

Integration of Faith and Learning (IFL): Seventh-day Adventist's Church Member's Perception on Sabbath Day Unified Tertiary Matriculation Examinations

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Abstract

Despite the exception of **Seventh-Day Adventist** (SDA) Church members from writing UTME on Sabbath days, there is still a great void in the educational disposition and privileges due to the Sabbath examination still being written in the country. Hence, this research focused on investigating the perceptions of SDA Church members (students, graduates and parents) on UTME being written on Sabbath day, with emphasis on IFL. Descriptive survey design and ex-post factor in design was adopted for this study while the population studied comprised all members of Ogun **State** Conference, Seventh-day Adventist Church. Eight (8) districts with total membership of seven thousand, five hundred (7,500). Convenience sampling technique was used in the study to select churches 3 districts from the 8 districts, namely; Ilishan West, Ilishan North and Babcock University District that can be easily accessible. Purposive sampling technique was used to select 120 respondents from each district which comprises Parents, Students, and Graduates who have written UTME and might have been exposed to IFL programmes from each of the selected 3 districts, amounting to 360 respondents. A self-constructed questionnaire titled *Seventh-day Adventist Church Perception on Sabbath UTME examinations and Awareness of IFL Questionnaire (SDAPSUTMEIFL)*” was the research instrument used for data collection based on the its reliability testing using Cronbach Alpha with a reliability index of 0.81. Questionnaires were analyzed with the aid of SPSS 21.0 software using simple frequency counts and percentages for data presentation.

Conclusion and recommendations were made on the necessity for parents, schools and government to create **faith based** learning system in Nigeria.

Keywords: SDA Church, IFL, UTME, JAMB, Education, Nigeria, and Perceptions.

Comments

- **The authors' idea is okay, however, kindly fix the following observations as highlighted in red ink above**
- **The first time of using acronyms, you must explain in detail what it signifies such as SDA above**
- **Traditionalist, Moslems and other worshippers are faith based, please use Christian instead.**
- **Accept if all the above listed corrections are adopted.**

Introduction

Education has been part of Adventist mission from its earliest days. At present the Church operates hundreds of elementary schools, secondary schools, and degree-offering colleges and universities in the three Africa. These institutions serve three basic purposes: (1) training workers for the church, (2) assisting governments in the general task of education, and (3) leading students to accept Christ. The Church has a good record of achievement in all three areas (Doss, 2011). University education is competitive worldwide and the generation of Nigerian students that can contribute meaningfully to her development cannot be selected haphazardly. Hence the competition for admission slots becomes more rigorous every year. Admissions into degree programmes in the universities are therefore premised on success in selection examination like the Unified Tertiary Institutions Matriculation Examinations (UTME). Tertiary education is education provided after secondary education and it is the peak of formal education in Nigeria. Tertiary education is aimed at producing top and middle level manpower for driving and growing Nigeria's economy. Because of the importance of tertiary education, there is a great yearning for it by citizens of Nigeria.

Before any citizen can benefit from tertiary education in Nigeria, he/she must be admitted into any of the tertiary institutions, which could be a University, Polytechnic, Monotechnic or college of Education. The body empowered by law to conduct matriculation examinations into any of these tertiary institutions is the Joint Admission and Matriculation Board (JAMB) and the examination they organize is the Unified Tertiary Matriculation Examination (UTME).

Presently there are three categories of students being admitted into university undergraduate programs in Nigeria and they include those that pass through the unified tertiary matriculation examination (UTME) conducted by Joint Admission and Matriculation Board (JAMB), direct entry admission and those who pass through remedial programme being run by individual university respectively (Emaikwu, 2012).

Seventh-day Adventists claim to base their beliefs on the Bible which they believe conveys the divinely inspired word of God. Like most other Christians, Adventists believe in the Trinity of

God, His immortality, omnipotence, and omnipresence. The Ten Commandments are acknowledged by Adventists as God's instructions to humans to give them guidance to live in peace and harmony. They believe that God created the world in six days and rested on the seventh, the Sabbath. The command to keep the Sabbath, Saturday the seventh day, is of special significance for Adventists.

According to Cosgrove (2006) integration of faith and learning (IFL) is the relation of one's biblical worldview to the learning that takes place in the academic and cultural arenas. Successful integration of faith and learning, according to Harris (2014) depends on a thorough, accurate, and carefully contemplation through understanding of the Bible, together with a good understanding of how academic knowledge claims relate with the worldviews underlying biblical explanation of God as the Creator of all true knowledge that emanate from the natural, scientific and exploratory facts that God designed and made.

John (2005) briefly outlines the general principles of Adventist educational philosophy.' On the religious side ... students are encouraged to adopt a mode of life that will demonstrate integrity and loyalty to the spirit of the Ten Commandments. In Nigerian context, the educational system is going through reformation with much emphasis on standards quality education (NPE, 2013). In May, 2017 the exemptions of Seventh-day Adventist from writing exams in all the centres nationwide on Saturday, by JAMB registrar (Vanguard News, 2017) was a dream actually becoming true. But still owing to the fact that the examinations (UTME) are still being taken across the nation despite various agitation by the Seventh-day Adventist leaders in Nigeria for its total eradication. Hence, this research is focused on investigating the perceptions of Seventh-day Adventist on UTME being written on Sabbath day, with emphasis on IFL.

Statement of the Problem

The need for education as a veritable tool for constructive development caused the Nigerian government to include equal and equitable education for all in the 1981 Constitution of the Federation. However, despite this constitutional provision, there is still a great void in the educational disposition and privileges in Nigeria (Okoli, 2007; Umukoro, 2014).

Since the mandatory requirement of UTME as a prerequisite for admission in Nigeria, Adventist church in Nigeria, in time past have trying its possible best to accommodate and salvage the inconsideration of JAMB to allow Adventist student go contrary to their faith and teachings. On the 17th, April 2017, before the advent of Computer Based Test (CBT), applicants were quarantined and provided 3 meals at a cost of ₦500.00 only on Friday evening without the use of their mobile phones, travel from a distance with to Babcock University (BU) and take the examination on Sabbath (Saturday) evening in BU. which was at the detriment of the Adventist church.

Due to the fact that UTMEs are yet to be completely abolished, some Adventist still write the examination in other centres outside Adventist educational centres, owing to distance barrier, access to examination misconduct, finance and poor IT infrastructure in the CBT centres located in within their local and contradicts the concept of IFL been taught by the church.

Purpose of the Study

The main purpose of this study was to investigate the awareness of IFL and the perceptions of Seventh-day Adventists on the issue writing UTME on Sabbath days in Ogun conference SDA Church, Ogun State. The specific purpose was to:

1. Investigate the level of SDA church member's awareness of IFL.
2. Find out the perception of SDA church students' towards UTME written on Sabbath days.
3. Find out the perception of SDA church parents' towards UTME written on Sabbath days by their wards.

Research Questions

The research questions will be as follows:

1. What is the level of SDA church member's awareness of IFL?
2. What is the perception of SDA church member' towards UTME written on Sabbath days?
3. What is the perception of SDA church parents' towards UTME written on Sabbath days by their wards?

Literature Review

Joint Admission and Matriculation Board (JAMB)

University Matriculation Examination (UME), now known as Unified Tertiary Institutions Matriculation Examinations (UTME) is a common entrance examination conducted by the Joint Admissions and Matriculation Board (JAMB) of Nigeria on yearly basis for the sole purpose of selecting and placing suitably qualified candidates into Nigerian Universities. Before the establishment of JAMB for the admission of students into various Universities, the universities were conducting individual admission exercises overcome the challenges posed by individual universities' admission exercises as was practiced originally, the Federal Government of Nigeria established JAMB in 1978 through JAMB Decree (Act) No. 2 of 1978 and this Decree (Act) was later replaced by JAMB Decree No. 33 of 1989, which was further amended by JAMB Amendment/Decree No. 4 of 1993 (Oshemughen&Oghuvbu, 2013). As a centralized examination body saddled with the responsibility of conducting placement examinations into Nigerian Universities, the Board conducted the first matriculation examination for entry into all degree- awarding institutions in Nigeria in 1979; Polytechnics and Colleges of Education in 1991, Monotechnics in 1998 and Innovative Enterprises Institutes in 2009, (JAMB, 2011). Since then, entrance examinations into Nigerian universities have continued to be handled by JAMB. (Eze, 2015). This system had serious limitations and was inefficient(Omodara, 2010; &Isaac, 2010).

Seventh-day Adventist Church in Nigeria

The Seventh-day Adventist Church is a Protestant Christian denomination distinguished by its observance of Saturday, the seventh day of the week in Christian and Jewish calendars, as Sabbath, and by its emphasis on the imminent Second Coming (advent) of Jesus Christ. The denomination grew out of the Millerite movement in the United States during the mid-19th century and was formally established in 1863. Among its founders was Ellen G. White, whose extensive writings are still held in high regard by the church. Prominent figures in the early church included Hiram Edson, James Springer White and his wife Ellen G. White, Joseph Bates, and J. N. Andrews. Over the ensuing decades the church expanded from its original base in New England to become an international organization. Significant developments in the 20th century led to its recognition as a Christian denomination. Among the Christian denominations established in Nigeria at the beginning of the twentieth century was the Seventh-Day Adventist church. Its presence in Nigeria is traceable to the missionary work of Elder D.C. Babcock at Erunmu in Oyo state. Elder D.C Babcock and his family left Freetown in Sierra Leone, by boat in February 1914 and landed at the port of Lagos on 7th march, 1914. Seventh-day Adventist Church in Ogun State comprises eight (8) districts with total membership of over seven thousand, five hundred (7,500).

Integration of Faith and Learning (IFL)

The integration of faith and learning is a concept that focuses on educating the “whole man” in a holistic manner that includes the student’s spiritual, religious or moral life (IFL Communique, 2011). Also, Ogunji (2006) quoting the WAD Working Policy (2004) states that the Seventh day Adventist Church operates institutions of higher learning for; "the purpose of providing special opportunities for Seventh-day Adventist youth who have satisfactorily completed secondary school instruction The church related institutions in their custodial, creative, and evaluative roles help develop within the students ethical, religious, and social values compatible with the church philosophy and teachings, values which prepare the graduate for his/her life-work or vocation inside or outside denominational employ. These institutions also help develop in their students a higher concept of service to God and man"

Also, Roso (2015) states that faith and learning in action implies that students are taught how to find the Bible’s relevance to the subjects they are studying, and they are taught how to find the Bible's relevance to their chosen profession in relation to their faith, and that faith and learning integration without action is often limited to an academic exercise. It should not be limited to an event in the classroom, or even a project for students to create instead it should be actively done and on a daily basis.

In defining Integration Harris (2014) points out that integration is the process of connecting knowledge with facts, ideas, and other related information in a way that unifies them. He also, stated that every time people encounter a new claim about knowledge, they work on integrating it into their overall knowledge. Integration, then, becomes a process of fitting new knowledge

into the existing one. Evaluating practice of a concept can only be done by observing actions because the actions reveal real beliefs. If one says she or he loves coffee more than any other flavour, but always orders a different drink, their true belief about coffee will rightly be questioned. It is therefore not more about the talk but the action. Burton and Nwosu (2002) in their study stated that the definition of IFL generated by Christian college professors tend to fall into three categories namely; intellectual definitions, lifestyle definitions and discipleship definitions.

According to Harris (2004), many have graduated from public primary schools where religion continues to be squeezed out at every corner. Even those who have attended Christian schools may not have learned how to bring faith into practice especially when faced with decision making that contradicts their faith and believes.

Emanating issues on Sabbath observance and Examinations in Nigeria

The seventh-day Adventist church official released an official statement via website (1990), that some Seventh-day Adventists are facing special problems as they are compelled to write required examinations given on the Sabbath in non-Adventist schools or for certification by professional governing boards. In dealing with such situations they recommended that such examinations should be arranged or administered on hours other than the Sabbath, and that Churches should encourage its members in careful Sabbath observance and where possible intercede with the appropriate authorities to provide for both reverence for God's day and access to the examinations. The statement also further states that Sabbath travel on commercial carriers for personal or business reasons should be avoided. Owing to these statement the seventh-day Adventist church in Nigeria have been agitating and providing various means to avert breaking the Sabbath laws by writing exams on the Lord's day.

Muftahu and Hazri (2015) asserts that there is a need for equal opportunities for education in Nigeria. Owing the said statement, Education can only truly be equal when the system is accessible to all and takes cognizance of the students in terms of access, progression and learning outcomes (Nkoane, 2006; Alston, 2005). Muftahu and Hazri (2015) opined that for there to be widening participation so as everyone would be treated fairly, then the system must be evolved to expand. Also, it is a sad twist of fate that about 340,000 candidates cannot access university education through no fault of theirs (Moti, 2010; JAMB 2011). Researchers have shown that growing number of candidates without correspondent increase in physical structure has contributed significantly to the lack of access to university education in Nigeria (Ogboru, 2008).

McChesney (2016) reported that the Adventist Church leader Ted N.C. Wilson, during a visit to Nigeria in 2014, personally asked then-President Goodluck Jonathan to avoid holding both elections and state exams on Fridays, Saturdays, and Sundays, thereby allowing Muslims and Christians of all faiths to worship as they wished.

Also, before Computer-based Test (CBT), Unified Tertiary Matriculation Examination, UTME, slated for Babcock University in Ilishan-Remo, Ogun State was rescheduled till 6 p.m. after candidates in other centres had finished their papers. Confirming the situation, the institution's Director of Public Affairs, Joseph Sulaemon, told NAN on phone that "it is not a new thing. 'He added that as an Adventist institution, they observed Saturday as a work free day for both students and staff of the school. "Saturday is Sabbath day and we would all be in Church till 6

p.m.” He stressed that the Joint Admissions and Matriculation Board was aware of the peculiarity. “It is not news. We don’t work on Saturdays, because it is our Sabbath day. Everybody will be in church. It is the day of rest. Examination will be held after Sabbath hour, that is 6 p.m. When asked if it would not expose the students to examination malpractice, he said: “JAMB has prepared adequately to avoid any examination malpractice. If we have been aiding and abetting malpractice, JAMB would not have retained our centre” (McChesney, 2016).

Also, addressing a press conference in Benin City Wednesday as part of activities to mark its 3rd Adventist Men’s Organisation Convention, President of the North-Western Nigeria Union Mission of the Seventh-Day Adventist Church, Leke Owolabi, who was represented by the President, Benin Conference of the church, Michael Senne-Aya, appealed to the National Assembly and the Federal Government to fix election and national examinations dates during the week to enable its members exercise their civic responsibilities. Stressing that conducting elections on Saturdays and writing common entrance examinations like the Unified Tertiary Matriculation Examinations (UTME) and others, are infringements on the freedom of worship of its over 500,000 members in Nigeria.

He also states that “The only area the church got concession was writing UTMEs in Babcock University, what they did was to adjust the time from 8 a.m. but we still have the challenge of transport for our members travelling to far places. But we are still appealing to JAMB to do something because we have other members in different states of the country that attend worship every Saturday and it still affects them during UTME. Based on the fact that the church has over 500,000 members and they are being denied their legal rights as citizens (ContraCulture E-magazine, 2013). Based on the said agitations and appeal by the church, the Registrar of JAMB, Prof. IshaqOloyede, while addressing newsmen at Digital Bridge Institute, Abuja, one of the UTME centres, announced that the Seventh- day Adventist will not have exams in all the centres nationwide on Saturday,” (Vanguard New, 2017). Which does not transpire that the examination has been totally eradicated like Brazil in America. who recently On the 9th of march 2017, officially announced by José MendonçaFilho, Brazil’s Education Secretary the total abolishment of Sabbath day examination in the country. According to Filho, the day change tries to accommodate and meet basic levels of human decency and respect. “As we promote the Enem exam, it is our duty to treat everyone with dignity, respect for basic human rights, and to apply the same ideal conditions to every student.”

In the past, Seventh-day Adventist students in Brazil usually began the exam after sunset, which proved to be a substantial disadvantage. Also, Sabbath-keeping students usually underwent physical and emotional fatigue even before starting to write the exam, as they were shut away for hours to avoid cheating before being finally allowed into the exam room. According to some estimations, about 70,000 students used to request a late start when the exam was offered on Saturdays. Seventh-day Adventist Church leaders and members in Brazil believe the change is a triumph not only for Sabbath-keepers but also for the principle of religious liberty. The latest development in Brazil seems to follow a trend around the world of government authorities listening to people who are willing to fight for rights involving their liberty of conscience and belief.

Also in Kenya, Africa, Adventist Review reported that Seventh-day Adventist students in Kenya are now authorized to skip classes and exams on Sabbath days (South American Division News Agency, 2017).

Methodology

Descriptive survey design and ex-post factor in design was adopted for this study while the population studied comprised all members of the Seventh-day Adventist church. The Ogun Conference, Seventh-day Adventist Church comprises eight (8) districts with total membership of seven thousand, five hundred (7,500). Convenience sampling technique was used in the study to select churches that 3 districts from the 8 districts, namely; Ilishan West, Ilishan North and Babcock University District that can be easily accessible. Purposive sampling technique was used to select 120 respondents from each district which comprises Parents, Students, and Graduates who have written UTME and might have been exposed to IFL programmes from each of the selected 3 districts, amounting to 360 respondents. This will represent the population to be sampled in the study. A self-constructed questionnaire titled *Seventh-day Adventist Perception on Sabbath UTME examinations and Awareness of IFL Questionnaire (SDAPSUTMEAIFL)*” was the research instrument used for data collection based on the its reliability testing using Cronbach Alpha with a reliability index of 0.81.

The questionnaires were administered with the assistance of six trained research assistants (church members) during and after Sabbath service in each of the three districts and collected back the same day and some during Sabbath Sundown Service.

The results of the administered questionnaires were analyzed with the aid of SPSS 21.0 software using simple frequency counts and percentages for data presentation.

Data Presentation, Analyses and Discussion

The data were processed and presented in tables using Statistical Package for Social Science (SPSS).

Demographic Features of the Respondents

Table 1: Distribution of the respondents based on:

Variable	Category	Frequency	Percentage
Gender	Male	170	56.7
	Female	130	43.3
Current educational status	Student	243	81.0
	Graduate	57	19.0
Age Range	18-25	207	69.3
	26-32	83	27.7
	36-45	7	2.3
	46 and above	3	1.0

Educational qualification	SSCE	22	7.3
	BSC/HND	219	73.0
	Masters	50	16.7
	Ph.D.	9	3.0
Are you a baptized member of the SDA Church	Yes	68	22.7
	No	232	77.3
I have been a Seventh-day Adventist for	Less than 1 year	13	4.3
	1-2 years	7	2.3
	3-5 years	15	5.0
	6-10 years	79	26.3
	10 years and above	186	62.0

Source: Field 2017

The breakdown of the student's demographic characteristics is shown in Table 1. Most of the students were baptized members of the church (77.3%). The table also indicated that Male (56.7%) within the age bracket of 18-25 years (69.3%) dominated the study. Also, majority of the student (81.0%) were currently students in a university.

Table 2: showing the UTME Information written by the respondents

Variable	Category	Frequency	Percentage
Students who have written UTME/ Post-UTME	No	66	22.0
	Yes	234	78.0
Where you an Adventist when you took the exam	No	123	41.0
	Yes	177	59.0
Day you wrote UTME/ Post-UTME	Monday	18	6.0
	Tuesday	16	5.3
	Wednesday	10	3.3
	Thursday	4	1.3
	Friday	36	12.7
	Saturday Morning	82	27.3
	Saturday Evening	134	44.7
Place of Exam	SDA Church schools	52	17.3
	Government School	184	61.3
	Private School	64	21.3

Source: Field 2017

Table 2 indicated that majority of the students (78%) have written UTME/Post-UTME and they wrote the examination as an Adventist (59%). Interestingly, majority of the students (44.7%) wrote UTME/ Post-UTME Sabbath evening, 27.7% wrote theirs on Sabbath morning, while others wrote theirs on weekdays. It was also revealed that majority of the students wrote the

examination in a government owned schools, with just less than 17.3% of the students who took the examination in an Adventist owned institution.

Research Question 1: What is the level of SDA church member’s awareness of IFL. In analyzing this general question, scores of responses of respondents were collected and the analysis was made on the basis of responses of the students. The findings are shown below in table 3.

Table 3: showing the students and graduates awareness about Integration of Faith and Learning

Awareness level	SA F %	A F %	D F %	SD F %
Integration of faith and learning is the relation of one’s biblical worldview to the learning that takes place in the academic arenas	91 (30.3)	209 (69.7)	-	-
My school usually runs a training/ workshop on IFL	134 (44.7)	37 (12.3)	72 (24.0)	57 (19.0)
Efforts are made to inspire students to do their part in upholding good morals	99 (33.0)	29 (9.7)	96 (32.0)	76 (25.3)
My teacher/lecturers prays with students before starting to teach	161 (53.7)	47 (15.7)	54 (18.0)	38 (12.7)
Bible teachings are incorporated in the subject matter in my school	173 (57.7)	57 (19.0)	44 (14.7)	26 (8.7)

Source: Field 2017

Table 3 above shows that 30.3% of students strongly agreed, and 69.7% agreed that Integration of faith and learning is the relation of one’s biblical worldview to the learning that takes place in the academic arenas. Which implies that the students clearly understand the meaning of IFL. The table also shows that majority of the students (56% strongly agreed) that they are aware that their school usually runs a training/ workshop on IFL, while less than 34% of the students are not aware. Also, it was discovered that majority of the students 57% strongly disagreed that their school don’t make efforts to inspire students to do their part in upholding good morals, while less than 43% of the students affirms that their school makes efforts. Majority of the students (73%) indicated that their teacher/lecturers prays with students before starting to teach them, while less than 27% disagreed that their teachers don’t pray before teaching them. Conclusively, it was also revealed that majority of the students (76%) strongly agreed that Bible teachings are incorporated in the subject matter in my school, while less than 14% of the students disagreed to the statement.

Research Question 2: What are the perceptions of SDA church students towards UTME written on Sabbath days. In analyzing this general question, scores of responses of respondents were

collected and the analysis was made on the basis of responses of the students. The findings are shown below in table.

Table 4: showing the perceptions of SDA church students towards UTME written on Sabbath days

Students perception	SA F %	A F %	D F %	SD F %
I have being informed through IFL that it is wrong to write any form of examination on a Sabbath day	135 (45.0)	25 (8.3)	80 (26.7)	60 (20.0)
UTME written on Sabbath day is against my religious believe	213 (71.0)	87 (29.0)	-	-
Distance and financial constrains can lead to writing UTME on Sabbath day	109 (36.3)	99 (33.0)	66 (22.0)	26 (8.7)
The exclusion of Adventist from writing exams on Sabbath day is not enough	91 (30.3)	209 (69.7)	-	-
Sabbath examination should be totally cancelled like in other part of the world.	300 (100)	-	-	-

Source: Field 2017

Table 4 above revealed that 53% of students strongly agreed that they were informed through IFL that it is wrong to write any form of examination on a Sabbath day, while 47% strongly disagreed that they were not informed that it was wrong to write any form of examination on a Sabbath day. Also the table also depicted that all the students strongly agreed that writing UTME/ Post-UTME on Sabbath day is against their religious believes. Majority of the students (70%) strongly agreed that distance and financial constrains can lead to writing UTME on Sabbath day, while less than 30% strongly disagreed that distance and financial constrains cannot lead to writing UTME on Sabbath day. Also all the students strongly agreed that the exclusion of Adventist from taking exams on Sabbath is not enough as more efforts and policy is still required.

Conclusively, the table depicted that all the students strongly agreed that Sabbath examination writing in the country should be totally cancelled like in some countries in Africa and America.

Research Question 3: What are the perceptions of SDA church parents towards UTME written on Sabbath days by their wards. In analyzing this general question, scores of responses of respondents were collected and the analysis was made on the basis of responses of the students. The findings are shown below in table.

Table 5: showing the perceptions of SDA church parents towards UTME written on Sabbath days by their wards

Parents perception	No F %	Yes F %
Do you have a child in the university	123 (41.0)	177 (59.0)
Did your child wrote UTME/ Post-UMTE	123 (41.0)	177(59.0)

Was the examination written on Sabbath day	91 (30.3)	209 (69.7)
Was it based on your consent	209 (69.7)	91 (30.3)
Are you aware that JAMB has exempted SDA Church members from writing UTME on Sabbath days	91 (30.3)	209 (69.7)

Source: Field 2017

The above table 5 shows that over 50% of the parents have a child studying in the university, and 59% got their admission through UTME/Post-UTME, also 59% of the parents indicated that their child/children wrote the examination on Sabbath day with 69.7% of the parents claimed that it was not based on their consent. Conclusively, majority (69%) of the parents who responded to the statement; indicated that they are not aware that JAMB has exempted SDA Church members from writing UTME on Sabbath days.

Conclusion and Recommendations

The findings of this study revealed that some Adventist wrote their UTME/ Post-UTME on Sabbath mornings and evening previously and currently, which is in concomitant with the statement made by the seventh-day Adventist church official website (1990), that some Seventh-day Adventists still face required examinations given on the Sabbath in non-Adventist schools or for certification by professional governing boards face special problemscontradicts the church stands on the issue of writing examinations on Sabbath days. Also the university have key roles to play in modeling the students by making efforts to inspire students to uphold good morals and teaching them how to keep the Sabbath day Holy.

The findings also revealed that our Adventist student wrote previous JAMB UTME and Post-UTME on Sabbath day mornings owing to the fact that the examination was written by their wards out of their consent and they were not adequately aware that SDA church members can now take examinations on weekdays. This implies that parents need to be more pro-active in terms of the decision making of their children especially when it has to do with their religious believers and norms. And also by providing alternative measures for their children not to break the Sabbath by writing the examinations in the Adventist owned schools.

Allthe studentsare of the opinion that the exclusion of Adventist from taking exams on Sabbath is not enough as more efforts and policy is still required. Hence, the government totally stop national examinations by adopting what several countries (Brazil, Kenya etc.) are doing through consideration of the civil and legitimate right of its citizens as regards to writing examinations on Sabbath days.

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