3.6 | 0.41 | VGE |
| **GRAND** | | **3.5** | **0.50** | **VGE** | **3.6** | **0.22** | **VGE** | **3.6** | **0.36** | **VGE** |

From table 5, the grand mean for public universities’ lecturers was 3.5 and that of private universities’ lecturers was also 3.6 while the overall grand mean was 3.6. This result indicates that the respondents opined that agricultural science education graduates from public and private universities in Enugu state need relationship skills to a very great extent.

**Hypothesis 1**

Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need capital/fund sourcing skills for poultry farming.

**Table 6: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Public**  **Private** | 49  13 |  | 3.3  3.3 | 0.18  0.25 | 0.88 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 6, z-calculated of 0.91 was less than z-critical value of 1.96, showing that agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need capital/fund sourcing skills for poultry farming. Hence, hypothesis 1 is not rejected as stated.

**Hypothesis 2**

Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need business management skills for poultry farming.

**Table 7: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Public**  **Private** | 49  13 |  | 3.5  3.5 | 0.90  0.89 | 0.62 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 7, z-calculated of 0.44 was less than z-critical value of 1.96, showing that agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need business management skills for poultry farming. Hence, hypothesis 2 is not rejected as stated.

**Hypothesis 3**

Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need marketing skills for poultry farming.

**Table 8: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Public**  **Private** | 49  13 |  | 3.0  3.1 | 0.39  0.20 | 0.30 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 8, z-calculated of 2.01 was greater than z-critical value of 1.96, showing that agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need marketing skills for poultry farming. Hence, hypothesis 3 is rejected as stated.

**Hypothesis 4**

Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need decision-making skills for poultry farming.

**Table 9: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Public**  **Private** | 49  13 |  | 3.6  3.5 | 0.16  0.25 | 0.55 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 9, z-calculated of 0.77 was less than z-critical value of 1.96, showing that agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need decision-making skills for poultry farming. Hence, hypothesis 4 is not rejected as stated.

**Hypothesis 5**

Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need relationship skills for poultry farming.

**Table 10: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Public**  **Private** | 49  13 |  | 3.5  3.6 | 0.50  0.22 | 0.92 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 10, z-calculated of 0.67 was less than z-critical value of 1.96, showing that agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need relationship skills for poultry farming. Hence, hypothesis 5 is not rejected as stated.

**Summary of Findings**

The findings of this study can be summarized thus;

1. The respondents opined that agricultural science education graduates from public and private universities in Enugu state need capital/fund sourcing skills to a great extent.
2. The respondents opined that agricultural science education graduates from public and private universities in Enugu state need business management skills to a very great extent.
3. The respondents opined that agricultural science education graduates from public and private universities in Enugu state need marketing skills to a great extent.
4. The respondents opined that agricultural science education graduates from public and private universities in Enugu state need decision-making skills to a very great extent.
5. The respondents opined that agricultural science education graduates from public and private universities in Enugu state need relationship skills to a very great extent.
6. Agricultural science education graduates from public and private universities in Enugu state do not differ significantly in the extent to which they need poultry farming entrepreneurial skills.

**Discussion of Findings**

The major findings of this study were discussed and are hereby presented based on the major variables investigated in the work.

It was found in this study that agricultural science education graduates from public and private universities in Enugu state need capital/fund sourcing skills to a great extent, business management skills to a very great extent, marketing skills to a great extent, decision-making skills and relationship skills to a very great extent for poultry farming. These findings are in agreement with the findings of Abiodun (2016), Tsui (2016) and Lankey (2017) who found separately that agricultural science education graduates need entrepreneurial skills for poultry farming to a great extent. On the other hand, the findings disagree with those of Modo (2013), Akan (2014) and Lee and Phyla (2017) who reported that agricultural science education graduates need entrepreneurial skills for poultry farming to a low extent.

The need for capital/fund sourcing skills cannot be overemphasized. This is because there is hardly any meaningful venture any person can carry out successfully without proper funding. More-so, poultry farming needs proper funding to provide suitable housing, feeding, advertisement, payment of supporting staff, etc. Unfortunately, many graduates do not explore funding opportunities hence, they cannot explore these available facilities. There is therefore need for the poultry farmer to have basic necessary skills that will enable him source funds to run the enterprise.

Unarguably, an entrepreneur needs fundamental skills such as articulating a business plan, stating business goals and maximization of every investment opportunities. In the same vein, a successful poultry farmer who will grow to the extent of creating jobs for others must have skills to manage human resources efficiently and effectively. Hence, effective conflict resolution or industrial harmony is needed. Self discipline, resilience, hard work and creativity must be the watch words of such entrepreneur.

An entrepreneur an entrepreneur does not lose anything by acquiring marketing skills. Hence, it is more beneficial for agricultural science education graduates to have marketing skills than not to have them. Decision-making and relationship skills are also important. This is because an entrepreneur must take responsibility for his decisions. Consequently, skills such as necessary consultations before decision-making are to say the least veritable. Ability to co-exist with others, maintain cordial relationship with customers and supporting staff is very apt.

**Conclusion**

Consequent upon the findings made in this study, it can be concluded that agricultural science education graduates need capital/fund sourcing skills, business management skills, marketing skills, decision-making skills and relationship skills for poultry farming.

**Recommendations**

The following recommendations are therefore deemed necessary;

1. Agricultural Science Education Curriculum should be improved upon to include impartation or inculcation of innovative entrepreneurialship skills in the learners.
2. Government and cooperate organizations should avail young Agricultural Science Education graduate loan facilities to enable them involve in poultry farming thereby creating job for themselves and other unemployed youths.
3. Agricultural Science Education graduates should be encouraged to venture into poultry farming to harvest the profits there-in, rather than staying idle seeking for white collar job which rarely comes.

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**EFFECT OF COMPUTER AIDED INSTRUCTION STRATEGY ON PRIMARY SCHOOL PUPILS’ ACADEMIC ACHIEVEMENT AND RETENTION IN HEALTH EDUCATION WITHIN AGBANI EDUCATION ZONE**

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**Abstract**

*The purpose of this study was to investigate the Effect of Computer Aided Instruction on primary school pupils’ academic achievement and retention in Health Education in Agbani. Four research questions and six hypotheses guided the study. Quasi experimental research design was adopted in the study. Area of the study was Agbani Education Zone of Enugu State. The population for the study consisted of all primary school pupils in Agbani Education Zone of Enugu State, numbering 19,416 pupils as at the time of this study. A sample of 490 primary school pupils was used for the study. The sample consisted of 206 males and 284 female pupils. Also the sample was made up of 258 pupils in experimental group and 232 pupils in the control group. Purposive sampling technique was used to draw the sample. Instrument used for data collection was Health Education Achievement Test (HEAT). The instrument was constructed by the researcher and validated by three research experts. Kuder-Richardson 20 (KR-20) formula was used to establish a reliability coefficient of .77 for HEAT. Mean and standard deviation were used to answer the research questions while test of hypotheses was done using Analysis of Covariance (ANCOVA) at 0.05 level of significance. Major findings of the study showed that primary school pupils taught Health Education with CAI (experimental group) achieved higher than their counterparts taught same topics with expository method (control group). Also, the mean Health Education achievement scores of male and female primary schools’ pupils taught with CAI did not differ significantly in the study. It was recommended among other things that use of CAI for teaching Health Education in primary schools should be adopted by all primary schools in Enugu State.*

**Introduction**

The role of education in bringing about human development cannot be over-emphasized. This is because education embraces all processes by which a person acquires knowledge and skills to live well in his society. Education is a tool with which people, using the human ability to respond to, and interact with the environment, pass on from generation to generation, those aspects of their culture and values which they consider to be worthwhile. It remains an undisputable fact that no society or nation can rise above its educational level. Okeke (2013) averred that, education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behavior which are of positive value to the society in which he lives, in other words, it is a process for transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both. Uchendu, (2013) defined education as a social process designed to induct the rising generation into the membership of their society. Undoubtedly, education cannot achieve the above laudable goals without functional primary education.

Primary education is the education given in primary schools for pupils aged 6 to 11 plus. The duration is usually six years. Since the rest of the education system is built upon it, the primary level is the key to the success or failure of the whole educational system. According to Federal Republic of Nigeria, FRN (2013), the goals of primary education are to;

1. inculcate permanent literacy and numeracy and ability to communicate effectively
2. lay a sound basis for scientific and reflective thinking
3. give citizenship education as a basis for effective participation in and contribution to the life of the society
4. mould the character and development sound attitude and morals in the child
5. develop in the child the ability to adapt to the child’s changing environment
6. give the child opportunities for developing manipulative skills that will enable the child function effectively in the society within the limits of the child’s capacity
7. provide the child with basic tools for further educational advancement, including preparation for trades and crafts of the locality

Evidently, the above goals of primary education cannot be attained if the pupils are not healthy. Perhaps, this may be the reason for introduction of health education in primary schools.

The term health education may mean different things to different people or groups of people. Health education is the education which is related to health. Health education is a profession of educating people about health. Areas within this profession encompass environmental health, physical health, social health, emotional health, intellectual health, and spiritual health, as well as sexual and reproductive health education. Lema (2012) defined health education as the principle by which individuals and groups of people, learn to behave in a manner conducive to the promotion, maintenance, or restoration of health. However, as there are multiple definitions of health, there are also multiple definitions of health education. Health education according to Iyori (2013) comprises consciously constructed opportunities for learning involving some form of communication designed to improve health literacy, including improving knowledge and developing life skills which are conducive to individual and community health.

The challenge of disease prevention and health promotion, no doubt, require an evaluation and change in the cognitive, emotional, behavioral and social statuses of individuals, groups and even communities. This must start from children especially those within the primary school age range (6 to 11 plus). Hence, decision of education planners to include health education as a subject of study in primary schools is praiseworthy. Praiseworthy because, it takes a healthy child to learn any other subjects. Unfortunately, research evidences have consistently shown that pupils achieve poorly and retain poorly in Health Education especially at primary school level. This unfortunate and reoccurring trends have led researchers make case for the use of innovative teaching methods to improve pupils’ achievement and retention in Health Education. Such methods include; self-regulated learning, programmed instruction, Computer Aided Instruction (CAI), laboratory techniques, delay formalization, learner autonomy, and discovery among others.

The term computer will undoubtedly suggest a machine used for computations, that is, mathematical calculations. This is certainly one of the functions of a computer, but to think of computers only as rather powerful calculating machines would seriously under-estimate the range of their possible applications. Today, computers handle many tasks that involve little or no mathematical computations, and it is better to think of them as machines which handle information in a logical way. Osaka (2013) defined computer as an electronic device that has the ability to accept data, internally store and automatically execute a program of instructions, perform mathematical, logical and manipulative operations on data, and report the result. Igunma (2014) added that computer is a combination of hardware devices and programs, assembled to accomplish some specific tasks.

Computer in its various forms has become an essential part of the learning process. Philips (2014) identified three applications associated with educational use of computer, namely; Computer Aided Instruction (CAI), Computer Managed Learning (CML) and Computer Based Test (CBT). This work falls within the first category, that is, Computer Aided Instruction. Computer Aided Instruction (CAI) is the general term used to describe virtually any learning activity that is promoted by computer or in which a computer is involved (Keko, 2014). Evidently, Computer Aided Instruction (CAI) is one of the innovations that is in tune with the most recent technology. Computer aided instruction has features that offer the learner amusement and pleasure. Yet, these amusement and pleasure are designed to perfectly combine with instruction (intended lesson).

Very interesting as CAI may sound, educators still vary in their opinions as regards its use in teaching and learning of primary school subjects especially health education. Ngopi (2012) and Idowu (2013) believe that computer programs have tremendous potential for the enhancement of the teaching and learning of some concepts in health education. Ukachi (2011) and Lema (2012) maintain that computer softwares inhibit pupils’ achievement and retention in health education. So it is too early to draw definitive conclusions about the effectiveness of computer programs in teaching and learning of health education. Hence, research such as this study that investigated efficacy of CAI on pupils’ achievement and retention in health education is justified. Apart from effect of CAI, other variables of interest to the researcher in this work are pupils’ achievement in health education, pupils’ retention in health education and influence of pupils’ gender.

AL-Gazir (2013) defined achievement as the process of bringing out or accomplishing something through effort, skill or course. Academic achievement consequently suggests an achievement relating to education and scholarship. Academic achievement depicts student’s performance on a standard of measurement such as performance test, skill test, analytical thinking test, etc. It can therefore be described as the gain in knowledge of pupils as result of taking part in a learning activity or programme. Academic achievement is a result-oriented construct that encapsulates the extent of performance of a described task, (Julius, 2015). More specifically, academic achievement in this study refers to achievement in primary school health education. This achievement was measured using Health Education Achievement Test (HEAT). The HEAT was used to measure the pupils’ gain in knowledge as a result of been taught health education with Computer Aided Instruction. Pupils’ achievement in health education cannot be discussed holistically without reference to pupils’ retention in health education.

Retention is the act of absorbing and holding or to continue having or holding, (Akpan, 2014). Retention in education refers to a learner’s ability to absorb and hold an acquired knowledge which he can recall after an interval of time. Hence, proof of retention leans on the learner’s ability to remember or recall the learned material. Another evidence of retention could be a repeat performance by a learner with an acquired piece of knowledge. Retention in this study, thus, refers to the pupils’ ability to absorb and hold health education knowledge acquired as a result of being taught health education with CAI. In this study, retention was measured with a re-arranged version of the HEAT. With this instrument, the subjects were expected to provide a replica of the health education knowledge which they acquired after been thought with CAI.

As stated earlier, it is also of interest to the researcher to verify if pupils’ gender will influence their achievement and retention when taught with CAI. Akan (2012) asserted that gender refers to the socially, culturally constructed characteristics and roles which are ascribed to males and females in any society. Gender is a major factor that influences career choice and subject interest of the pupils. According to Okeke (2013), gender or sex refers to those characteristics of males and females which are biologically determined such as possession of the male and female reproductive genital organs. Okeke further gave a broad analytical concept which draws out females role responsibilities in relation to those of males describing the males attribute as bold, aggressive, tactful and economical use of words, while females are fearful, timid, gentle, dull, submissive and talkative.

Akan (2012) alleged that in schools, males are more likely to take difficult subjects areas like sciences, while the females take to careers that will not conflict with marriage chances, marriage responsibilities and motherhood. This, according to Akan, may influence their study behaviors and consequently their achievement and retention in various subjects including health education. Contrarily, Rabiu (2013) maintained that gender has no significant influence on pupils’ achievement and retention in health education. Hence, there is yet no definitive conclusion on the influence of primary school pupils’ gender on their achievement and retention in health education when taught with Computer Aided Instruction. This study therefore attempted to bridge this gap.

**Statement of the Problem**

The worrisome deteriorating state of pupils’ poor achievement and retention in primary school health education cannot be better tackled at any other time than now. Consistently, research evidences have continued to show pupils’ poor achievement in primary school certificate health education examination. Evidently, research results have continued to implicate teaching methods as a major factor causing this ugly menace. A lot of innovations have consequently been introduced as teaching methods for primary school health education; these include discovery, expository, laboratory, concept mapping and self-regulated. Yet there seems to be no significant improvement in pupils’ achievement and retention in health education related topics. This suggests the need to look for other strategies.

Note-worthy is the fact that educators and researchers have mainly recommended the use of teaching strategies which is in tune with modern scientific and technological dispensation as a remedy to students’ poor achievement and retention in primary schools’ health education. Undoubtedly, a Computer Aided Instruction (CAI) is in tune with the most recent scientific and technological developments. CAI perfectly combines amusement, pleasure and challenges in facilitating teaching and learning. Yet, research evidences have reported conflicting findings on the efficacy of CAI in enhancing primary school pupils’ achievement and retention in health education. Also disturbing is the no definitive status of research findings on the influence of gender on primary school pupils’ achievement and retention when taught with CAI. Therefore, the problem of this study, put in question form is: How does CAI affect primary school pupils’ achievement and retention in health education? Again, how does gender influence primary school pupils’ achievement and retention in health education when taught with CAI?

**Purpose of the Study**

The purpose of this study was to investigate the Effect of Computer Aided Instruction on Primary School pupils’ academic achievement and retention in Health Education. Specifically, the study sought to;

1. determine the mean academic achievement scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)
2. ascertain the mean retention scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)
3. find out the mean academic achievement scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)
4. establish the mean retention scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)

**Research Questions**

The following research questions guided the study;

1. What are the mean academic achievement scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?
2. What are the mean retention scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?
3. What are the mean academic achievement scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?
4. What are the mean retention scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?

**Hypotheses**

The following hypotheses were formulated and tested at 0.05 level of significance to enrich the study.

1. There is no significant difference between the mean academic achievement scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).
2. There is no significant difference between the mean retention scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).
3. There is no significant difference between the mean academic achievement scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).
4. There is no significant difference between the mean retention scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).
5. There is no significant interaction between teaching method and pupils’ gender with regard to the pupils’ academic achievement in health education.
6. There is no significant interaction between teaching method and pupils’ gender with regard to the pupils’ retention in health education.

**Methodology**

Quasi experimental research design was adopted in the study. Four research questions and six hypotheses guided the study. Area of the study was Agbani Education Zone of Enugu State. The population for the study consisted of all primary school pupils in Agbani Education Zone of Enugu State, numbering 19,416 pupils as at the time of this study. A sample of 490 primary school pupils was used for the study. The sample consisted of 206 males and 284 female pupils. Also the sample was made up of 258 pupils in experimental group and 232 pupils in the control group. Purposive sampling technique was used to draw the sample. Instrument used for data collection was Health Education Achievement Test (HEAT). The instrument was constructed by the researcher and validated by three research experts. Kuder-Richardson 20 (KR-20) formula was used to establish a reliability coefficient of .77 for HEAT. Mean and standard deviation were used to answer the research questions while test of hypotheses was done using Analysis of Covariance (ANCOVA) at 0.05 level of significance.

**Results**

**Research Question 1**

What are the mean academic achievement scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?

**Table 1: mean achievement scores and standard deviation of experimental and control groups in pretest and posttest.**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **Pretest** | | **Posttest** | |
|  |  | Mean | SD | Mean | SD |
| Experimental | 258 | 23.13 | 5.25 | 70.47 | 0.57 |
| Control | 232 | 22.71 | 4.80 | 47.12 | 1.33 |

From table 1, the pretest mean achievement score and standard deviation of the experimental group were 23.13 and 5.25 respectively and the posttest were 70.47 and 0.57 respectively. For the control group, the pretest mean achievement score and standard deviation were 22.71 and 4.80 respectively while the posttest were 47.12 and 1.33 for mean achievement score and standard deviation respectively. There was very little difference (0.42) between the two groups in the pretest but there was an appreciable difference (23.35) in the posttest. The experimental group exhibited higher achievement than their counterparts in the control group. The standard deviation values of both groups in pretest did not differ much however, the experimental group had lower standard deviation value than the control group in posttest, indicating that the mean achievement score for treatment group was more reliable.

**Research Question 2**

What are the mean retention scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?

**Table 2: mean retention scores and standard deviation of treatment and control groups.**

|  |  |  |  |
| --- | --- | --- | --- |
| **Group** | **n** |  | |
|  |  | Mean | SD |
| Experimental  Control | 258  232 | 67.71  39.51 | 0.14  2.01 |

From table 2, the mean retention score and standard deviation of the experimental group were 67.71 and 0.14. For the control group, the mean retention score and standard deviation were 39.51 and 2.01 respectively. The experimental group has more retention than their counterparts in the control group. The standard deviation value of the experimental group was less than that of the control group, indicating that the mean retention score for experimental group was more reliable.

**Research Question 3**

What are the mean academic achievement scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?

**Table 3: mean achievement scores and standard deviation of male and female pupils in pretest and posttest.**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **Pretest** | | **Posttest** | |
|  |  | Mean | SD | Mean | SD |
| Male (Experimental) | 106 | 22.51 | 5.01 | 70.50 | 0.60 |
| Female (Experimental) | 155 | 23.00 | 5.55 | 71.01 | 0.51 |
| Male (Control) | 100 | 23.01 | 4.77 | 48.61 | 141 |
| Female (Control) | 129 | 21.66 | 4.89 | 47.00 | 1.28 |

From table 3 above the pretest mean achievement score of the male (experimental) was 22.51 while that of female (experimental) was 23.00. Similarly, the pretest mean score of the male (control) was 23.01 while that of female (control) was 21.66. The posttest mean achievement score of the male (experimental) was 70.50 while that of female (experimental) was 71.01. The posttest mean score of the male (control) was 48.61 while that of female (control) was 47.00. These results suggest that both groups (experimental and control) improved in their achievements. Based on gender (male and female), it seems that the achievement did not differ much. Rather, the experimental group in both male and female pupils showed higher achievement than their counterparts in the control group.

**Research Question 4**

What are the mean retention scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group)?

**Table 4: mean retention and standard deviation of male and female pupils**

|  |  |  |  |
| --- | --- | --- | --- |
| **Group** | **n** |  | |
|  |  | Mean | SD |
| Male (Experimental) | 106 | 58.04 | 0.21 |
| Female (Experimental) | 155 | 67.95 | 0.09 |
| Male (Control) | 100 | 39.11 | 1.32 |
| Female (Control) | 129 | 40.02 | 1.01 |

From table 4 above the mean retention score of the male (experimental) was 58.04 while that of female (experimental) was 67.95. Similarly, male (control) was 39.11 while that of female (control) was 40.02. These results indicate that both groups (experimental and control) improved in their retention in their schools. Based on pupils’ gender (male and female), it seems that the retention did not differ much. Rather, the experimental group in both male and female pupils retained higher than their counterparts in the control group.

**Hypothesis 1**

There is no significant difference between the mean academic achievement scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).

**Hypothesis 3**

There is no significant difference between the mean academic achievement scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).

**Hypothesis 5**

There is no significant interaction between teaching method and pupils’ gender with regard to the pupils’ academic achievement in health education.

**Table 5: ANCOVA analyses of the students’ Achievement scores**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Source** | **Type III sum of squares** | **DF** | **Mean Square** | **F** | **Sig.** | **Decision** |
| Corrected Model  Intercept  Teaching Strategy  Gender  Strategy\*Gender  Error  Total | 1011.291  103076.927  1109.104  980.611  770.401  66311.687  173260.021 | 3  1  1  1  1  483  490 | 337.097  103076.927  1109.104  980.611  770.401  137.291 | 2.46  750.91  8.08  7.14  5.611 | .000  .000  .000  1.771  3.061 | Significant (Reject Hypothesis)  Not Significant (Do not Reject Hypothesis)  Not Significant (Do not Reject Hypothesis) |

Table 5, shows ANCOVA analyses of the pupils’ achievement scores. For teaching strategy, the f-calculated value of 8.08 is significant at .000 significant level which is less than 0.05 level set for this study. Hence, teaching strategy had significant effect in the study. Consequently, hypothesis 1 is rejected as stated because there was is significant difference between the mean academic achievement scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group). For gender (male/female), the f-calculated value of 7.14 is significant at 1.771 significant level which is higher than 0.05 level set for this study. Thus, gender had no significant effect on pupils’ achievement scores in this study. As a result of this, hypothesis 3 is not rejected as stated because there was no significant difference between the mean academic achievement scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).

For interaction (Teaching Strategy\*Gender), the f-calculated value of 5.611 is significant at 3.061 which is higher than 0.05 level of significance set for this research. Thus, interaction effect is not significant i.e. there was no significant interaction between teaching method and pupils’ gender with regard to the pupils’ academic achievement in health education. Hypothesis 5 is therefore not rejected as stated.

**Hypothesis 2**

There is no significant difference between the mean retention scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).

**Hypothesis 4**

There is no significant difference between the mean retention scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).

**Hypothesis 6**

There is no significant interaction between teaching method and pupils’ gender with regard to the pupils’ retention in health education.

**Table 6: ANCOVA analyses of the students’ Retention scores**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Source** | **Type III sum of squares** | **DF** | **Mean Square** | **F** | **Sig.** | **Decision** |
| Corrected Model  Intercept  Teaching Strategy  Gender  Strategy\*Gender  Error  Total | 1309.220  102713.044  1129.005  930.606  890.406  60011.699  166983.98 | 3  1  1  1  1  483  490 | 436.41  102713.044  1129.005  930.606  890.406  124.248 | 3.512  826.68  9.09  7.49  7.166 | .000  .000  .000  1.433  2.110 | Significant (Reject Hypothesis)  Not Significant (Do not Reject Hypothesis)  Not Significant (Do not Reject Hypothesis) |

Table 6 shows ANCOVA analyses of the pupils’ retention scores. For teaching strategy, the f-calculated value of 9.09 is significant at .000 significant level which is less than 0.05 level set for this study. Thus, teaching strategy had significant effect on retention of the pupils in this study. Consequently, hypothesis 2 is rejected as stated because there was significant difference between the mean retention scores of pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group). For Gender (male/female), the f-calculated value of 7.49 is significant at 1.433 significant level which is higher than 0.05 level set for this study. Hence, gender had no significant effect on pupils’ retention scores in this study. As a result of this, hypothesis 4 is not rejected as stated because there was no significant difference between the mean retention scores of male and female pupils taught health education with Computer Aided Instruction (experimental group) and their counterparts taught the same topics with expository method (control group).

For interaction (Teaching Strategy\*Gender), the f-calculated value of 7.166 is significant at 2.110 which is higher than 0.05 level of significance set for this research. Thus, interaction effect is not significant i.e. there was no significant interaction between teaching method and pupils’ gender with regard to the pupils’ retention in health education. Hypothesis 6 is therefore not rejected as stated.

**Summary of Findings**

From the results presented above, findings of this study can be summarized as follows;

1. Primary school pupils taught Health Education with CAI (experimental group) achieved higher than their counterparts taught same topics with expository method (control group).
2. Primary school pupils taught Health Education with CAI (experimental group) retained more than their counterparts taught same topics with expository method (control group).
3. The mean Health Education achievement scores of male and female primary schools’ pupils taught with CAI did not differ significantly in the study.
4. The mean Health Education retention scores of male and female primary schools’ pupils taught with CAI did not differ significantly in the study.

**Discussion of Findings**

The major findings of this study were discussed and are hereby presented based on the major variables investigated in the work.

Research question one sought to know the mean achievement scores of the pupils in both experimental and control groups in both pretest and posttest. It was found that the mean pretest scores of both groups did not differ significantly. This suggests that both groups had similar entry behavior and achievement ability. Also, the wide gap between the mean pretest scores and the mean posttest scores showed that learning took place in both groups. The result further indicated that there was significant difference between the achievement of the groups in favor of the experimental group (pupils taught with CAI) who achieved higher than the control group (pupils taught with expository method). Similarly, in answer to research question two, findings made in this study indicated that CAI promoted higher retention in Health Education than expository method. The standard deviation values further implied that experimental group had lower number of extreme scores than the control group.

This finding supports those of Muyiwa (2012), Ngopi (2012) and Idowu (2013), who found in their separate studies that CAI enhanced pupils’ achievement and retention in Health Education. But the finding disagrees with those of Ukachi (2011) and Lema (2012) who reported in their studies that pupils taught with expository method achieved and retained more in Health Education than those taught with CAI. Furthermore, the findings of this study disagree with those of Hagal (2013) and Rabiu (2013) who reported in their different studies that there was no significant difference between the achievement and retention of pupils taught Health Education with CAI and those taught with expository method.

Since academic achievement is the gain in knowledge of pupils as a result of taking part in a learning activity or program, we can say, with certainty, that the achievement of the pupils was as a result of the treatment administered to them. Moreso, extraneous variables were properly controlled. This implies therefore, that CAI promoted higher achievement than expository method. Interestingly, the standard deviation for the experimental group was very small, compared to that of the control group. This implies minimal or non-existence of extreme scores in the group taught with CAI. The mean score is therefore, a true representation of the performance of the entire class rather than the performance of a few pupils in the group.

Learning as defined by Hagal (2013) is a relatively permanent change in potential behavior which is acquired through practice or experience. Hagal argue that “relatively permanent” in the definition connotes something stored or locked up somewhere, in other words, something retained. Furthermore, “potential behavior” in the definition implies something for a later use and this is the retrieval of something retained. It is therefore interesting to find in this study that CAI enhanced the retention of the pupils in health education.

It was also found in this study that male and female pupils taught health education with CAI and even expository method achieved and retained equally. This finding disagrees with the findings of Idowu (2013), Ukachi (2011) and Lema (2012). Ukachi (2011) found male pupils achieving and retaining health education more than the females. Idowu (2013) and Lema (2012) found female pupils achieving and retaining more than males where as Hagal (2013) and Rabiu (2013) who found no significant difference support the findings of this study. It is therefore good to report that CAI is not gender bias.

**Conclusions**

Based on the findings of this study, the following conclusions were made;

1. Computer Aided Instruction (CAI) promotes higher achievement in Health Education among primary school pupils.
2. Computer Aided Instruction (CAI) promotes more retention in Health Education among primary school pupils.
3. Male and female pupils achieved and retained equally when taught health education with CAI.

**Recommendations**

From the finding of this study, the following recommendations are made:

1. Use of CAI for teaching Health Education in primary schools should be adopted by all primary schools in Enugu State.
2. Nigerian teacher education curriculum should emphasize use of CAI in teaching practice exercises to avail teachers more practical knowledge during their training.
3. Periodic practical oriented workshops and seminars should be organized for Health Education teachers on use of CAI for teaching Health Education.

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**MISSIOLOGICAL DISTRACTIONS TOWARDS CONTEMPORARY CHURCH GROWTH IN FEDERAL CAPITAL TERRITORY, ABUJA**

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**Abstract**

*The purpose of the study was to ascertain the missiological distractions towards contemporary church growth in Federal Capital Territory (F.C.T) Abuja. The research method adopted was a descriptive survey. Four research questions and four null hypotheses guided the study. The population of this study consisted of 13,000 members of registered Pentecostal churches in F.C.T Abuja. This population was made up of 3,500 ministers and 9,500 ordinary members as at the time of this study. The sample of this study consisted of 1300 members of registered Pentecostal churches in F.C.T Abuja. This sample was made up of 350 ministers and 950 ordinary members. Proportionate, stratified and simple random sampling techniques were used to draw this sample. The instrument for data collection was a questionnaire on Missiological Distractions towards Contemporary Church growth in Abuja F.C.T (MDTCCG). It was a 40-item structured questionnaire. The reliability coefficient of the instrument was calculated using the Cronbach’s Alpha method which gave .73 indicating that the instrument was reliable. Mean and standard deviation were used to answer the research questions, while z-test statistic was used to test the null hypotheses at 0.05 level of significance. Major findings of the study showed that sampled ministers and members in Abuja F.C.T acknowledged the existence of missiological distractions towards contemporary church growth. It was recommended among other things that churches, Bishops, Reverend Ministers, Pastors, Deacons, Lay preachers and members should learn the antics of Missiological Distractions towards Contemporary Church Growth in order to grow a strong and large ministry through seminars, symposia and conferences.*

**Introduction**

In many contemporary churches, missionary attraction and distraction have been major factors in church growth. Originally, church growth as a movement within evangelical Christianity, emphasizes missionary work. This approach was labeled “seeker sensitive”, characterizing the would-be converts as “seekers”. McGarvin (2016) gave an account of how churches grow, including typical sociological factors that affected receptivity to the Christian gospel among non Christian people, there by distracting missions. Rainer (2017) opined that, the church today has the great task of revitalizing missiological great policies beyond social factors, taking into consideration, the Biblical teachings and application of Church growth. The “seeker sensitive” label are mainly associated with some mega churches. In these mega churches, Christian messages are often derived secular popular cultures such as work, music and other contemporary day entertainment that appeals to the youth and the larger populace. As such, churches often develop a wide range of activities to draw in families at different stages in their lives. According to John (2018), two key attributes of Church growth, irrespective of distractions are; passion for the “great commission” and willingness to apply research to attracting members.

A recently conducted survey shows heavy involvement in “seeker sensitive” programs and activities contributed to church growth, but did not necessarily translate into spiritual growth and maturity. Silver (2015) shares his concern over seeker sensitive churches. Silver held that, “The absolute truth is that the actual message of the gospel of Jesus Christ must once again become our priority, no matter what the cost might be.” He also said, “We who preach, simply cannot change this message, and we cannot dump it down to the culture in which we live, for we cannot change the message, the message isn’t ours, it belongs to God.” The phrase, “if you build it, they will come” has been around for a while. Sadly, it has found its way into the church. What is going on in the post modern churches today, suggest that the church has taken the “you can draw more flies with honey than with vinegar” approach. In this case, the vinegar would be referring to sound preaching of the gospel and study of the scriptures, while the honey would refer to the enticing strategies, such as; less emphasis on indecent dress code, illegal means of livelihood, ethical conducts, permission of circular music and dance steps, etc. This method may appear as a means of drawing more sinners, or simply put “un-churched” into the church. But it may not really be true as many converts and adherents may lack knowledge of the truth. While these may constitute attraction on one hand they constitute distraction on the other. In mission work, both attractions and distractions are important. However, because of the negative impact of distractions, it is more useful to study distractions with a view to proffering strategies for maximizing benefits of attractions. It is on this background that the researcher focused on the Missiological Distraction towards contemporary church growth in F.C.T, Abuja with the intention to strike a balance between a successful missionary activity and church growth policies.

**Purpose of the Study**

The main purpose of this study was to ascertain the missiological distractions towards contemporary church growth in Federal Capital Territory, Abuja. Specifically, the study attempted to;

1. Find out the existing Missiological distractions towards contemporary church growth in F.C.T, Abuja.
2. Ascertain the causes to the existing missiological distractions towards contemporary church growth in F.C.T, Abuja.
3. Discover the effect of the existing missiological distractions towards contemporary church growth in F.C.T, Abuja.
4. Proffer solution to the existing missiological distractions towards contemporary church growth in F.C.T, Abuja.

**Research Questions**

The following research questions guided this study.

1. What are the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?
2. What are the causes of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?
3. What are the effects of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?
4. What are the solutions to the Existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?

**Hypotheses**

The following hypotheses were formulated and tested at .05 level of significance;

1. Ministers and members did not differ significantly in their mean ratings on the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?
2. Ministers and members did not differ significantly in their mean ratings on the causes of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?
3. Ministers and members did not differ significantly in their mean ratings on the effects of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?
4. Ministers and members did not differ significantly in their mean ratings on the solutions to the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja?

**Methodology**

The research method adopted was a descriptive survey. Four research questions and four null hypotheses guided the study. The population of this study consisted of 13,000 members of registered Pentecostal churches in F.C.T Abuja. This population was made up of 3,500 ministers and 9,500 ordinary members as at the time of this study. The sample of this study consisted of 1300 members of registered Pentecostal churches in F.C.T Abuja. This sample was made up of 350 ministers and 950 ordinary members. Proportionate, stratified and simple random sampling techniques were used to draw this sample. The instrument for data collection was a questionnaire on Missiological Distractions towards Contemporary Church growth in F.C.T, Abuja (MDTCCG). It was a 40-item structured questionnaire. The reliability coefficient of the instrument was calculated using the Cronbach’s Alpha method which gave .73 indicating that the instrument was reliable. Mean and standard deviation were used to answer the research questions, while z-test statistic was used to test the null hypotheses at 0.05 level of significance.

**Results**

**Research Question 1**

What are the existing missiological distractions towards contemporary church growth in F.C.T, Abuja T?

**Table 1:** mean and standard deviation scores on research question 1 item

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Minister** | | | **Member** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 1 | Lack of adequate accommodation | 3.4 | 0.93 | SA | 3.5 | 0.44 | SA | 3.3 | 0.85 | SA |
| 2 | Location of the church | 3.5 | 1.11 | SA | 3.5 | 0.35 | SA | 3.3 | 0.99 | SA |
| 3 | Extreme-Diplomacy | 3.3 | 0.95 | SA | 3.4 | 0.35 | SA | 3.4 | 1.26 | SA |
| 4 | Inaccessibility of ministers | 3.2 | 1.06 | SA | 3.3 | 0.52 | SA | 3.5 | 1.06 | SA |
| 5 | Inaccessibility of members | 3.5 | 1.15 | SA | 3.3 | 0.21 | SA | 3.5 | 1.14 | SA |
| 6 | Lack of sound doctrine | 3.2 | 1.12 | SA | 3.4 | 0.33 | SA | 3.2 | 1.04 | SA |
| 7 | Much emphasis on money | 3.4 | 0.88 | SA | 3.2 | 0.33 | SA | 3.2 | 0.90 | SA |
| 8 | Lack of adequate emphasis on evangelism | 3.3 | 0.95 | SA | 3.2 | 0.35 | SA | 3.3 | 1.26 | SA |
| 9 | Conflict | 3.2 | 1.06 | SA | 3.5 | 0.52 | SA | 3.5 | 1.06 | SA |
| 10 | Lack of spiritual emphasis | 3.5 | 1.15 | SA | 3.5 | 0.21 | SA | 3.5 | 1.14 | SA |
| 11 | Non-provision of welfare | 3.2 | 1.12 | SA | 3.4 | 0.33 | SA | 3.4 | 1.04 | SA |
| **GRAND** | | **3.3** | **1.04** | **SA** | **3.4** | **0.36** | **SA** | **3.4** | **1.07** | **SA** |

From table 1 the grand mean for members was 3.4 and that of ministers was 3.3 while the overall grand mean was 3.4. This result indicates that both members and ministers strongly agreed that the existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; lack of adequate accommodation, location of the church, extreme-diplomacy, inaccessibility of ministers, inaccessibility of members, lack of sound doctrine, much emphasis on money, lack of adequate emphasis on evangelism, conflict, lack of spiritual emphasis and non-provision of welfare.

**Research Question 2**

What are the causes of the existing missiological distractions towards contemporary church growth in Abuja F.C.T?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Minister** | | | **Member** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 12 | Lack of basic funding | 2.7 | 1.13 | A | 2.8 | 0.91 | A | 2.5 | 1.05 | A |
| 13 | Lack of basic missiological education | 2.5 | 0.95 | A | 2.8 | 1.04 | A | 2.7 | 0.98 | A |
| 14 | Lack of vision | 2.7 | 0.93 | A | 3.1 | 0.44 | SA | 3.3 | 0.85 | SA |
| 15 | Low self esteem | 3.1 | 1.11 | SA | 3.0 | 0.35 | SA | 3.3 | 0.99 | SA |
| 16 | Shallow spiritual background | 3.0 | 0.95 | SA | 3.2 | 0.35 | SA | 3.4 | 1.26 | SA |
| 17 | Lack of zeal for evangelism | 2.5 | 1.05 | A | 2.6 | 1.14 | A | 2.5 | 0.95 | A |
| 18 | Maladministration | 2.8 | 0.99 | A | 2.7 | 1.09 | A | 2.8 | 1.14 | A |
| **GRAND** | | **2.8** | **1.00** | **A** | **2.9** | **0.76** | **A** | **2.9** | **1.03** | **A** |

From table 2 the grand mean for members was 2.9 and that of ministers was 2.8 while the overall grand mean was 2.9. This result indicates that both members and ministers agreed that the causes of the existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; lack of basic funding, lack of basic missiological education, lack of vision, low self esteem, shallow spiritual background, lack of zeal for evangelism and maladministration.

**Research Question 3**

What are the effects of the existing missiological distractions towards contemporary church growth in Abuja F.C.T?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Minister** | | | **Member** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 19 | Staunted growth | 3.2 | 1.04 | A | 3.4 | 1.12 | A | 3.2 | 0.85 | A |
| 20 | No revival fire | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 0.99 | A |
| 21 | High level of backsliding | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.3 | 1.26 | A |
| 22 | Scarcity of committed membership | 3.2 | 1.06 | A | 3.5 | 1.06 | SA | 3.5 | 1.06 | SA |
| 23 | Compromising standards | 3.5 | 1.14 | SA | 3.5 | 1.15 | SA | 3.5 | 1.14 | SA |
| 24 | Rebellion | 3.2 | 1.04 | A | 3.4 | 1.12 | A | 3.4 | 1.04 | A |
| 25 | Internal crisis | 2.5 | 0.93 | A | 2.5 | 1.19 | A | 2.9 | 0.90 | A |
| 26 | Abuse of privileges | 2.6 | 0.94 | A | 2.5 | 0.74 | A | 2.5 | 1.26 | A |
| 27 | Disunity | 2.8 | 0.93 | A | 2.6 | 1.06 | A | 2.7 | 1.12 | A |
| 28 | Untrained Christian workers | 2.5 | 1.05 | A | 2.6 | 1.14 | A | 2.5 | 0.88 | A |
| 29 | Abuse of power | 3.2 | 1.04 | A | 3.4 | 1.12 | A | 3.2 | 0.95 | A |
| 30 | Abuse of relationship | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 1.06 | A |
| 31 | Powerless church services | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.3 | 1.15 | A |
| **GRAND** | | **3.1** | **1.04** | **SA** | **3.1** | **1.03** | **SA** | **3.1** | **1.05** | **SA** |

From table 3 the grand mean for members was 3.1 and that of ministers was 3.1 while the overall grand mean was 3.1. This result indicates that both members and ministers strongly agreed that the effect of existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; staunted growth, no revival fire, high level of backsliding, scarcity of committed membership, compromising standards, rebellion, internal crisis, abuse of privileges, disunity, untrained Christian workers, abuse of power, abuse of relationship and powerless church services.

**Research Question 4**

What are the solutions to the existing missiological distractions towards contemporary church growth in Abuja F.C.T?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Item |  | **Minister** | | | **Member** | | | **Overall** | | |
|  |  | Mean | SD | Remark | Mean | SD | Remark | Mean | SD | Remark |
| 32 | Adequate funding | 3.2 | 1.12 | SA | 3.4 | 1.06 | SA | 3.2 | 1.04 | SA |
| 33 | Provision of an attractive edifice | 3.4 | 0.88 | SA | 3.2 | 1.15 | SA | 3.2 | 0.90 | SA |
| 34 | Good and accessible location | 3.3 | 0.95 | SA | 3.2 | 1.12 | SA | 3.3 | 1.26 | SA |
| 35 | Visionary leadership | 3.2 | 1.06 | SA | 3.5 | 1.19 | SA | 3.5 | 1.06 | SA |
| 36 | Creation of a spiritual atmosphere | 3.5 | 1.15 | SA | 3.5 | 0.74 | SA | 3.5 | 1.14 | SA |
| 37 | Provision of basic welfare | 3.4 | 0.93 | SA | 3.5 | 1.06 | SA | 3.3 | 0.85 | SA |
| 38 | Create high zeal for evangelism | 3.5 | 1.11 | SA | 3.5 | 1.14 | SA | 3.3 | 0.99 | SA |
| 39 | Proper training of ministers and church workers | 3.3 | 0.95 | SA | 3.4 | 1.12 | SA | 3.4 | 1.26 | SA |
| 40 | De-emphasis money and magnify Jesus Christ | 3.2 | 1.06 | SA | 3.3 | 0.88 | SA | 3.5 | 1.06 | SA |
| 41 | Abolish Tribalism | 3.5 | 1.15 | SA | 3.3 | 0.95 | SA | 3.5 | 1.14 | SA |
| **GRAND** | | **3.4** | **1.04** | **SA** | **3.4** | **1.04** | **SA** | **3.4** | **1.07** | **SA** |

From table 4 the grand mean for members was 3.4 and that of ministers was 3.4 while the overall grand mean was 3.4. This result indicates that both members and ministers strongly agreed that the solutions to the existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; adequate funding, provision of an attractive edifice, good and accessible location, visionary leadership, creation of a spiritual atmosphere, provision of basic welfare, create high zeal for evangelism, proper training of ministers and church workers, de-emphasis money and magnify Jesus Christ and abolish tribalism.

**Hypothesis 1**

Ministers and members did not differ significantly in their mean ratings on the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Table 5: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 950  350 |  | 3.4  3.3 | 0.36  1.04 | 0.88 | 1.96 | Not significant (Do not reject hypothesis) |

From table 5 z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) did not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that ministers and members did not differ significantly on the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Hypothesis 2**

Ministers and members did not differ significantly in their mean ratings on the causes of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Table 6: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 950  350 | 2.9  2.8 | 0.76  1.00 | 0.56 | 1.96 | Not significant (Do not reject hypothesis) |

From table 6 z-calculated (0.56) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) did not differ significantly. Therefore, hypothesis two is not rejected as stated, implying that ministers and members did not differ significantly on the causes of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Hypothesis 3**

Ministers and members did not differ significantly in their mean ratings on the effects of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Table 7: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 950  350 | 3.1  3.1 | 1.03  1.04 | 0.72 | 1.96 | Not significant (Do not reject hypothesis) |

From table 7 z-calculated (0.72) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) did not differ significantly. Thus, hypothesis three is not rejected as stated, implying that ministers and members did not differ significantly on the effects of the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Hypothesis 4**

Ministers and members did not differ significantly in their mean ratings on the proper solutions to the Existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Table 8: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Members**  **Ministers** | 950  350 | 3.4  3.4 | 1.04  1.04 | 0.30 | 1.96 | Not significant (Do not reject hypothesis) |

From table 8 z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (members and ministers) did not differ significantly. Thus, hypothesis four is not rejected as stated, implying that ministers and members did not differ significantly on the solutions to the existing Missiological Distractions towards Contemporary Church Growth in F.C.T, Abuja.

**Summary of Findings**

Findings made in this study can be summarized thus;

1. Ministers and members agreed with the existing missiological distractions towards contemporary church growth in F.C.T, Abuja as articulated in this study.
2. Ministers and members agreed with the causes of the existing missiological distractions towards contemporary church growth in F.C.T, Abuja as suggested in this study.
3. Ministers and members agreed with the effects of existing missiological distractions towards contemporary church growth in F.C.T, Abuja as articulated in this study.
4. Ministers and members agreed with the proper solutions to the existing missiological distractions towards contemporary church growth in F.C.T, Abuja proffered in this study.
5. Ministers and members did not differ significantly on missiological distractions towards contemporary church growth in F.C.T, Abuja.

**Implications for Church Growth**

Members and ministers sampled in this study strongly agreed that the existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; lack of adequate accommodation, location of the church, extreme-diplomacy, inaccessibility of ministers, inaccessibility of members, lack of sound doctrine, much emphasis on money, lack of adequate emphasis on evangelism, conflict, lack of spiritual emphasis and non-provision of welfare. They also agreed that the causes of the existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; lack of basic funding, lack of basic missiological education, lack of vision, low self esteem, shallow spiritual background, lack of zeal for evangelism and maladministration. On the effects of missiological distractions towards contemporary church growth in F.C.T, Abuja, the respondents agreed that the effects include; staunted growth, no revival fire, high level of backsliding, scarcity of committed membership, compromising standards, rebellion, internal crisis, abuse of privileges, disunity, untrained Christian workers, abuse of power, abuse of relationship and powerless church services. Finally, the respondents sampled in this study agreed that the solutions to the existing missiological distractions towards contemporary church growth in F.C.T, Abuja include; adequate funding, provision of an attractive edifice, good and accessible location, visionary leadership, creation of a spiritual atmosphere, provision of basic welfare, create high zeal for evangelism, proper training of ministers and church workers, de-emphasis money and magnify Jesus Christ and abolish tribalism. Interestingly, the findings revealed that ministers and members did not differ significantly on missiological distractions towards contemporary church growth in F.C.T, Abuja. These findings have serious implications for church growth.

Church growth is the expansion of the structural, numerical, financial arid spiritual dimension of the church. From the earthly ministry of Christ through the day of Pentecost to this present time, it has been God’s divine plan that the church should grow, “Herein is my father glorified, that ye bear much fruit” (John 15:18). Every church whatever the size, must regard numerical and spiritual growth as important. Church growth however, does not just happen, it must be planned for, prayed for, believed for, and worked for. Kobb (1991) stated that, “responsible church growth writers freely admit that pragmatism is at the centre of the movement, and it is not a bald pragmatism for its own sake, rather the pragmatism is an ethical issue that goes beyond sowing the seed and leaving it for God to produce the harvest. Kobb argues that too many financial and personal resources were being used in inefficient ways in the past but that the missionary enterprise ought to be evaluated not on a well meaning sowing alone, but by the results obtained.

**Recommendations**

Consequent upon the findings of the study, the following recommendations are deemed necessary.

1. Churches, Bishops, Reverend Ministers, Pastors, Deacons, Lay preachers and members should learn the antics of Missiological Distractions towards Contemporary Church Growth in order to grow a strong and large ministry through seminars, symposia and conferences.
2. The causes of Missiological Distractions towards contemporary church growth should be taught and emphasized in all churches in F.C.T, Abuja.
3. Ministers and members should be made to understand the overriding effects of Missiological Distraction towards Contemporary Church Growth in F.C.T, Abuja.
4. Solutions on Missiological Distractions towards Contemporary Church Growth should be taught and learnt by ministers and members in F.C.T, Abuja to avoid stagnant growth.

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**IMPROVING QUALITY ASSURANCE OF SECONDARY EDUCATION IN NIGERIA BY PRINCIPALS**

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***Abstract***

*This study unveils the vital role of principals in maintaining Quality Assurance in secondary schools. Concepts of education, secondary education, principalship and Quality Assurance were discussed in perspective. Principals were portrayed as key players in maintenance of quality secondary education in Nigeria. Consequently, it was recommended among other things that principals should be exposed to importance of quality assurance through seminars, capacity building workshops and conferences.*

**Introduction**

Evidently, it is only qualitative and functional education that can achieve all the laudable national objectives articulated for Nigerian nation. Qualitative and functional education can only be grantee through effective quality assurance in the system. Quality assurance (QA) is part of quality management focused on providing confidence that quality requirements will be fulfilled. Simply put, quality assurance is a way of preventing mistakes or defects in a system. No doubt, quality assurance in the educational system hinges to a large extent on effective and efficient management. Unarguably, the laudable goals of education in general and secondary education in particular can only be achieved through a vibrant and pragmatic educational management. According to Kreks (2010) Educational management is being able to handle (carefully and not wastefully) what goes on in the process of educating people so that nothing goes out of hand. Dunga (2011) averred that educational management involves some planning, organizing, staffing, directing, controlling, coordinating and budgeting while Amusan (2012) added that educational management is synonymous with the strategizing, planning, organization, running, governance, and supervision of the entire process of teaching and learning that takes place at all levels of the formal education system. At secondary school level, this management is provided by the principals. To achieve the laudable goals of secondary education, the principal must aim at upholding Quality Assurance as he carries out his managerial functions. This study therefore is a deliberate effort to portray principals as key players in maintenance of quality secondary education in Nigeria.

**Concept of Education**

Education is a commonly used term which has various meaning to various people, yet it is a very important concept to the society. Various educators and educationists have offered series of definition to education. The role of education in bringing about human development cannot be over-emphasized. This is because education embraces all processes by which a person acquires knowledge and skills to live well in his society. Education is a tool with which people, using the human ability to respond to, and interact with the environment, pass on from generation to generation, those aspects of their culture and values which they consider to be worthwhile. It remains an undisputable fact that no society or nation can rise above its educational level. Okeke (2013) averred that, education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behavior which are of positive value to the society in which he lives, in other words, it is a process for transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both. Uchendu, (2013) defined education as a social process designed to induct the rising generation into the membership of their society. The Federal Republic of Nigeria recognizes the importance of education in attaining her national objectives. The five main national goals of Nigeria is to build; a free and democratic society, a just and egalitarian society; a united, strong and self reliant nation; a great and dynamic economy and a land full of bright opportunities for all citizens (Federal Republic of Nigeria (FRN), 2009).

Consequently, Nigeria’s philosophy of education is based on; the development of the individual into a sound and effective citizen; the full integration of the individual into the community; and the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system (Federal Republic of Nigeria (FRN), 2013). From the foregoing, it is clear that the Nigerian nation believes that education is an instrument “par excellence” for achieving national development as it (education) fosters the worth and development of the individual, for each individual’s sake and for the general development of the society. The role of education in bringing about human development cannot be over-emphasized. Perhaps, the most important function of education is that it liberates the individual from ignorance, lack of awareness and high rate of docility.

Amusan (2012) posits that education is the process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage in order to foster continuously the well being of mankind and guarantee its survival against the unpredictable, at times hostile and destructive elements and forces of man and nature. Education, in general terms, is the process of transmitting societal norms, values and desirable attitudes from one generation to another. Education seeks to socialize individuals so as to equip them with the desired mode of behavior that is in conformity with the way of life of the society in which they live. Education is the process of teaching, training and learning in schools and colleges for the development of knowledge and skills so as to prepare individuals to live happily with themselves and others in the society where they live.

The Nigeria nation recognizes the vital role of education in achieving her national objectives. Hence, in the National Policy on Education it is stated that the Nigeria’s philosophy of education is based on the following set of beliefs:

1. Education is an instrument for national development and social change:
2. Education is vital for the promotion of a progressive and united Nigeria:
3. Education maximizes the creative potentials and skills of the individual for self-fulfilment and general development of the society:
4. Education is compulsory and a right of every Nigerian irrespective of gender, social status, religion, ethnic background and any peculiar individual challenges; and
5. Education is to be qualitative, comprehensive, functional and relevant to the needs of the society (Federal Republic of Nigeria, (FRN), 2013).

**Concept of Secondary Education**

Secondary education is the education children receive after the Basic Education and before the tertiary stage. Secondary education spans from Upper Basic Education (junior secondary to senior secondary school). The broad goals of secondary education are to prepare the child for useful living within the society and for higher education. Consequently, the objectives of secondary education are;

1. to provide trained manpower in the applied sciences, technology and commerce at sub-professional grades
2. foster national unity with an emphasis on the common ties that unite us in our diversity
3. raise a generation of people who can think for themselves; respect the views and feelings of others, respect the dignity of labour
4. appreciate those values specified under our broad national goals and
5. live as good citizens and provides technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development, (Federal Republic of Nigeria, 2013).

Summarily, the place of secondary education in national development cannot be overemphasized. Mostly because education in general and secondary education in particular fosters the worth and development of the recipients for each recipients’ sake and for the general development of society. The quality of secondary education should, therefore, be of concern to all and sundry. This is because secondary education is the bridge between primary and tertiary education. Most importantly, careers are chosen at the secondary education level. It therefore follows that if we get it wrong at secondary education level, it may be impossible to correct it at higher levels. Specifically, many individuals are prevented from pursuing certain careers because they failed to offer certain subjects at secondary education level.

**Concept of Principalship**

The concept of principalship can best be understood with reference to who a teacher is. Ikechi (2011) argued that since principals are made from among high ranking teachers, the definition of the term principal must stem from the definition of a teacher. In discussing the concept of principalship in this work, therefore, the definition of a teacher is of utmost usefulness. Rex (2011) defined a teacher as one who is involved in the guidance of pupils through planned activities to enable them acquire valuable skills while reflecting on their experiences. Davidson (2011) defined a teacher as a person who helps someone to learn. Udoh (2012) posited that a teacher is one actively involved in a systematic, rational and organized process of transmitting knowledge and skills in accordance with professional ethics and principles. As Ikechi (2011) stated, it is from high ranking teachers in secondary schools that principals are selected. Ikechi then defined a principal as a teacher promoted to a management position and given the task of being in charge of a secondary school.

Udoh (2012) held that the principal is the administrative head of a secondary school. The principal leads the management team of a secondary school. The principal should be regarded as an administrator and by extension the school administrator can be regarded as a leader. Udoh explained that this is because the administrator (principal) performs certain functions that make the school to be effective. Such functions involve planning, organizing, directing and controlling. Amusan (2012) hinted that principalship involves identification of the vision, mission, strategies and objectives of secondary school in advance and provision of means of accomplishing them. The principal undertakes short, medium and long term planning in the course of his duty.

Moreso, Amusan (2012) stated that principalship involves the control of human and material resources of the secondary school. Amusan contended that since the principals sits at the helm of affairs or the top of the management or administrative ladder of the secondary school, the principal should be seen as a leader, the executive head, supervisor, manager, school climate developer, change facilitator and the Chief Servant. Evidently, one of the most frequently discussed aspects of principalship is leadership. Kreks (2010) defined a leader as a person who shows the way and influences someone else to think in a particular way. This implies that a leader knows the way, shows the way, goes the way and influences other people to do same.

Kreks further defined principalship as the mobilization of group efforts towards the achievement of stated goals in a secondary school. Principalship, thus, is the capacity to coordinate many and often conflicting social energies in the secondary school, so adroitly that they shall operate as a unit. Adeleke (2011) collaborated this with the definition of principalship as effective coordination of resources and people’s efforts for the achievement of the goals of secondary education. Shehu (2012) opined that principalship entails ability to manage or economize available scarce resources through careful control, regulation or supervision of all activities in the secondary school. Principals’ activities includes overseeing and monitoring enrolment of students, attraction of best staff, conducting teaching, learning and research as well as graduating secondary school students in an effective and efficient manner. In the course of carrying out his duties, a principal may wish to lead by giving information, suggesting alternative courses of actions and trying to stimulate self direction in the people he leads. In this case, the principal is said to adopt a participatory leadership technique or a democratic leadership style.

Contrarily, he further stated that when a principal sees constructive and objective criticism as a threat, and fails to give the people he leads a chance to make input to decision making, the principal is said to be autocratic. A third type is where a principal primarily supplies the materials for decision making and grants his subordinates unrestricted freedom to make decision. Here, the principal is qualified as a care-free or laiz-afair leader. Shehu therefore advised that effective and efficient principalship demands striking a fruitful or productive balance. Democracy and autocracy can be balanced in such a way that rule and order are maintained. The works goes on, the workers are happy and the organizational goals are attained. From the foregoing, the advice of Uji (2011) is very useful to all secondary school principals. Uji submitted that principals should not restrict themselves to overseeing or inspecting and monitoring workloads, equipments, finances, materials, people, time, etc. rather the principal should have a wider picture of the school. As an administrator or a manager, the principal should be visionary. Uji averred that a principal’s vision for his school should have three components namely; hindsight, insight and foresight. Through the hindsight, the principal sees the past, through the insight, he sees the present and through the foresight he sees the future of the school.

**Concept of Quality Assurance**

Quality assurance (QA) according to Ituma (2010) is a way of preventing mistakes or defects in manufactured products and avoiding problems when delivering solutions or services to customers. It is a part of quality management focused on providing confidence that quality requirements will be fulfilled. This defect prevention in quality assurance differs subtly from defect detection and rejection in quality control, and has been referred to as a shift left as it focuses on quality earlier in the process. The terms quality assurance and quality control are often used interchangeably to refer to ways of ensuring the quality of a service or product. Quality assurance comprises administrative and procedural activities implemented in a quality system so that requirements and goals for a product, service or activity will be fulfilled. It is the systematic measurement, comparison with a standard, monitoring of processes and an associated feedback loop that confers error prevention. This can be contrasted with quality control, which is focused on process output. Quality assurance includes two principles: "Fit for purpose" (the product should be suitable for the intended purpose); and "right first time" (mistakes should be eliminated). QA includes management of the quality of raw materials, assemblies, products and components, services related to production, and management, production and inspection processes. Suitable quality is determined by product users, clients or customers, not by society in general. It is not related to cost, and adjectives or descriptors such as high and poor are not applicable. For example, a low priced product may be viewed as having high quality because it is disposable, whereas another may be viewed as having poor quality because it is not disposable.

According to Rex (2011) during the Middle Ages, guilds adopted responsibility for the quality of goods and services offered by their members, setting and maintaining certain standards for guild membership. Royal governments purchasing material were interested in quality control as customers. For this reason, King John of England appointed William Wrotham to report about the construction and repair of ships. Centuries later, Samuel Pepys, Secretary to the British Admiralty, appointed multiple such overseers, (Rex, 2011). Prior to the extensive division of labor and mechanization resulting from the Industrial Revolution, it was possible for workers to control the quality of their own products. The Industrial Revolution led to a system in which large groups of people performing a specialized type of work were grouped together under the supervision of a foreman who was appointed to control the quality of work manufactured.

Mogul (2011) added that during the time of the First World War, manufacturing processes typically became more complex with larger numbers of workers being supervised. This period saw the widespread introduction of mass production and piece work, which created problems as workmen could now earn more money by the production of extra products, which in turn occasionally led to poor quality workmanship being passed on to the assembly lines. To counter bad workmanship, full-time inspectors were introduced to identify, quarantine and ideally correct product quality failures. Mogul said that quality control by inspection in the 1920s and 1930s led to the growth of quality inspection functions, separately organized from production and large enough to be headed by superintendents. The systematic approach to quality started in industrial manufacturing during the 1930s, mostly in the U.S., when some attention was given to the cost of scrap and rework. The impact of mass production required during the Second World War made it necessary to introduce an improved form of quality control known as Statistical Quality Control, or SQC. Some of the initial work for SQC is credited to Walter A. Shewhart of Bell Labs, starting with his famous one-page memorandum of 1924.

Harrison (2011) also said that SQC includes the concept that every production piece cannot be fully inspected into acceptable and non-acceptable batches. By extending the inspection phase and making inspection organizations more efficient, it provides inspectors with control tools such as sampling and control charts, even where 100 percent inspection is not practicable. Standard statistical techniques allow the producer to sample and test a certain proportion of the products for quality to achieve the desired level of confidence in the quality of the entire batch or production run. In the period following World War II, many countries' manufacturing capabilities that had been destroyed during the war were rebuilt. General Douglas MacArthur oversaw the re-building of Japan. During this time, General MacArthur involved two key individuals in the development of modern quality concepts: W. Edwards Deming and Joseph Juran. Both individuals promoted the collaborative concepts of quality to Japanese business and technical groups, and these groups utilized these concepts in the redevelopment of the Japanese economy. Although there were many individuals trying to lead United States industries towards a more comprehensive approach to quality, the U.S. continued to apply the Quality Control (QC) concepts of inspection and sampling to remove defective product from production lines, essentially ignoring advances in QA for decades.

A valuable process to perform on a whole consumer product is failure testing or stress testing. In mechanical terms this is the operation of a product until it fails, often under stresses such as increasing vibration, temperature, and humidity. This exposes many unanticipated weaknesses in a product, and the data use approaches to drive engineering and manufacturing process improvements. Often quite simple changes can dramatically improve product service, such as changing to mold-resistant paint or adding lock-washer placement to the training for new assembly personnel. According to Upe (2012) statistical control is based on analyses of objective and subjective data. Many organizations use statistical process control as a tool in any quality improvement effort to track quality data. Any product can be statistically charted as long as they have a common cause variance or special cause variance to track. Walter Shewart of Bell Telephone Laboratories recognized that when a product is made, data can be taken from scrutinized areas of a sample lot of the part and statistical variances are then analyzed and charted. Control can then be implemented on the part in the form of rework or scrap, or control can be implemented on the process that made the part, ideally eliminating the defect before more parts can be made like it.

Upe asserted that the quality of products is dependent upon that of the participating constituents, some of which are sustainable and effectively controlled while others are not. The processes which are managed with QA pertain to Total Quality Management. If the specification does not reflect the true quality requirements, the product's quality cannot be guaranteed. For instance, the parameters for a pressure vessel should cover not only the material and dimensions but operating, environmental, safety, reliability and maintainability requirements. From the above it is obvious that efficient and effective quality assurance can improve secondary education.

**Conclusion**

In the secondary school sector, the principal is charged with functions such as planning, organizing, staffing, directing, controlling, coordinating, budgeting, strategizing, running, governance, and supervision of the entire process of teaching and learning that takes place in the school. It can therefore be concluded that the principal is the key player in maintenance of quality secondary education in Nigeria.

**Recommendations**

Based on the discussion above, the following recommendations are proffered;

1. Principals should combine democratic and autocratic leadership styles in running their schools.
2. Principals should employ teamwork strategy in administering their schools.
3. Principals should be exposed to importance of quality assurance through seminars, capacity building workshops and conferences.

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**IMPACT OF CHURCH LEADERSHIP CONFLICTS ON ASSEMBLIES OF GOD NIGERIA, MAKURDI DISTRICT**

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**Abstract**

*The main purpose of this study was to determine the impact of Church leadership conflicts on Assemblies of God Nigeria (AGN), Makurdi District. Descriptive survey research design was adopted for the study. Six research questions and six hypotheses guided the study. This study was conducted in Benue state of Nigeria. The population for the study was 31,099 members of Assemblies of God Nigeria Makurdi District. This population consisted of 98 pastors and 31,001 members. The sample for the study consisted of 408 respondents in Assemblies of God Nigeria Makurdi District. This sample was made up of 98 pastors and 310 members. Census sampling technique was used to draw all the pastors due to their small number while proportionate and simple random sampling technique were used to draw the sample for members. The instrument used for data collection was titled questionnaire on Impact of Church Leadership Conflicts on Assemblies of God Nigeria, Makurdi District. The instrument was validated by three research experts. The overall reliability coefficient value was .64. The researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with the help of five (5) trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing. Major findings of the study revealed that the main causes of church leadership conflicts with particular reference to Assemblies of God Nigeria boarder on disloyalty and non compliance with church laws, rules and regulations. It was recommended among other things that ministers and members should imbibe loyalty and strict compliance with church laws, rules and regulations to avoid conflicts.*

**Introduction**

Over the years, people have had reasons to elect or appoint leaders to take care of the affairs of different groups to avoid lawlessness. The church also as an organization is run by selected leaders, whether by appointment or election. According to Johnson (1975), a leader is the person that others look up to for things to move in the right direction and at the right place. For every leader to succeed, Mccain (2006) posited that such a leader must succinctly communicate the vision and mission of the organization to the subordinate in a clear language that is devoid of ambiguity. The leader should see himself as a member of the team working together for the good of the mission or community. Agogo and Abubakar (2016) posited that Christian work is hard because of man’s old sinful nature, which keeps hunting him against the spiritual standard God has set for mankind. This sinful nature brings about conflict in organizations including churches. Conflict was witnessed in Heaven when Satan the devil exhibited disloyalty and was thrown out of Heaven. Similar conflict existed in the Garden of Eden. Undoubtedly, many Churches have and are still witnessing conflicts and crises in their denominations. Assemblies of God Nigeria as an organization also runs her administration headed by elected leaders quadriannally at the National level, triennially at the district levels while that of Missionary areas are done by appointment with their tenure lasting for two years, but subject to reappointment when and where it is deemed necessary.

Assemblies of God Nigeria had its beginning in Igbo Land, in the place popularly called Old-Umuahia and spread to the other parts of Nigeria. This spread was made possible by the influence of workers who were believers and traders who sold their wares and invested the yields in evangelism. It then became natural that its leadership was dominated by the Igbo speaking tribe even though it was grown to the national status. Positions of the General Superintendent, Assistant General Superintendent were conspicuously the exclusive privilege of the Igbos. It followed also that national directors of the various departments were equally dominated by the same tribe. Over the years workers at the national secretariat were majorly of the Igbo extraction. Agitations began at certain points which brought about the enlargement of the executive committee through zonal arrangement to give the various tribes coming into the Assemblies of God Nigeria fold as a sense of belonging. The position of General Secretary was zoned, even that of the treasurer was also zoned to avoid conflicts in the denomination. People still felt that was not enough, more so that every meaningful project was cited in the Eastern part of the country. Some pastors were angry due to the favors some colleagues enjoyed. Beside these things, there were also other silent agitations. Most of these challenges were experienced during the leadership of Rev. Dr. Charles .O. Osueke.

Rev. Dr. Charles Osueke was one of the longest serving General Superintendents of the Assemblies of God Nigeria. His leadership lasted for twenty two (22)years due to official age bar according to the provisions of the constitution of the Church. Rev Professor Paul Emeka was overwhelmingly elected in November 2011 to succeed the leader he also served as his assistant for eight years. The professor having grown through the ranks opted for a paradigm shift. Barely three years into the administration of Rev. Professor Paul Emeka, Assemblies of God Nigeria that had lasted for about 80years had a conflict that erupted due to the interruption by some unconstitutional organs of the Church system namely the “Body of Ambassadors of the kingdom and the “National Consultative Assembly”. They jointly wrote petition on September 24th 2013, titled: Open Abuse and Desecration of the Spiritual Ideals of Assemblies of God Nigeria and the Hallowed visions of our founding fathers by Rev. (Dr.) Paul Emeka, General Superintendent of the Church under the watchful eyes of the Executive Committee (EC). Prominent among the authors were two lawyers; Emma Uche and P.C Abuka who are members of the Church at Clegg branch, Surulere, Lagos.

Some of their allegations were that Rev. Emeka dissolved the Governing Council of the Church’s University (Evangel University) without consulting his predecessor, the Rev. Dr. Charles Osueke. They complained that Rev. Emeka has a lot to explain over the 200million naira loan for the purchase of a house for the German branch. They also alleged that while Rev. Emeka is a General Superintendent, he operates as General overseer. These are but a few among other allegations that were spread widely on the internet and hard copies were sent to various units of the denomination across the length and breadth of Nigeria. As the conflict brewed, reports of cracks in the Executive Committee spread as there were noticeable records of unofficial meetings of the Executive Committee. The stage for parallel administration was in its embryic level. The situation grew with canvassers canvassing for a general committee that finally took place on March 6th, 2014 without following due constitutional provisions. According to the then General Secretary the Rev. Dr. John .O. Ikoni, through a circular, the meeting was a plot to bring about “violent change” and should be avoided.

Without the General Superintendent’s approval, the purported general assembly was held. Rev. Dr. Charles Osueke chaired the said meeting. The turn of events made Rev. Dr. Ekenedilichukwu Offodile file a suit challenging the decision of the purported General Committee. The case filed at the Enugu High Court was delivered and both parties were ordered to return to status-quo. The Rev. Dr. Chidi Okoroafor led faction ignored the judgment. The Makurdi District of the Assemblies of God Nigeria had to intervene by writing an appeal letter for peace. Such approach made the district become culpable (culprit) because the action was viewed as identification with the “suspended”. It was at this point that the Leadership of Makurdi District took her stand with Rev. Professor Paul Emeka. Following the decision, there was a crack and two members of the presbytery broke out to also create a parallel administration in the District. This breakout no doubt have raised worries and concerns in Makurdi District. The researcher therefore decided to investigate the impact of this Church leadership conflict on Assemblies of God Nigeria, Makurdi District, because no researcher has attempted an investigation since then.

**Purpose of Study**

The main purpose of this study was to determine the impact of Church leadership conflicts on Assemblies of God Nigeria (AGN), Makurdi District. In specific terms, the study sought to;

1. identify major causes of church leadership conflicts with particular reference to Assemblies of God Nigeria
2. examine the impact of Church leadership conflicts on spiritual growth of Assemblies of God Nigeria, Makurdi District
3. ascertain the impact of Church leadership conflict on numerical strength of Assemblies of God Nigeria, Makurdi District
4. verify the impact of Church leadership crisis on financial growth of Assemblies of God Nigeria, Makurdi District
5. investigate the impact of Church leadership crisis on societal acceptance of Assemblies of God Nigeria, Makurdi District
6. proffer possible solutions to Church leadership conflicts with particular reference to Assemblies of God Nigeria

**Research Questions**

The following research questions guided the study;

1. What are the major causes of church leadership conflicts with particular reference to Assemblies of God Nigeria?
2. What is the impact of church leadership crisis on spiritual growth of Assemblies of God Nigeria, Makurdi District?
3. How has church leadership conflicts impacted on numerical strength of Assemblies of God Nigeria, Makurdi District?
4. How has the church leadership conflicts impacted on the financial growth of Assemblies of God Nigeria, Makurdi District?
5. What is the impact of leadership conflicts on societal acceptance of Assemblies of God Nigeria, Makurdi District?
6. What are the possible solutions to church leadership conflicts with particular reference to Assemblies of God Nigeria?

**Hypotheses**

The following hypotheses were tested at .05 significant level.

1. Assemblies of God ministers and members do not differ significantly on the major causes of church leadership conflicts with particular reference to Assemblies of God Nigeria.
2. Assemblies of God ministers and members do not differ significantly on the impact of leadership crisis on spiritual growth on Assemblies of God Nigeria, Makurdi District.
3. Assemblies of God ministers and members do not differ significantly on the impact of church leadership crisis on membership strength on Assemblies of God Nigeria, Makurdi District.
4. There is no significant difference between the mean response scores of Assemblies of God ministers and members on the impact of church leadership crisis on financial growth on Assemblies of God Nigeria, Makurdi District.
5. There is no significant difference between the mean response scores of Assemblies of God ministers and members on the impact of church leadership crisis on societal acceptance of Assemblies of God Nigeria, Makurdi District.
6. Assemblies of God ministers and members do not differ significantly on the possible solutions to church leadership conflicts with particular reference to Assemblies of God, Nigeria.

**Methodology**

Descriptive survey research design was adopted for the study. Six research questions and six hypotheses guided the study. This study was conducted in Benue state of Nigeria. The population for the study was made up of 31,099 members of Assemblies of God Nigeria Makurdi District. This population consisted of 98 pastors and 31,001 members. The sample for the study consisted of 408 respondents in Assemblies of God Nigeria Makurdi District. This sample was made up of 98 pastors and 310 members. Census sampling technique was used to draw all the pastors due to their small number while proportionate and simple random sampling techniques were used to draw the sample for members. The instrument used for data collection was titled questionnaire on Impact of Church Leadership Conflicts on Assemblies of God Nigeria, Makurdi District. The instrument was validated by three research experts. The overall reliability coefficient value was .64 The researcher administered the instrument to the respondents hand to hand and received back the completed copies same way with the help of five trained research assistants. Mean and standard deviation were used to answer the research questions while z-test statistic was used for hypotheses testing.

**Results**

**Research Question 1**

What are the major causes of Church Leadership Conflicts with particular reference to Assemblies of God Nigeria?

**Table 1:** mean and standard deviation scores on research question 1 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | Major causes of CLC with particular reference to AGN include | **Ministers** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 1 | Failure to comply with constitution and by law | 3.2 | 0.09 | A | 3.4 | 0.11 | A | 3.2 | 1.33 | A |
| 2 | Departure from fundamental tenets of faith | 3.4 | 0.09 | A | 3.5 | 0.12 | SA | 3.4 | 0.40 | A |
| 3 | Conspiracy to divide the denomination | 3.5 | 0.41 | SA | 3.3 | 0.23 | A | 3.5 | 0.12 | SA |
| 4 | A contentious or non-cooperative spirit | 3.5 | 0.11 | SA | 3.2 | 0.11 | A | 3.5 | 0.31 | SA |
| 5 | Over involvement of ambassadors of the kingdom | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 6 | Purchase of good cars for the leaders | 3.4 | 0.33 | A | 3.3 | 0.50 | A | 3.4 | 0.13 | A |
| 7 | Favoritism in transfer of pastors | 3.2 | 0.21 | A | 3.5 | 0.17 | SA | 3.2 | 1.12 | A |
| 8 | Jealousy over achievement of other pastors and members | 3.3 | 0.11 | A | 3.5 | 0.04 | SA | 3.3 | 1.04 | A |
| 9 | Exhibiting tribalism in conduct of official duties | 3.5 | 0.01 | SA | 3.2 | 0.51 | A | 3.5 | 1.11 | SA |
| 10 | Unholy gang up against leaders | 2.9 | 0.13 | A | 3.0 | 0.31 | A | 3.0 | 0.45 | A |
| 11 | Not considering members welfare | 2.8 | 0.16 | A | 3.1 | 0.12 | A | 3.3 | 0.50 | A |
| 12 | Seeking court interpretation of the constitution | 3.0 | 1.04 | A | 3.1 | 0.13 | A | 3.6 | 0.11 | SA |
| 13 | Campaigning for positions of leadership | 3.3 | 1.02 | A | 3.3 | 0.16 | A | 3.0 | 0.33 | A |
| **GRAND** | | **3.2** | **0.31** | **A** | **3.3** | **0.23** | **A** | **3.3** | **0.54** | **A** |

From table 1 the grand mean for ministers was 3.2 and that of members was 3.3 while the overall grand mean was 3.3. This result indicates that both ministers and members agreed that the major causes of Church Leadership Conflicts with particular reference to Assemblies of God Nigeria include; failure to comply with constitution and by law, departure from fundamental tenets of faith, conspiracy to divide the denomination, a contentious or non-cooperative spirit, over involvement of ambassadors of the kingdom, purchase of good cars for the leaders, favoritism in transfer of pastors, jealousy over achievement of other pastors and members, exhibiting tribalism in conduct of official duties, unholy gang up against leaders, not considering members welfare, seeking court interpretation of the constitution and campaigning for positions of leadership. The standard deviation value (0.54) was small, indicating little or no extreme scores. Hence, the mean scores were reliable.

**Research Question 2**

What is the impact of church leadership crises on spiritual growth of Assemblies of God Nigeria, Makurdi District?

**Table 2:** mean and standard deviation scores on research question 2 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | Church leadership crisis impacted AGN spiritual growth in the following ways | **Ministers** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 14 | There is drop in bible studies attendance | 3.4 | 0.90 | A | 3.2 | 0.88 | A | 3.2 | 0.33 | A |
| 15 | Attendance to prayer meeting reduced | 3.3 | 1.26 | A | 3.2 | 0.95 | A | 3.2 | 0.35 | A |
| 16 | Zeal for evangelism is no longer there | 3.2 | 1.06 | A | 3.4 | 1.06 | A | 3.5 | 0.52 | SA |
| 17 | Church attendance interest on Sundays declined | 3.5 | 1.14 | SA | 3.5 | 1.15 | SA | 3.5 | 0.21 | SA |
| 18 | Manifestation of spiritual gifts has become rare | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.3 | 0.33 | A |
| 19 | Brotherly love has run cold | 3.4 | 0.90 | A | 3.3 | 0.88 | A | 3.4 | 0.33 | A |
| 20 | There is hate speech due to unforgiving spirit | 3.4 | 0.85 | A | 3.2 | 0.93 | A | 3.4 | 0.44 | A |
| 21 | Family prayer alters are scare due to division | 3.5 | 0.99 | SA | 3.5 | 1.11 | SA | 3.2 | 0.35 | A |
| 22 | Holy communion services seldom hold | 3.3 | 1.26 | A | 3.5 | 0.95 | SA | 3.3 | 0.35 | A |
| 23 | Interest in inquires class is scanty | 3.2 | 1.06 | A | 3.4 | 1.06 | A | 3.3 | 0.52 | A |
| 24 | Anointed songs are disappearing | 3.5 | 1.14 | SA | 3.3 | 1.15 | A | 3.5 | 0.21 | SA |
| 25 | Anointed preaching has given way to mere rhetoric | 3.2 | 1.04 | A | 3.3 | 1.12 | A | 3.5 | 0.33 | SA |
| **GRAND** | | **3.3** | **1.05** | **A** | **3.3** | **1.03** | **A** | **3.4** | **0.36** | **A** |

From table 2 the grand mean for ministers was 3.3 and that of members was 3.3 while the overall grand mean was 3.4. This result indicates that both ministers and members agreed that the impact of church leadership crises on spiritual growth of Assemblies of God Nigeria, Makurdi District includes; there is drop in bible studies attendance, attendance to prayer meeting reduced, zeal for evangelism is no longer there, church attendance interest on Sundays declined, manifestation of spiritual gifts has become rare, brotherly love has run cold, there is hate speech due to unforgiving spirit, family prayer alters are scare due to division, holy communion services seldom hold, interest in inquires class is scanty, anointed songs are disappearing and anointed preaching has given way to mere rhetoric. The standard deviation value (0.36) was small, indicating little or no extreme scores. Hence, the mean scores were reliable.

**Research Question 3**

How has church leadership conflicts impacted on numerical strength of Assemblies of God Nigeria Makurdi District?

**Table 3:** mean and standard deviation scores on research question 3 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | Church leadership conflict impact on numerical strength of Assemblies of God Nigeria Makurdi District | **Ministers** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 26 | Some members of Assemblies of God Makurdi district left | 3.5 | 1.11 | SA | 2.7 | 0.33 | A | 2.7 | 0.12 | A |
| 27 | Attendance to Sunday school dropped | 3.5 | 0.45 | SA | 2.6 | 0.21 | A | 2.8 | 0.13 | A |
| 28 | Night vigil attendance dropped | 3.5 | 0.50 | SA | 3.0 | 0.11 | A | 2.6 | 0.16 | A |
| 29 | Choir membership dropped | 2.5 | 0.11 | A | 3.0 | 0.01 | A | 2.9 | 0.33 | A |
| 30 | Men’s ministry weekly attendance declined | 2.9 | 0.33 | A | 2.8 | 0.09 | A | 2.6 | 0.45 | A |
| 31 | The number of pastors has reduced | 2.8 | 0.51 | A | 2.7 | 0.09 |  | 3.0 | 0.46 | A |
| 32 | Women ministry attendance has dwindled | 2.7 | 0.09 | A | 2.6 | 0.41 | A | 3.3 | 0.13 | A |
| 33 | Some churches broke into parts | 2.7 | 0.41 | A | 2.6 | 0.11 | A | 3.5 | 0.16 | SA |
| 34 | Attendance to sectional meetings reduced | 2.8 | 0.11 | A | 2.7 | 0.31 | A | 3.5 | 1.04 | SA |
| 35 | Evangelistic campaigns have set back | 2.9 | 0.31 | A | 2.7 | 0.33 | A | 3.5 | 1.02 | SA |
| 36 | Number of churches has gone down | 3.1 | 0.33 | A | 2.5 | 0.28 | A | 2.5 | 1.11 | A |
| **GRAND** | | **3.0** | **0.39** | **A** | **2.7** | **0.21** | **A** | **3.0** | **0.46** | **A** |

From table 3 the grand mean for ministers was 3.0 and that of members was 2.7 while the overall grand mean was 3.0. This result indicates that both ministers and members agreed that church leadership conflicts impacted on numerical strength of Assemblies of God Nigeria Makurdi District includes; some members of Assemblies of God Makurdi district left, attendance to Sunday school dropped, night vigil attendance dropped, choir membership dropped, men’s ministry weekly attendance declined, the number of pastors has reduced, women ministry attendance has dwindled, some churches broke into parts, attendance to sectional meetings reduced, evangelistic campaigns have set back and number of churches has gone down. The standard deviation value (0.46) was small, indicating little or no extreme scores. Hence, the mean scores were reliable.

**Research Question 4**

How has church leadership crises impacted on the financial growth of Assemblies of God Nigeria, Makurdi District?

**Table 4:** mean and standard deviation scores on research question 4 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | Impact of church leadership crisis on financial growth of Assemblies of God Nigeria, Makurdi District | **Ministers** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 37 | There was observable drop in finances | 3.2 | 0.21 | A | 3.2 | 0.17 | SA | 3.5 | 1.12 | A |
| 38 | Tithers were not committed to tithing | 3.3 | 0.11 | A | 3.3 | 0.04 | SA | 3.5 | 1.04 | A |
| 39 | Drop in attendance impacted on offerings | 3.5 | 0.01 | SA | 3.5 | 0.51 | A | 3.2 | 1.11 | SA |
| 40 | Levies were not faithfully collected | 3.2 | 0.09 | A | 3.2 | 0.11 | A | 3.4 | 1.33 | A |
| 41 | Turn over yielded little results | 3.4 | 0.09 | A | 3.4 | 0.12 | SA | 3.5 | 0.40 | A |
| 42 | Litigations took money meant for other projects | 3.5 | 0.41 | SA | 3.5 | 0.23 | A | 3.3 | 0.12 | SA |
| 43 | Lack of single treasury (multiple acc) provided leakages | 3.5 | 0.11 | SA | 3.5 | 0.11 | A | 3.2 | 0.31 | SA |
| 44 | Donations were scarcely received | 3.2 | 0.31 | A | 3.2 | 0.51 | A | 3.2 | 0.12 | A |
| 45 | Appeal fund launching produced less | 3.4 | 0.33 | A | 3.4 | 0.50 | A | 3.3 | 0.13 | A |
| 46 | Some vowed without paying | 2.8 | 0.51 | A | 2.8 | 0.16 | A | 2.6 | 0.51 | A |
| 47 | Churches had huge deficits | 2.7 | 0.09 | A | 2.7 | 0.33 | A | 2.9 | 0.09 | A |
| 48 | Church projects got stagnated | 2.7 | 0.41 | A | 2.7 | 0.45 | A | 2.6 | 0.41 | A |
| 49 | Pension funds depleted | 2.5 | 0.51 | A | 2.5 | 0.46 | A | 3 | 0.51 | A |
| **GRAND** | | **3.1** | **0.25** | **A** | **3.1** | **0.29** | **A** | **3.2** | **0.55** | **A** |

From table 4 the grand mean for ministers was 3.1 and that of members was 3.1 while the overall grand mean was 3.2. This result indicates that both ministers and members agreed that church leadership crises impacted on the financial growth of Assemblies of God Nigeria, Makurdi District includes; there was observable drop in finances, tithers were not committed to tithing, drop in attendance impacted on offerings, levies were not faithfully collected, turn over yielded little results, litigations took money meant for other projects, lack of single treasury (multiple acc) provided leakages, donations were scarcely received, appeal fund launching produced less, some vowed without paying, churches had huge deficits, church projects got stagnated and pension funds depleted. The standard deviation value (0.55) was small, indicating little or no extreme scores. Hence, the mean scores were reliable.

**Research Question 5**

What is the impact of church leadership conflicts on societal acceptance of Assemblies of God Nigeria, Makurdi District?

**Table 5:** mean and standard deviation scores on research question 5 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** | Impact of church leadership conflicts on societal acceptance of Assemblies of God Nigeria, Makurdi District | **Ministers** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 50 | The image of the church got ridiculed | 3.3 | 0.16 | A | 3.1 | 0.12 | A | 2.8 | 0.50 | A |
| 51 | Pastors experienced stigma | 3.6 | 1.04 | A | 3.1 | 0.13 | A | 3.0 | 0.11 | SA |
| 52 | Members became ashamed to identify | 3.0 | 1.02 | A | 3.3 | 0.16 | A | 3.3 | 0.33 | A |
| 53 | Christian bodies looked down upon the denomination | 2.7 | 1.11 | SA | 2.7 | 0.33 | A | 3.5 | 0.12 | A |
| 54 | Law enforcement agencies has less regard on AGN | 2.8 | 0.45 | SA | 2.6 | 0.21 | A | 3.5 | 0.13 | A |
| 55 | Media outfits cajoled the denomination | 2.6 | 0.50 | SA | 3.0 | 0.11 | A | 3.5 | 0.16 | A |
| 56 | The law courts became surprised of AGN falsehood | 2.9 | 0.11 | A | 3.0 | 0.01 | A | 2.5 | 0.33 | A |
| 57 | Evangelistic activities has less patronage | 2.6 | 0.33 | A | 2.8 | 0.09 | A | 2.9 | 0.45 | A |
| 58 | Some parents withdraw their children from AGN schools | 3.0 | 0.51 | A | 2.7 | 0.09 |  | 2.8 | 0.46 | A |
| 59 | Low self esteem has characterized Assemblies of God members | 3.3 | 0.09 | A | 2.6 | 0.41 | A | 2.7 | 0.13 | A |
| **GRAND** | | **3.0** | **0.53** | **A** | **3.0** | **0.17** | **A** | **3.1** | **0.27** | **A** |

From table 5 the grand mean for ministers was 3.0 and that of members was 3.0 while the overall grand mean was 3.1. This result indicates that both ministers and members agreed that the impact of church leadership conflicts on societal acceptance of Assemblies of God Nigeria, Makurdi District includes; the image of the church got ridiculed, pastors experienced stigma, members became ashamed to identify, Christian bodies looked down upon the denomination, law enforcement agencies has less regard on AGN, media outfits cajoled the denomination, the law courts became surprised of AGN falsehood, evangelistic activities has less patronage, some parents withdraw their children from AGN schools and low self esteem has characterized Assemblies of God members. The standard deviation value (0.27) was small, indicating little or no extreme scores. Hence, the mean scores were reliable.

**Research Question 6**

What is the possible solution to church leadership conflicts with particular reference to Assemblies of God Nigeria?

**Table 6:** mean and standard deviation scores on research question 6 items

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Items** |  | **Ministers** | | | **Members** | | | **Overall** | | |
| Mean | SD | Decision | Mean | SD | Decision | Mean | SD | Decision |
| 60 | The constitution should be amended and adhered to | 2.7 | 0.09 | A | 2.6 | 0.41 | A | 3.3 | 0.13 | A |
| 61 | Tenets of faith should be properly taught | 2.7 | 0.41 | A | 2.6 | 0.11 | A | 3.5 | 0.16 | SA |
| 62 | Ambassadors of the kingdom should know limits | 2.8 | 0.11 | A | 2.7 | 0.31 | A | 3.5 | 1.04 | SA |
| 63 | Aggrieved members should be allowed to seek redress in competent courts as citizens | 2.9 | 0.31 | A | 2.7 | 0.33 | A | 3.5 | 1.02 | SA |
| 64 | Tribalism should be discarded | 3.1 | 0.33 | A | 2.5 | 0.28 | A | 2.5 | 1.11 | A |
| 65 | Jealousy should not be accommodated | 3.4 | 0.28 | A | 2.6 | 0.17 | A | 2.9 | 0.45 | A |
| 66 | Divisive spirits should be carefully tackled | 3.6 | 0.45 | SA | 2.6 | 0.04 | A | 2.7 | 0.50 | A |
| 67 | Spiritual activities should be encouraged | 3.5 | 0.50 | SA | 2.6 | 0.51 | A | 2.6 | 0.11 | A |
| 68 | Equity should be applied over favoritism | 3.1 | 0.11 | A | 2.6 | 0.11 | A | 3.0 | 0.33 | A |
| 69 | Bank account mandate must be amended | 3.3 | 0.33 | A | 3.1 | 0.12 | A | 2.7 | 0.51 | A |
| 70 | Use of personal accounts should be discouraged | 3.2 | 0.12 | A | 3.3 | 0.23 | A | 2.8 | 0.01 | A |
| 71 | Forgiveness must be taught and practiced | 3.0 | 0.13 | A | 3.6 | 0.11 | SA | 2.6 | 0.09 | A |
| 72 | Pastors should preach sound messages | 2.8 | 0.16 | A | 3.0 | 0.51 | A | 2.9 | 0.09 | A |
| 73 | Materialism should be frowned at seriously | 2.9 | 0.33 | A | 2.7 | 0.50 | A | 3.1 | 0.41 | A |
| 74 | Missions and evangelism be given priority | 2.6 | 0.45 | A | 2.8 | 0.06 | A | 3.0 | 0.11 | A |
| **GRAND** | | **3.0** | **0.27** | **A** | **2.8** | **0.25** | **A** | **3.0** | **0.40** | **A** |

From table 6 the grand mean for ministers was 3.0 and that of members was 2.8 while the overall grand mean was 3.0. This result indicates that both ministers and members agreed that the possible solutions to church leadership conflicts with particular reference to Assemblies of God Nigeria includes; the constitution should be amended and adhered to, tenets of faith should be properly taught, ambassadors of the kingdom should know limits, aggrieved members should be allowed to seek redress in competent courts as citizens, tribalism should be discarded, jealousy should not be accommodated, divisive spirits should be carefully tackled, spiritual activities should be encouraged, equity should be applied over favoritism, bank account mandate must be amended, use of personal accounts should be discouraged, forgiveness must be taught and practiced, pastors should preach sound messages, materialism should be frowned at seriously and missions and evangelism be given priority. The standard deviation value (0.40) was small, indicating little or no extreme scores. Hence, the mean scores were reliable.

**Hypothesis 1**

There is no significant difference between the mean ratings of ministers and members on the major causes of Church Leadership Conflicts with particular reference to Assemblies of God Nigeria.

**Table 7: z-test analyses for hypothesis 1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ministers**  **Members** | 98  310 |  | 3.2  3.3 | 0.31  0.23 | 0.88 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 7, z-calculated (0.88) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ministers and members) do not differ significantly. Consequently, hypothesis one is not rejected as stated, implying that ministers and members did not differ significantly on the major causes of Church Leadership Conflicts with particular reference to Assemblies of God Nigeria.

**Hypothesis 2**

There is no significant difference between the mean ratings of ministers and members on the impact of church leadership crises on spiritual growth of Assemblies of God Nigeria, Makurdi District.

**Table 8: z-test analyses for hypothesis 2**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ministers**  **Members** | 98  310 |  | 3.3  3.3 | 1.05  1.03 | 0.62 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 8, z-calculated (0.62) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ministers and members) do not differ significantly. Consequently, hypothesis two is not rejected as stated, implying that ministers and members did not differ significantly on impact of church leadership crises on spiritual growth of Assemblies of God Nigeria, Makurdi District**.**

**Hypothesis 3**

There is no significant difference between the mean ratings of ministers and members on how church leadership conflicts have impacted on numerical strength of Assemblies of God Nigeria Makurdi District.

**Table 9: z-test analyses for hypothesis 3**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ministers**  **Members** | 98  310 |  | 3.0  2.7 | 0.39  0.21 | 0.30 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 9, z-calculated (0.30) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ministers and members) do not differ significantly. Consequently, hypothesis three is not rejected as stated, implying that ministers and members did not differ significantly on how church leadership conflicts have impacted on numerical strength of Assemblies of God Nigeria Makurdi District.

**Hypothesis 4**

There is no significant difference between the mean ratings of ministers and members on how church leadership crises have impacted on the financial growth of Assemblies of God Nigeria, Makurdi District.

**Table 10: z-test analyses for hypothesis 4**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ministers**  **Members** | 98  310 |  | 3.1  3.1 | 0.25  0.29 | 0.55 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 10, z-calculated (0.55) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ministers and members) do not differ significantly. Consequently, hypothesis four is not rejected as stated, implying that ministers and members did not differ significantly on how church leadership crises have impacted on the financial growth of Assemblies of God Nigeria, Makurdi District.

**Hypothesis 5**

There is no significant difference between the mean ratings of ministers and members on the impact of church leadership conflicts on societal acceptance of Assemblies of God Nigeria, Makurdi District.

**Table 11: z-test analyses for hypothesis 5**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ministers**  **Members** | 98  310 |  | 3.0  3.0 | 0.53  0.17 | 0.92 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 11, z-calculated (0.92) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ministers and members) do not differ significantly. Consequently, hypothesis five is not rejected as stated, implying that there is no significant difference between the mean ratings of ministers and members on the impact of church leadership conflicts on societal acceptance of Assemblies of God Nigeria, Makurdi District.

**Hypothesis 6**

There is no significant difference between the mean ratings of ministers and members on the possible solutions to church leadership conflicts with particular reference to Assemblies of God Nigeria.

**Table 12: z-test analyses for hypothesis 6**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Group** | **n** |  | **ẋ** | **SD** | **z-calculated** | **z-critical** | **Remark** |
| **Ministers**  **Members** | 98  310 |  | 3.0  2.8 | 0.27  0.25 | 0.72 | 1.96 | Not significant (Do not reject null hypothesis) |

From table 12, z-calculated (0.72) is less than z-critical (1.96). Hence, at .05 significant level, the mean ratings of the two groups (ministers and members) do not differ significantly. Consequently, hypothesis six is not rejected as stated, implying that there is no significant difference between the mean ratings of ministers and members on the possible solutions to church leadership conflicts with particular reference to Assemblies of God Nigeria.

**Summary of Findings**

Findings based on this study can be summarized thus;

1. Both ministers and members agreed that the major causes of church leadership conflicts with particular reference to Assemblies of God Nigeria boarder on disloyalty and non compliance with church laws, rules and regulations.
2. Both ministers and members agreed that church leadership crises impact negatively on the spiritual growth of Assemblies of God Nigeria, Makurdi District.
3. Both ministers and members agreed that church leadership conflicts impact negatively on the numerical strength of Assemblies of God Nigeria, Makurdi District.
4. Both ministers and members agreed that church leadership crises impact negatively on the financial growth of Assemblies of God Nigeria, Makurdi District.
5. Both ministers and members agreed that church leadership conflicts impact negatively on societal acceptance of Assemblies of God Nigeria, Makurdi District.
6. Both ministers and members agreed with the possible solutions to church leadership conflicts with particular reference to Assemblies of God Nigeria as suggested in this study.
7. Members and ministers did not differ significantly in their mean ratings on causes, impacts and solutions to church leadership conflict in Assemblies of God Nigeria with particular reference to Makurdi District.

**Discussion**

Both ministers and members agreed that the major causes of Church Leadership Conflicts with particular reference to Assemblies of God Nigeria border on disloyalty and non compliance with church rules and regulations. It was noticed that the major cause of the church leadership conflict was failure to comply the constitution with the constitution and by law of the Assemblies of God Nigeria by both ministers and members of the denomination. Next to the abandonment of the constitution was a departure from the tenets of faith. The tenets of faith are the fundamental teachings that the church cannot afford to abandon. The reason why certain people in the church behave the way they do shows lack of the fear of God. Some seem to have forgotten that there is heaven, let alone hell. The lifestyle of several of these pastors and members do not show any readiness for the coming of Christ. It was strongly agreed that there was serious conspiracy to divide the denomination. The inability to come to compromise following series of intervention from the Christian Association of Nigeria (CAN) leadership at the national level and that of the Pentecostal Fellowship of Nigeria (PFN) strongly attest to the fact of the desire to divide the denomination. Seriously noted and strongly agreed with was the issue of existence of a contentious or non cooperative spirit. Some pastors and some of the members exhibit the spirit strongly. The ambassadors of the kingdom actually portrayed the spirit when a good number of them became instrumental in the conflict that has engulfed the denomination. This was also reflected in their anger that the leader had good cars. It was agreed that there existed favouritism in the transfer of pastors. That also contributed to the challenge facing the denomination. Some members and some pastors were jealous over the achievement of their colleagues as such evil plotting started resulting to what the church has today as conflict. The aspect of tribalism in conduct of official duties was also identified as one other reason to fuel conflict. Where there is tribalism there certainly will be unholy gang up against leaders. This becomes more pronounced when the members feel that their welfare has been abandoned.

Seeking court interpretation of the constitution also became an issue. We however live in an age characterized advocacy for fundamental human right and rule of law. It will therefore sound anti human to preach against going to court but this must be handled with utmost care and caution. While there has to be caution in this area, the leadership would need to give orientation to the membership to avoid ignorance. Another aspect that has been strongly viewed as creating pathways to conflict has been identified as campaigning for positions of leadership. Both members and ministers agreed that church leadership crisis impact negatively on the spiritual growth of Assemblies of God Nigeria. During the crisis period a drop in Bible studies attendance was seriously noticed. Prayer meetings also had the same result. Due to the absence of the key areas above, zeal for evangelism has seriously been affected. As a result attendance to Sunday services also has greatly reduced. Coupled with the drop in attendance is also the fact that manifestation of spiritual gifts has become very rare. Brotherly love has run cold, to say the least. This has become so because of the existence of hate speech flowing from the stream of unforgiving spirit. Some families have so much become affected that family prayer altars seldomly hold. Due to such kind of spirit, Holy Communion services are no longer conducted because of loss of interest. The inquirers class has become scanty because there are few converts coming to the church. Another area of concern is that anointed songs have given way to praise songs for men. This is done so as the spirituality of the church is the fact that anointed preaching has given way to mere rhetorics. Oratory is mistaken for spiritual power. It was largely admitted that the spiritual tempo of the denomination has gone so low.

Both ministers and members agreed that church leadership conflicts impact negatively on the numerical strength of Assemblies of God Nigeria, Makurdi District. It is a sad commentary that several members of Assemblies of God Makurdi District left to other denominations. Some of these members were very resourceful. Due to the departure of some of these members the Sunday school enrollment dropped. Night vigils could no longer hold, choir members lost their desire to sing at meetings due to the absence of some of their strong allies. Men’s ministry attendance weekly decreased. The women’s ministries attendance has been affected too in the course of the conflict. Some churches have broken into parts, some not for good reasons but greed and the desire to remain “relevant”. Sectional meetings attendance went down, if at all they are held. Evangelistic campaigns are not so pronounced. Some churches have even folded up. All these have greatly contributed to the negative impact of the conflict on the churches’ numerical strength.

Both pastors and members agreed that church leadership crisis impact negatively on the financial growth of Assemblies of God Nigeria, Makurdi District. Concerning finance, it was strongly agreed that there was observable drop on church finances. This has become so because tithers have lost commitment to tithing. It is also true that, a drop in attendance certainly will affect finances too. Besides the attendance challenge, levies were not faithfully collected. As a result the constant turn overs did not yield much. Litigations swallowed money meant for other projects resulting to loss of interest in giving. There were also a duplicity of accounts in banks resulting to leakages. Due to the prevalence of the unfaithfulness donations were scarcely received as donors became scared. Even appeal fund launch produced less, with many vowing without paying. The natural result was churches having huge deficits. The resultant effect of such money wrecklessness can only be abandonment of church projects. The pension funds meant for pastors at their retirement depleted. The conflict definitely impacted negatively on the financial growth of the church.

Both ministers and members agreed that church leadership conflicts negatively impact on societal acceptance of the Assemblies of God Nigeria, Makurdi District. The image of the church got ridiculed, the society was surprised that the denomination could go so low. Pastors of the denomination were stigmatized because both sides of the divide purportedly suspended each other. Due to the situation, some members became ashamed to identify with the denomination publicly. Christian bodies like CAN and PFN looked down upon the denomination. Law enforcement agencies no longer had regard for those that belonged to the church. Even at the check points it was severally reported that people known to be of the church were subjected to vigorous checks. The media was not left out of the game. Huge sums of money got collected only for stories to be told full of falsehood. The law courts sadly became surprised at such blatant falsehood that was been peddled by the supposed to be leaders of the denomination. With such limitation, crusades were held if at all anonymously to avoid shame. Our schools suffered a drop in enrollment as some parents removed their children to avoid been “corrupted” by the evil system. The conflict made the membership of the denomination have low self esteem at least in the midst of other Pentecostal Christians. Others who boast otherwise act to save face. The once revered church has had societal rejection.

**Recommendations**

Consequent upon the findings of this study, the following recommendations are deemed necessary.

1. Ministers and members should imbibe loyalty and strict compliance with church laws, rules and regulations to avoid conflicts
2. Ministers and members should consider turning their backs in repentance to those things that impacted negatively on the spiritual growth of Assemblies of God Nigeria, Makurdi District.
3. Ministers and members having discovered that church leadership conflict impact on numerical strength of Assemblies of God Nigeria, Makurdi District negatively should vigorously engage in evangelistic campaigns in order to populate the churches.
4. Both ministers and members should ensure that the bad image created by the conflict is well taken care of by refraining from falsehood and publishing of unverified allegations on the internet and other media.

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