

## **A REPORT OF THE SPECIAL COMMISSION FOR THE CREATION OF THE INDEPENDENT DELEGATION OF NORTHERN NIGERIA.**

### **Specifics:**

*I. The juridical reorganization and consolidation of positions in the East Nigeria Province to create the Independent Delegation of North Nigeria.*

### **II. Terms of Reference:**

- *Study the theme giving its status update and analysis of the current situations.*
- *Investigate the facts through appropriate methodologies but not limited to asking questions, interviewing stakeholders, the desirability of it and its timeliness, Geographical circumscription/territory, apostolate options, etc.*
- *Presentation of Findings*
- *Recommendations to the VIII Chapter*
- *Conclusions*

### **1. History of Northern Nigeria**

Northern Nigeria predominantly consists of Hausa and Fulani tribes. It was a British colony formed in 1900. The basis of the colony was the 1885 Treaty of Berlin which broadly granted Northern Nigeria to Britain, on the basis of their protectorates in Southern Nigeria. Britain's chosen Governor (Frederick Lugard), with limited resources slowly negotiated with and sometimes coerced the emirates of the north into accepting British rule; finding that the only way this could be achieved was with the consent of local rulers through a policy of indirect rule which he developed from a necessary improvisation into a sophisticated political theory. However, the Modern Northern Nigeria is made up of 19 Nigerian states and the FCT Abuja, Namely:

1. Adamawa state
2. Bauchi State
3. Benue State
4. Borno State
5. Gombe State
6. Jigawa State
7. Kaduna State
8. Kano State
9. Katsina State
10. Kebbi State
11. Kogi State
12. Kwara State
13. Nasarawa State
14. Niger State
15. Plateau State
16. Sokoto State
17. Yobe State

- 18. Taraba State
- 19. Zamfara state



Northern Nigeria is predominantly occupied by many languages and tribes: Hausa, Fulani, Gwari, Borim, Kanuri, Babur, Idoma, Kilba, Tiv, Jukun, Yoruba and many other tribal groups. This region has a population of a little above 60 million.

The Hausas are Sahelian people mainly located in the West African regions of northern Nigeria, southeastern Niger, Sudan, Cameroon, Ghana, Cote d'Ivoire, and Chad and smaller communities scattered throughout West Africa and on the traditional Hajj route across the Sahara Desert.

Most of the cities and towns in northern Nigeria are predominantly occupied by the Hausa-Fulani people. Amongst these main cities are: Kano City - known as the Groundnuts Pyramids and Indigo city, Others are Biram, Zaria, Katsina, Abuja, Bauchi, Birnin Kebbi, Damaturu, Dutse, Gombe, Gusau, Jalingo, Jebba, Jos, Kaduna, Kano, Katsina, Lafia, Maiduguri, Makurdi, Sokoto, Suleja, Lokoja, Ilorin, Yola and Zaria.

This area is made of three ecclesiastical provinces namely; Abuja Province, Jos Province and Kaduna Province.

## **2. Historical Missionary of the Claretians into Northern Nigeria.**

The visionary missionary and the face of the Claretians in Nigeria then, VRF Christian Mary Ihedoro in his missionary effort and foresight sent Frs Innocent Edoziem and Ralph Berg in 1982 for what he called a 'pastoral survey' of the Northern Region, which bring into fruition the Claretian Missionaries opening a new mission outside of South Eastern Nigeria, first with our Novitiate located in the Northern region (Utonkon) in 1983 then in Makurdi Diocese but now in Otukpo Diocese, and taking up a year later a pastoral work at the St. Paul's Parish Utonkon, where our missionaries worked for 29 years, before being transferred to another parish (St. Martin de Porres Parish Onyagede). While here we have helped in building up other parishes. In 1994 our missionary tentacles moved to Abuja Archdiocese as a missionary expansion at Kwali

and later Zuba was added. The expansion spirit continued in 2006 to Jos Archdiocese, where we were assigned to St John Mary Vianney Parish, Kwande (now in Shendam diocese). In 2010 we were invited to work in Jalingo diocese (St Martin of Tours, Garba Chede) where we are working till date. The next year 2011, we established our missionary presence at St. Vincent de Paul Fier (then in Jos Archdiocese and now in Pankshin diocese). In Maiduguri diocese we are working at St Michael's parish Kala'a in 2010. In the same missionary spirit in 2014 one of us became a Bishop (Wilfred Chikpa Anagbe, Cmf) in one of the dioceses (Makurdi) in the Northern region. This led to a characteristic presence in the area. With him being a bishop, he invited us to collaborate with him in his diocese, we run a Minor Seminary for him and then 3 parishes ( St Stephen Asase, St Edward's Abinsi and St Thomas More Gbonko) To the glory of God, in 2016 one of us was appointed the bishop of Bauchi Diocese, (Hilary Dachelem, Cmf) who was before then the Mission Coordinator of the Northern Mission, and presently two of our confreres are working there.

Right now we still have lots of invitations from other Bishops, around the Northern region who are asking us to come and work in their Dioceses.

### **3. Mission Position:**

We work in three Ecclesiastical Provinces and basically in Six Dioceses in the Northern Region and other dioceses which is under the jurisdiction of Western Independent delegation.

### **4. Apostolate:**

Our apostolate in this region is basically pastoral in nature; we work in Parishes, though few others also work in Schools and in formation.

### **5. Personnel:**

We have a total number of 20 Missionary Priests and 2 Bishops working under the East Nigeria and 12 Missionary Priests working under the West Nigeria in this Region, totaling 34 finally professed.

Utonkon/ Onyagede House (Otukpo Diocese) 5 persons (2 in the Parish, 2 Priest Formators, 16 Novices (11 from East and 5 from the West Delegation) in the Novitiate and 1 in the farm).

Aondona/Ujamaityu House (Makurdi Diocese) 6 persons. (1 in formation, 4 in parishes and 1 bishop).

Kwande/Fier House (Shendam Diocese, Pankshin and Bauchi Diocese) 7 persons (6 working in Parishes and 1 bishop).

Garba Chede/Kala'a Residence (Jalingo Diocese and Maiduguri Diocese) 4 persons (All working in Parishes). The aforementioned are under East Nigeria province.

The following houses and personnel are under the West Independent Delegation of Nigeria.

Kwali/Zuba House (Abuja Archdiocese) this has 8 persons. 4 in an institution AICLA and four in Parishes.

Kabba House (Lokoja Diocese and Idah Diocese) where 3 persons are working in School. While 1 person is working in a parish under (Idah Diocese). These presently are under the jurisdiction of Western Delegation).

### **6. Structures:**

The existing structures are the Novitiate as a formation house, the farm at Utonkon. (East Nigeria); AICLA in Abuja and the school at Kabba (West Independent Delegation of Nigeria).

## **7. Vocations:**

Thanks to the province that has given an office of the Vocation Director to the North and has allocated some quota to the North. The office of the director has organized vocation conferences and promotions. This has led to many young men aspiring and applying to join us. Thus we are asking that more slot be given to us so that we can have openings for more candidates who desire to join us from the North.

## **8. Opportunities:**

The area is a flourishing land for Mission, Schools and Agriculture.

We have the opportunities to build centers for conflict resolution, psycho- somatic and traumatic therapy and interreligious dialogue following the nature of the area and the happenings in the recent past.

## **9. Challenges:**

- **Structure:** There is an urgent need to revamp the existing structures, consolidate them and lay foundations for new ones towards a self-reliant organism
- **Personnel:** Personnel will pose a huge challenge but there is need to add up to the personnel of those working in the North.
- **Formation:** There is need to train formators who will accompany the Formees, and also to build additional formation house for postulants.
- **Boko Haram** is a challenge but then, Boko Haram is like Covid-19 that has come to stay, and we must learn how to live with this challenge.
- **Distance:** Distance poses a lot of danger in this era of insecurity in the country. The distance from here to the East is a big challenge, it takes hours to travel from here to the East, this problem sometimes leads to members not attending provincial functions. This could be overcome by creating a delegation, getting missions in-between the existing ones and having retreat and meetings here in the North to avoid and reduce the financial stress too.
- **Funding:** Funding is a great challenge, as there is basically nothing on the ground to aid the new delegation, unless things are set right, nevertheless, the region is a land of sun rise and hope with abundant natural resources waiting to be harnessed.
- **Poverty rate** is very high in the area in the midst of high illiteracy level and the area has a lot of poor schools that do not give them good educational background.
- **Language barrier** as a result of poor education on the part of the people is a big challenge to our missionaries.

## **10. STATUS**

The Northern Independent Delegation of Nigeria should be known as the Immaculate Heart of Mary Independent Delegation of Nigeria.

The proposed Independent Delegation should comprise of Abuja and the 19 Northern states.

## **11. APOSTOLATE OPTION**

To venture into the area of Education Apostolate, establishing schools to be able to guarantee affordable and formal education, including adult education, because most women who cannot afford sound education are at the receiving end.

Due to the crises in the North, most people especially the youth are easily indoctrinated at home when they are out of school, but if we educated them, they would know the values of life and crises and insecurity will be reduced to the barest minimum. There is also a lot of illiteracy and high level of poverty in the place. Vocational Schools and Skill acquisition centres would serve as a way of rehabilitating the youths and widows.

The geographical entity is an area that is a flourishing land for mission. It is an area for primary evangelization. So, our missionary presence here needs to be consolidated.

It is also an agrarian area, agriculture thrives well here, and the Farm project should be expanded, and commercial farming ventured into to also teach the locals the modern way of Agriculture.

Following the nature of the area (proposed Delegation) and the happenings in the recent past, there is a compelling need to establish or have an apostolate that takes care of interreligious dialogue, a centre of conflict resolution, and a traumatic therapy centre, to give succor to the victims of Boko Haram.

## **12. PRESENTATION OF FINDINGS**

1. After pertinent discussion and inquiries from the members working here in the North we hereby present our findings without any fear of contradiction. That the members working here are of the view that the Northern Independent Delegation to be known as Immaculate Heart of Mary Independent Delegation of Nigeria is long overdue to be created.
2. That the members, going by the statistics of personnel working here, met the statistical requirements for creating an Independent delegation.
3. That the number of Houses (Communities) though few are stable and community life is going on in these communities and that eventually when the new delegation is effected more communities would be created.
4. That the number of facilities though not many but if enhanced is a good start. While other facilities will follow afterwards to make the delegation to be fully self-reliant.
5. The quality of work, commitment/audacious witnessing noticed in the lives of members in various mission positions is a sign of a glorious future.

## **13. RECOMMENDATIONS**

1. Our special commission after thorough and pain staking deliberations and inquires have no option than to humbly recommend to the VIII Provincial Chapter to see the compelling need for the creation of the Immaculate Heart of Mary Independent Delegating of Nigeria, approve it and recommend same to the Father General and his team for considerations and its creation.

2. The Major Superiors of the two Organisms (East and West Nigeria) should put the modalities in place to realize this noble project that has been on board since the VI Provincial Chapter of 2010 and was re-echoed by the VII Provincial Chapter Fathers in 2016.
3. That the two Major Superiors should also start work on having a gentle man agreement on the geographical boundary (this special commission having proposed the 19 northern states and Abuja).
4. That the facilities on ground like the School, the Farm and AICLA be strategized and assisted to operate at its optimum and highest level. And visibility studies be made for new projects/facility that will gear towards a self-reliant organism.
5. That the Provincial Superior and his team should bridge the distance by getting few other mission positions in between the old ones for example, Lafia, Gboko, Jos and Yola dioceses.
6. Few Missionaries should be added to the wining team here so as to adapt to the environment and consolidate our missions here within a year.
7. Two or more people could be sent on short term specialization in the areas of Peace Studies and Conflict Resolutions, Interreligious Dialogue, and Psycho - somatic therapy.
8. Let the yearly intake of candidates aspiring to join us from here be increased from 5 to 10 candidates. The Province should create two centres for annual retreat with one in the north and take full financial responsibilities.

#### **14. CONCLUSION**

We give immense thanks to God Almighty and the Provincial Superior and his dynamic team for giving us this opportunity to serve in this special commission, though the lifetime of this special commission was very short, but we saw it as a privilege to give in our best. We pray that the Chapter Fathers will find our work timely, urgent and effective as well as appropriate and give it the urgency it deserves, knowing fully well or being convinced that the realization of the Immaculate Heart of Mary Independent Delegation of Nigeria in all its intent and purpose is truly an expansion not a rigid division.

## REPORT OF SPECIAL COMMISSION ON SOLIDARITY AND MISSION (SOMI, JPIC, MISSION PROCURE, SDG) AND CARE OF CREATION

### Specifics:

- I. *The practice of solidarity and mission (SOMI, JPIC, Mission Procure, SDG) and care of creation as in Laudato si, Shared Mission towards synodal spirituality and conversion.*
- II. **Terms of Reference:**
  - *Study the theme giving its status update and analysis of the current situations in the Province.*
  - *Investigate the facts through appropriate methodologies but not limited to asking questions on promoting dialogue and peaceful coexistence in the community and missions, interviewing stakeholders, setting goals and targets on the SOMI; Shared mission experience in the province and what the province should do in the years to come; strengthening the Claretian the initiative, policy directives on the theme, etc.*
  - *Presentation of Findings*
  - *Recommendations to the VIII Chapter*
  - *Conclusions*

### Introduction

We appreciate the Province for appointing us to propose an outline for the Province on how we can practice and live out the Claretian pastoral life through SOMI. It was introduced by the General government of the congregation to enrich our Missionary engagements; it has been part of our apostolate in these past years. It also echoed in the last General Chapter. The Provinces and delegations are encouraged to take advantage of this by integrating and implementing the plan in their missionary activities

### The Concept of SOMI

This new concept in the congregation comes from two words; Solidarity and Mission. SOMI is about a new paradigm in Claretian apostolate. SOMI embraces JPIC, Mission Procure and Sustainable Development goals. It provides synergy for the offices of the Mission Procure, Justice and Peace as well as utilizing our position at the UN to work towards realizing an effective and successful evangelizing mission of the congregation in different parts of the globe.

The implication is that the congregation's preferential option for the poor is not changed rather, with our characteristic way of life still intact; we engage in social mission, including justice and peace to work with network of solidarity and dialogue.

**The Motto:** Mercy on Him

### New Ministry

SOMI is an NGO in the UN

## **Goal of SOMI**

The aim of this apostolate is towards:

- Capacity building.
- Promotion of new ways of doing mission.
- Increase our social work.
- It clarifies our new way of doing our work.
- It enables us to work with organisms in the local, regional and national teams.

## **Objective of SOMI**

1. Great understanding of solidarity and mission
2. How it works at other levels
3. How projects are worked out
4. Your organizational plan for SOMI functioning
5. Building network with congregational organisms.

## **The objectives, mission, Justice, Peace and integrity of creation (JPIC), mission procures, and SDGs (SOMI) focus on the:**

- a) Promotion of social justice, peace and integrity of creation – Recognizing the value of caring for God’s creation and the consequence of neglect as espoused in Papal encyclical ‘Laudato Si’.
- b) Strengthening the capacity of Claretian organisms towards sustainable development (Integrating ourselves into the sustainable development goals)
- c) Establishing a workable network at the local, national and global levels in order to meet desirable needs of the mission.
- d) Need for shared mission and collaboration with other like minds towards a successful evangelizing mission of the church.

## **On the SDGs (2015 – 2030)**

We are called to participate in these Global goals. This call is a call to action on focused areas, which ensures that people enjoy peace while at the same time, our planet is protected. Each of the 17 goals has a target and are interconnected. The success of one builds on another. The SDGs are an inclusive agenda. Everyone participates in the execution, implementation and sustainability of the Goals.

Our engagement in the SDGs is important. We engage in monitoring and advocacy. Our apostolate should be based on that. We can select which ones of the 17 Goals to implement and through them, achieve the environmental, economic, and social aspects of sustainable development.

## **Challenges:**

- a) the Church is facing serious problem of insecurity, with the destruction of churches as well
- b) Missionaries and church leaders are targets of kidnapping, torture and killing
- c) Poverty in the midst of plenty
- d) Terrorism pervades the country



e) Social and structural injustices are the other of the day

f) Corruption

d) Political instability and bad governance

These and many other challenges pose serious obstacle to the spirit and practice of SOMI in Nigeria.

### **Proposals and Strategic Plan**

- Develop a provincial master plan with the provincial governing council - Sustainable concrete measures and structures for the realization of SOMI
- Create awareness of the new approach in the province through workshops and seminars with inspiration drawn from the scripture, the social teaching of the Church, documents of the congregation and other relevant sources. Our schools and parishes are to be centers for the realization of SOMI
- Integrate SOMI into different areas of apostolate through dialogue and networking,
- Active collaboration with our missionaries, the General government, other congregations, local and international organs towards giving a sustainable response to missionary challenges
- Visit to our missions for on the ground assessment and to assist in identifying and proposing helpful projects for the mission.
- Emphasize a preferential but critical option for the less privileged (*Mathew 25:35; Populorum Progressio*)
- Active Participation of the people in identifying the problem and solution, through monitory and advocacy. Solidarity (working together as brothers and sisters) has to be promoted by everyone as seen in *Mater et Magister*.
- Study the sustainable development goals and see the one you can adapt and engage the people and engage UN agency responsible for such projects.
- Restoration of the dignity of the human person should underline our new ways of meeting the needs of the mission.

It is all about being part of the solutions to our missionary challenges utilizing the necessary church instruments and organs in the society.

The sustainability of SOMI - the new approach to our missionary mandate requires active participation of our members in collaboration with different departments of the congregation employing **DIALOGUE, INTEGRATION, NETWORKING and COLLABORATION (DINC)**

## REPORT OF THE SPECIAL COMMISSION ON SELF-SUFFICIENCY PLAN

### Specifics:

I. *To study the framework for self-sufficiency plan and the economic policy of the Province that will be strictly implemented according to the prescriptions of the Congregation*

II. **Terms of Reference:**

- *Study the theme giving its status update and analysis of the current situations.*
- *Investigate the facts through appropriate methodologies but not limited to asking questions on accountability, transparency, interviewing stakeholders, the urgency and timeliness of the theme, strengthening the current initiatives in the province, policy directives, sanctions for violations? etc.*
- *Presentation of Findings*
- *Recommendations to the VIII Chapter*
- *Conclusions*

### Preamble:

The VII Provincial Chapter's resolutions on economy and the directive of the General Administration led to the emergence of a ten year **(2018- 2027)** Provincial Economic Plan for Self-Reliance. This plan was based on four resolutions which served as blue-print to the outgoing Provincial Council. They include **consolidation of existing projects, proper orientation for community bursars and a uniform accounting plan incorporated into our formation program, embarking on income generating projects by communities, and the facilitation of capacity building of our personnel**, (cf. p.41 of VII Provincial Chapter Declarations). Further reflection is what this committee is set to deepen and also recommend sustainable polices for the realization of our self-reliance goal.

In exercising this duty, the committee formulated four important questionnaire that would aid their reflection which are:

1. Identify the major areas of investment in this economic plan.
2. What should the Province consider in appointing personnel that will head the activities as indicated in the economic plan?
3. Which Measures must be taken by the Province to ensure transparency?
4. In what ways could the members of the Province be actively involved in the realization of this task?

### Contributions to the Questionnaires:

#### Number 1. [*Major areas of investment in the province*]

From the economic plan of the Province for ten years 2018- 2027, we identified these areas where investments had already been made or it is ongoing:

- Education apostolate
- Publication (CLACOM)

- Claret Water Production
- Claretian Farm.

The effort of the out-going provincial government is commended especially in upgrading and provision of boarding facilities for Claret academy World Bank, upgrading CIP to the statues of a University, expansion of the water factory, support to our Clacom publication and in Utonkon Farm.

Other possible areas that would support our self-sustenance goal are the tailoring department, modern communication media, Parish and retreat apostolate.

These require thorough follow up, consolidation and expansion in other to make them viable.

**Number 2. [Criteria for appointment of Personnel to head the economic activities]**

To make sure that the areas of investment have optimal performance, suitable persons with great interest, competence, accountable, transparent, and with great disposition and zeal in the said projects should be appointed to head the different activities. These factors should also be followed up with:

- Periodic training for the heads of activities both before and during the period of their assignment.
- Only those with teamwork spirit and transparency records should be appointed as heads of activities.
- People who have the interest of the province at heart should be given priority in heading the project of our province.
- The education sector should have a functional system that guarantees employment of best teachers for optimal performance of our students in different areas of academic formation.

Those in Provincial School Board should be renamed 'education commission or board' if possible, and they should have the mandate to supervise and implement policies in our education sector from Crèche to University level.

We recommend that when those assigned to head these activities are unable to discharge their duties well, they should be replaced without delay so as not to truncate the self-reliance goal of the province.

**Number 3. [Measures to ensure Transparency]**

The question of transparency should be part of our lifestyle. However, to make sure there is adequate check on our financial accounting matters, the Provincial Administration should focus on the following:

- Appoint director and bursar for each area of investment.
- Thorough supervision and strong internal control system is highly recommended.

- The services of internal and external auditors are recommended when necessary.
- Quarterly accounts should be presented to the Provincial Administration by those in-charge of the activities.
- As part of the transparency measures, there should be a definite law put in place to serve as deterrent to defaulters.
- Implementation of TRANSPARENCY POLICY as against TRUST POLICY among our lay collaborators is recommended.

**Number 4.** [*Involvement of the members of the province in the realization of the projects*]

The quest for economic self-reliance is not restricted to the areas of our economic investments alone. The members of the Province should be carried along so as to understand that the economic self-reliance project is for everyone to be part of. Therefore:

- Those who are involved in other ministries like: Parish, retreat preaching, Secretariat of Immaculate Heart of Mary; should understand that any income accruing from their apostolate is not meant for their personal use outside the approved budget by the Provincial Administration.
- When income from our ministries is well accounted for, it will be easy for the Province to repay the loan already taken for investment.
- The VIII Provincial Chapter should agree on the amount of money each Claretian should have as allowance irrespective of where one is working. This will help our members not to see any ministry or activity entrusted to them as a way of enriching oneself instead of working for our common good.
- The VIII Provincial Chapter should also study and resolve that no individual Claretian should be involved in any form of investment or money yielding enterprise without due permission from the Provincial Government.

**Conclusion and Recommendation**

It has become urgent today for every Claretian to be part of this self-reliance goal of the province. This collaborative measure is the best way we can achieve this goal in the nearest foreseeable time. Also, without appropriate methodologies put in place to achieve this policies, our effort may suffer setback.

We therefore recommend that the Provincial government should animate the economic council we have in the province and ensure its functionality. The economic council should have the mandate to study and evaluate the budget of different economic projects of the province, make policies and recommendations to the provincial government for approval especially as it concerns the projects, personnel and sanction to those not active in their duties.

## REPORT OF THE SPECIAL COMMISSION ON EDUCATION

### Specifics:

*I. Evolving an educational policy that will incorporate all levels, to coordinate our educational institutions and the formation of values and the transmission of the light of the Gospel.*

### *II. Terms of Reference:*

- *Study the theme giving its status update and analysis of the current situations.*
- *Investigate the facts through appropriate methodologies but not limited to asking questions on evolving and education policy orientation for the province, interviewing stakeholders, taking a cue from the Brazilian Claretian model, the urgency and timeliness of the theme, strengthening the Claretian university initiative, policy directives, etc.*
- *Presentation of Findings*
- *Recommendations to the VIII Chapter*
- *Conclusions*

### Response:

Understanding the term 'policy' to mean "charting a course or principle of action" and in our context, concerns 'education', we thought as follows:

1. That the task is a big one that cannot be rushed whether in this committee or even in the chapter if we want to do a good job.
2. That the huge nature of our task derives from the fact that our Nigerian government has various policies and monitoring bodies on the different levels of education in the country. Such policies are to be thoroughly studied to know how we can insert our own novelty and or drop non-functional ones from the government since Nigerian education also displays a lot of inadequacies. The study shall take time.
3. That though the committee has two models of educational policy at hand...the Brazilian and the Spanish types, we cannot simply go to import ideas therefrom, but study the items to know what is effective in our environment and culture.

After these important observations on the theme, and without going to explore the appropriate methodologies as proposed by "Term of reference no.2", we looked into the present situation of our schools in the Province today:

### **A. Primary Level**

1. There are no uniform guidelines in all Claretian schools on this level. Each manager tries to create what he thinks to be good for the school and with a focus on government directives. Nevertheless, it was acknowledged borrowing some ideas learnt from the workshop in Spain...ideas that make teaching more participatory, interactive and with the aid of audio-visuals.

It was noted that there is a difficulty in distinguishing the way we run our purely Claretian schools from the diocesan ones that we manage in our parishes. It was noted at this level that

we have Provincial school board which does not have regular schedule of meeting that could guarantee effectiveness.

## **B. Secondary Level**

The experience shared on the primary level is almost the same on this level, especially with the fact that state governments have their guidelines which must be followed for one's school to be approved. It was explained that only few things like school uniform, ..., etc are what we find common in our Claretian schools. There was a call for some specific elements that could characterize our school no matter the government policies so that anyone visiting our schools would immediately see those elements as distinguishing marks.

## **C. Tertiary Level**

On this level, it was noted that we have at the moment only two institutions - CIP and CUN. While we cannot assess much about the new CUN which is not up to a year, significant things can be said of CIP as follows:

1. Teaching is still done in the most traditional way - no use of modern means like projector except a mere display during accreditation
2. The question of E-library was almost unknown before CUN came or the improvisation that is decoratively made during accreditation in order to pass.
- 3.. It has become an uphill task for students to voluntarily visit the library even for assignment given, talk less of general knowledge. To improve the situation, a new experiment is being tried at CIP, namely, to leave students' attendance register in the library to know how many students voluntarily visits the library and what they researched on. Such attendance can be used for CA.
4. There was the observation that our students' performance during examination at CIP has reached the lowest level. The same is true of their research works. Opinions differ as to the cause of this poor performance. Sometimes, students complain that lecturers are not regular with their teaching and lecturers say students are too lazy to study nowadays. As a way of finding out where the problem originated, students were made do an online evaluation of different departments of CIP. The results are being collated. Also, another evaluation of teachers by students are underway. When completed, we share the results in a faculty board meeting.
5. A more foundational issue is to consider that any policy must take into account the formation of postulants and novices. In other words, the formation that goes on at postulate and novitiate levels must be done in view of what's coming later in philosophy and theology.

The above situation in our schools today can also represent " Term of reference no. C titled "Presentation of Findings"

## **D. Recommendations to VIII Chapter**

1. We recommend that the chapter empower the Provincial Govt to form an education commission with proper statutes that shall thoroughly develop educational policy, covering all

levels - nursery to university level. The commission is to be given proper job description and frequency of meetings.

2. We recommend that the education policy spells out a Claretian educational philosophy with its set aims goals and objectives that is unique to us as Nigerian Claretians from which each institute can now adapt to its peculiar circumstances.

3. Let the unique character of our Claretian educational activities be made manifest in either the name, or logo, or physical structure or pattern of activities or specific symbolic events that mark one as having passed through any Claretian institute.

4. Given the comprehensive nature of the work of the education commission, the present school board that is restricted to only primary and secondary levels and whose meeting. Comes infrequently shall be scrapped.

5. Let it be resolved that the members of the education commission be very free to do their job that includes supervision and monitoring the teaching and other activities in our schools; staff appraisals, appointments and promotion and to see that the Provincial policy on education is being followed