Value acquisition of school pupils' after a Christian Religious Studies based intervention (teacher-led digital story telling strategy) in Lagos State, Nigeria

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ABSTRACT

The basis for the inclusion of Christian Religious Studies (CRS) into the primary school curriculum in Nigeria was particular to the learning of morals and the development of societally acceptable values and attitudes. Presently, Nigeria is experiencing a high level of social vices, immoralities and an unprecedented amount of anti-social behaviours among youths. Of course, the considerable amount of problems generated by the increasing immoralities among primary school pupils of Lagos State was attributed to effectiveness in the teaching methodologies used for teaching and learning of CRS. Contemporarily, the use of computer-based technologies and digital tools for classroom teaching and learning proved to be effective because it engages primary school pupils. This study focused on the use of digital storytelling in the teaching and learning of CRS in Lagos State primary schools. The research was carried out to study the attitudes of primary school pupils toward CRS after the use of the "Teacher-Led Digital Storytelling Strategy" (TLDSS). Data obtained from the intervention revealed that primary school pupils exposed to TLDSS had the highest adjusted post-value acquisition mean score in CRS of 53.86. Again, there were observations from the study that primary school pupils exposed to TLDSS were significantly different from those exposed to conventional strategies (CS) in the teaching and learning of CRS in terms of value acquisition. The findings showed the effectiveness of the use of TLDSS for primary school pupils of Lagos State because TLDSS enhances primary school pupils' acquisition of values, achievement and development of positive attitude to CRS.

Keywords: Religious education, value acquisition, digital storytelling strategy.

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INTRODUCTION

The curriculum for Christian Religious Studies (CRS) and Moral Instruction expects schools to concentrate on the cognitive, moral, character formation and physical formation of Pupils. Religious Education as a school subject is an important element towards effectively laying a valid and sound foundation for moral consciousness in Pupils' in the course of undergoing developmental phases. This will allow for proper dispensation of knowledge acquisition in specific and sensitive areas of character development in Pupils in the course of acquiring education. The Nigerian educational sector has a fundamental philosophy that is based on building moral consciousness. Building in children/students, the right

moral behaviour remains a major ingredient in the achievement of national goals. This is essentially predominant, especially at the primary school level, where learners' character is still at the formative stage. Therefore, religion remains a tool that is fortified to produce sound individuals with developed character formation which is targeted towards the preservation of human values starting from the classroom.

Nigerian Educational Research and Development Council (NERDC, 2013) developed the national Christian religious curriculum and stated that CRS remains a subject that is aimed at instilling moral and righteous living in society. The Federal Ministry of Education

(FME, 2013) reviewed the curriculum of CRS and stated that building human values, morals and attitudes remains its priority. As a result of that review, the major objectives of CRS are highlighted to include:

i. Inculcating in the learner the respect and knowledge of God and respect for humanity and society;
ii. Developing in the learner a strong personality and character formation, and a deep sense of responsibility to fellow man;
iii. Sensitising in the learner respect for the rights and privileges of others;
iv. Moulding and developing in the life of learners good attitudes and values like humility, love, justice and forgiveness, obedience, faith, and fair play that will guide human interaction and co-existence;
v. Preparing the learner for useful living by helping him/ her to improve his/ her moral values and attitudes toward God and fellow man; and
vi. Inculcating in the learner the understanding of the basic teachings of Jesus and applying them in his/ her daily life and work.

From the objectives above, CRS is meant to develop the learners by exposing them to knowledge and values, helping them to have respect for authorities whether spiritual or temporal and equipping the learner with the appropriate attitude and moral values required for co-existence with others in any given human environment. This implies that the Christian attitude drawn from the teachings and life of Jesus as contained in the Bible is detailed enough to deal with the moral formation of a growing child. This is the reason Eluu (2009) believes that having less knowledge of Religious Studies would lead Nigeria to encounter incessant conflicts like social unrest, religious crisis, insurgencies, increase in criminal activities among others, because the study of religious studies helps regulate human actions and activities, thereby promoting communal co-existence.

Adebowale and Oluwole (2006) and Ngussa and Role (2016) posit that education and moral values are inseparable because the aims and objectives of religion and moral education in the broader educational philosophy have knit these together. This informs the belief of Roosevelt (1919) that educating a group of people in mind and not in morals is assumed to educate a tamed problem yet to be fully manifested in the society". He, therefore, advises that schools must teach moral education to mold young adults for adulthood while being responsive and showing an exhibition of a decent citizen. Ajere (2006) and Falade (2010) argue that moral laxity in Nigerian schools is caused by the non-provision of religious and moral education in the school system. To curtail the non-adherence to morality in society to a sizable level, a vital constituent of an effective moral learning experience needs to be developed for schools.

Adedeji (2003) and Obemeata (2012) identify religious education as a means to eradicate cultism that is presently ravaging Nigerian schools. Thus, to a great extent, the panacea for moral crises, corruption and crime in Nigeria is the inclusion of CRS in the primary schools' curriculum. Therefore, the study of the subject is the way to build pupils' knowledge about God and to instil in them the ideal or moral way of living as introduced by Jesus. This is in tandem with the stated objectives to produce responsible citizens, with laudable values and selfless behaviour toward God and man, whose roles and attitudes are worthy of emulation. This explains why CRS is taught in nursery and primary schools to impart acceptable moral values to pupils and thereby strengthen community capabilities and pupils' ability to live with the challenges accompanying life tasks.

CRS inculcates values and virtues in learners to modify their behavior and reshape their minds. The submission of GoK (2015) on religion as the basis for the moral foundation of every society, and the thought of Goff (2008) explain how moral education imparts or delivers the teaching of Christian beliefs and doctrines to promote moral values in children. The moral knowledge involved is not limited to teaching, learning and other processes of inculcating values, rules, principles, habits and attitudes, but is also helpful in supporting educational development.

Currently, the National Policy on Education (FRN, 2013) includes CRS in the primary school curriculum to inculcate spiritual and moral values in Nigerian children. Since the beginning of the 21st century, it has remained a core subject taught at both levels of education (i.e Primary and Junior Secondary Schools) in Lagos State.

The Nigerian National Policy on Education described the objectives for teaching CRS in primary schools to include the teaching of morals (FRN, 2013). The learning of morals in schools would make school children not misunderstand the nature and circumstances of their existence, engage in moral decadence, drug addiction, sexual and other vices associated with moral laxities. Essen (2015), Wambua et al. (2017) expressed that the continuous increase in various degrees of delinquency, greed, drug abuse, indecent dressing, fracas and feud among children was due to ineffective moral education in schools and homes. Negative student attitudes, peer pressure, family background and the influence of an immorality society are also possible causes (Akaranga and Simiyu, 2016). Biam (2009) and Falade (2015) further informed that the teaching and learning of moral instructions in school would save the present and future generations of children from problems associated with immoralities. He thus suggests that 'character and moral education' were holistic approaches in the solution to the challenges of moral decadence in societies. Students should be made to learn socially acceptable values and virtues at the early stage of their educational life. The Holy Bible also pointed to the need for teaching children with appropriate morals, to make them grow and become responsible people (Proverbs 22: 6). Individuals do not

live out the virtues they are ignorant of. Virtues have to be taught, cultivated and nurtured in people to enable them to demonstrate corresponding virtuous acts.

CRS was categorised in the Nigerian National Policy on Education (FRN, 2013) as a programme of study in religion and national values, and that was expressed in the primary school curriculum. Further, the curriculum listed the goals for teaching CRS in primary schools to include making the children develop acceptable social and moral norms and values (FRN, 2013). The National Policy on Education further intensified that the moral and value development in Nigerian children would include:

a. Developing the morality and patriotism of children; and
b. Inculcating national consciousness, values and national unity into children (FRN, 2013)

The learning of CRS is an aspect of the school programme, which inculcates, the elements of education, intellectual theories and practices of the holiness in Christianity as contained in the Holy Bible. Primary school pupils use the knowledge of CRS to understand the universe and the relationships between Christians and God. CRS is aimed at moulding and developing Christian values and attitudes in learners. These attributes inculcated obedience to constituted authority, respect for life, responsible individual, and selfless services to God and humanity, which would provide the learner with moral and spiritual transformation (Ali et al. (2009)). Effective teaching and learning techniques would provide opportunities for achieving CRS values.

The impact of the subject on Nigerian schools to achieve the goal of inculcating positive societal values in pupils seems not to have been achieved. This can be seen from the various reports of crime and corruption in Nigerian newspapers. Oyeleye and Lawal in *The Nation Newspaper* (2012) report cases of indecent dressing among teenagers and youths which lead to sexual harassment. Also, Zakka-Bako (2014) in *Daily Independent Newspaper*, while tracing the development of incidence of youth violence, reports cases of rape, fighting, vandalism and cultism in primary schools. Likewise, Ebong (2015) in *Champion Newspaper* believes that morality and discipline have been thrown overboard as examination malpractices, gambling, looting and other vices are said to be found among youths. Mohammed (2005) explained that hard work, honesty, respect for law and order, truthfulness, integrity, obedience, trustworthiness and faithfulness, and love for one another, were positive and right values embedded in CRS. He further reiterated that these values were fast becoming elusive, archaic and unpopular in the school. These suggest that Nigerian youth lack proper moral education right from infancy.

Furthermore, according to Omede and Odiba (2010), issues of moral decadence are being incessantly recorded by schools and authorities. They explain that this is due to the fact that good moral values are not exhibited by the majority of the learners at all levels of learning in Nigerian schools. In the same vein, they claim the subject through which these morals are being taught, that is, CRS seems not to be popular with pupils. Callahan (2004) has pointed out that people are aware of the cultural/moral crises and feel there is a need to promote ethical/moral development, especially in the classroom. However, changing the values of people or developing positive societal values does not necessarily happen through lectures or speech.

Haralambos and Holborn (2000) defines value as a belief that something is good and desirable and also it is a standard of behaviour in societies. The desirable and important behaviour of a society is dependent upon the value held by the people. Value acquisition in school-based learning involves the transfer of standard and acceptable societal behaviour among learners. In this context, the focus is on the acquisition of values in CRS concepts, which meet the needs and aspirations of learners. This research among other things will investigate strategies that will impact positive values on learners. The values in focus were: Being peaceful (not being disturbed or troubled by any man or forces), Determination and focus (making one's mind up to achieving, setting goals, and stick to them), self-discipline (the ability to say no when you are being lured to do something bad), Moderation (not going to extreme or being in the excessive state) and Hard work (to put one's effort in whatever one is doing). One of the proposed strategies for inculcating the values enumerated above is the digital storytelling strategy. Such values cannot be effectively taught with verbal or lecture methods.

The justification for including CRS in the school curriculum is to produce learning outcomes with the right values, that is, with acceptable morals and behaviours in the Nigerian child. In other words, it is to build up the moral character of an individual by inculcating in him/her Christian Religious values rather than mere precepts. However, with the current CRS teaching and learning in Lagos State schools, those desired outcomes did not manifest in pupils' behaviours judging from the state of observable immorality in schools and society. This implies that many pupils do not manifest the positive values that depict the knowledge that CRS is meant to inculcate (Njoku and Njoku, 2014). Ekeh and Njoku (2013) criticized the poor methods of teaching CRS (conventional and didactic methods. They believed these poor methods make pupils memorize Bible passages only, it is a one-way means of communication which does not involve audience participation. A study on CRS teaching methodologies shows that interactive methods in Religious Studies help in developing both academic understanding and moral values in children (Okunade, 2003). Interactive methods encourage students to learn from one another and together. Thus students will participate actively in learning and express their ideas in

the process of learning to evolve interaction and interconnection of ideas with learning.

Consequently, the national policy on education (FRN, 2013) sets guidelines for specifications, procedures and activities in the usage of ICT at different levels of learning in school curricula, and these influence the use of Digital Storytelling Strategy (DSS) as necessarily a problem-solving specialized ICT-based methodology for learning in schools which is pertinent to encouraging, coordinating and supporting pupils' classroom learning. The DSS is a scientifically systematic methodology for reflective learning among school children, as it helps pupils to use ICT-based technology for interaction and reasoning, and to evaluate information and distinguish facts from fiction.

Our curriculum concepts are gradually being transformed into fiction and stories and supported with high-level technologies through the use of multimedia tools with built-in learning mediums of auditory, visual and platforms. The use of such tools makes learning more real, comprehensive, and internalized thereby adding value and content to the teaching. In other words, this act of delivering content to a heterogenous group is called digital storytelling.

The modern expression of the ancient art of storytelling is called Digital Storytelling (Hofer and Swan, 2006). The term digital stories as derived from computer technologies uses both voice and narrative capacities and needs together, as a result giving a deeper dimension and vivid coloration to characters, experiences, insights and situations. This digital storytelling is used in virtually all disciplines ranging from education to entertainment and the definitions and descriptions vary widely. Some researchers (Meadows, 2003; Robin, 2009) define the term as an act of creating short stories and a piece that enhances both learners' information-gathering and problem-solving skills and also facilitates their ability to work as a collaborative team. Lowenthal and Dunlap (2010) and the University of Houston (2012) described digital storytelling as a narrative often told in digital format, and that which shares a point of view after the tellers' viewpoints, a personalized multimedia tale told from the heart and the act of using computer-based gadgets to present stories.

Digital Storytelling Strategies (DSS) are in various modes: The Instructor or Teacher-led and Student or Learner digital storytelling modes. Instructor or Teacher-led digital storytelling mode is currently the most well-known type of educating learners. It is a style of guidance that is formal, controlled and despotic, where the teacher coordinates how, what, and when students learn through digital storytelling. It allows teachers to guide, support and gradually prompt learners as they compile and build knowledge through digital storytelling. Learners are also assigned responsibility for as much as each learner can effectively take.

Some researchers (Ogunranti, 1988; Cope and Ward, 2002; Adewoyin, 2007) recommended the utilization of

innovation in education to guarantee scholarly perfection. Greenhow et al. (2009) agreed that the application of technology has subdued many pedagogical challenges confronting teachers in teaching and learning processes. The paradigm shift in classroom practices is about gradually disengaging teachers from their traditional beliefs and roles as instructional authorities and as conveyors of knowledge, information, ideas and skills. The emphasis in this study reflects on the use of technology in CRS teaching and learning and concentrates on the digital storytelling strategies that will potentially encourage interactive learning, which will make children independent in decision-making.

The study potentially created a research platform on pupils' learning of CRS in classrooms and extensively reflected on developing acceptable learning of CRS among pupils in Lagos state. This study also provided opportunities for the effectiveness of adopting digital storytelling to deliver CRS lessons in primary school. It indicated whether the use of ICT facilities in CRS classrooms enhanced the acquisition of learning against what obtains in the use of conventional storytelling strategies. CRS teachers may benefit from the outcome of this study in that it will help them in developing the right techniques in the teaching of the subject, where the emphasis is on acquiring the right/acceptable values in society. The school administrators will be informed on the use of the appropriate method that could be used for teaching CRS in the school system.

Statement of the problem

Christian Religious Studies (CRS) is included in the primary school curriculum to expose pupils to moral instructions capable of developing positive values and attitudes. However, there is still the prevalence of social vices and immoral and anti-social behaviors that call to question the effectiveness of the methods of teaching and learning of CRS. Previous studies focus largely on strategies for teaching CRS in schools, such as conventional teacher-centered methodologies as they affect pupils' attitudes, interests, participation and learning outcomes. Therefore, this study was carried out to determine the effects of digital storytelling strategies and their effect on primary school value acquisition in Christian Religious Studies in Lagos State. The moderating effect of computer literacy skill and gender were also examined.

Research hypotheses

The following null hypotheses will be tested at a 0.05 level of significance:

HO$_1$: There is no significant main effect of treatment on

pupil's value acquisition in Christian Religious Studies
HO₂: There is no significant interaction effect of treatment and computer literacy on pupils' value acquisition in Christian Religious Studies.

METHODOLOGY

This study adopted a pretest-posttest control group quasi-experimental research design. The study involved an intervention into the teaching of CRS with the use of digital storytelling strategy and skills. There were experimental groups (teacher-led and pupils-led groups) and a control group, such that both (experimental and control) groups were statistically comparable. The target population of the study consisted of all primary six (6) pupils that offered CRS in the selected nine public primary schools from three Local Government Areas of Lagos State. The distribution of participating pupils in the selected schools into control and experimental groups was made using simple random sampling through the ballot. The total number of primary six pupils that participated in the research was 450 and nine CRS teachers. The two instruments used for data collection were the Pupils Value Acquisition Questionnaire (PVAQ) on CRS/Moral Instruction and Pupils Computer Literacy Questionnaire which were developed for the study on a 3-point scale Likert type. The instruments used were Teachers' instructional guides, the Pupil's Value Acquisition Questionnaire (PVAQ) in CRS with a reliability value of 0.79, and the Pupils' Computer Literacy level questionnaire with a reliability value of 0.74. The researcher visited the selected schools to request for approval and cooperation of headmasters and CRS teachers. The researcher as well visited designated government computer centers (in the three Local

Education Districts of Educational District VI) and requested the cooperation and support of the facilitators. The following schedule was used for the study:

a. The first two weeks were used for the training of research assistants
b. One week for pre-test administration
c. Six weeks for the treatment of the two experimental groups with the use of a digital storytelling strategy while the control group was not subjected to any treatment at all
d. One week for post-test administration; and
e. A total of eleven (11) weeks was used to collect data as explained above

The data collected were analyzed using the Analysis of Covariance (ANCOVA) of the pretest scores as covariates. The Estimated Marginal Means (EMM) was used to determine the magnitude of performances at the post-test level. The Bonferroni Post-hoc Analysis was carried out to explain the sources and contributory variables responsible for the significant main effect in the study. At the same time, a line graph was used to disentangle the significant interaction effects. All the hypotheses were tested at a 0.05 level of significance.

Ho₁: There is no significant main effect of treatment on pupils' value acquisition in Christian religious studies.

Table 1 showed that there is a significant main effect of treatment on pupils' value acquisition in Christian Religious Studies (F $(2,431)$ =65.02; $p<0.05$, partial $\eta 2$ = 0.23). The effect is 23.2%. This indicated 23.2% variation in pupils' value acquisition in Christian religious studies was accounted for by the treatment. Thus, hypothesis 1a was rejected.

Table 1. Analysis of covariance (ANCOVA) on value acquisition.

Source	Type III sum of squares	Df	Mean square	F	Sig.	Partial Eta squared
Corrected Model	35618.467a	18	1978.804	11.781	0.000	0.330
Intercept	33607.996	1	33607.996	200.092	0.000	0.317
Pre-Value Acquisition	477.899	1	477.899	2.845	0.092	0.007
Treatment	21841.763	2	10920.881	65.020	0.000*	0.232
Computer literacy	676.826	2	338.413	2.015	0.135	0.009
Gender	219.770	1	219.770	1.308	0.253	0.003
Treatment x Computer literacy	2277.242	4	569.311	3.390	0.010*	0.030
Treatment x Gender	305.418	2	152.709	0.909	0.404	0.004
Computer literacy x Gender	250.083	2	125.042	0.744	0.476	0.003
Treatment x Computer literacy x Gender	646.935	4	161.734	0.963	0.428	0.009
Error	72391.998	431	167.963			
Total	1123703.000	450				
Corrected Total	108010.464	449				

a. R Squared = .330 (Adjusted R Squared = .302) * denotes significant at $p < 0.05$.

To determine the magnitude of the significant main effect across treatment groups, the estimated marginal means of the treatment groups were carried out and the result is presented in Table 2.

Table 2 reveals that pupils exposed to Teacher Led Digital Storytelling Strategy (TLDSS) had the highest adjusted post-value acquisition mean score in Christian religious studies (53.86), followed by pupils exposed to Pupil Led Digital Storytelling Strategy (PLDSS) (52.55), while those exposed to Conventional Strategy (CS) had the lowest adjusted post-value acquisition mean scores in Christian Religious Studies (35.86). This order can be represented as TLDSS > PLDSS > CS.

Table 3 revealed that pupils exposed to Teacher Led Digital Storytelling Strategy (TLDSS) were not significantly different from their counterparts taught using Pupil Led Digital Storytelling Strategy (PLDSS) but significantly different from those exposed to the Conventional Strategy (CS) in their post-value acquisition scores in Christian religious studies. Furthermore, pupils exposed to pupil-led digital storytelling strategy were significantly different from those taught using conventional strategy. This implies that the significant difference revealed by the ANCOVA is a result of the difference between the treatment (teacher and pupil-led digital storytelling strategies) and the control group but not between the two treatment groups as far as value acquisition is concerned.

Table 2. Estimated marginal means for post-value acquisition by treatment and control group.

| Treatment	Mean	Std. Error
Teacher Led Digital Storytelling Strategy (TLDSS)	53.86	1.138
Pupil Led Digital Storytelling Strategy (PLDSS)	52.55	1.253
Conventional Strategy (CS)	35.86	1.273

Table 3. Bonferroni post-hoc analysis of post-value acquisition by treatment and control group.

Treatment	Mean	TLDSS	PLDSS	CS
Teacher Led Digital Storytelling Strategy (TLDSS)	53.86		*	
Pupil Led Digital Storytelling Strategy (PLDSS)	52.55		*	
Conventional Strategy (CS)	35.86	*	*	

Ho$_2$: There is no significant interaction effect of treatment and computer literacy on pupils' value acquisition in Christian religious studies

Figure 1 showed that there is a significant interaction effect of treatment and computer literacy on pupils' value acquisition in Christian religious studies ($F(4,431) = 3.39$; $p < 0.05$, partial $\eta2 = 0.03$). The effect is 3.0%.

This indicates that a 3.0% variation in pupils' value acquisition in Christian religious studies was accounted for by the treatment and computer literacy. Thus, the hypothesis was rejected. This means that treatment and computer literacy affect pupils' value acquisition in Christian religious studies. To explore the interaction effect, Figure 1 presents the interaction in a line graph.
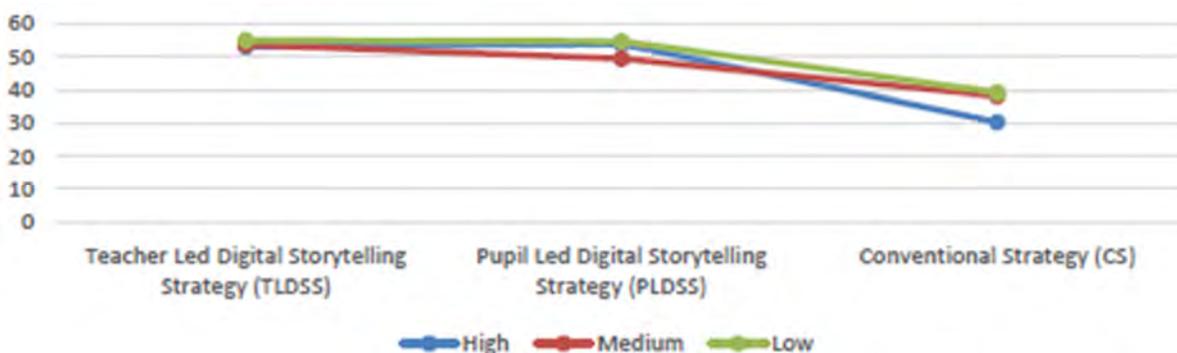
Figure 1. Treatment and computer literacy on pupils' value acquisition in Christian Religious Studies.

Figure 1 indicated that low computer literacy pupils had the highest value acquisition mean score (54.90) in teacher-led digital storytelling strategy and was followed by medium computer literacy pupils (53.58) while high computer literacy pupils exposed to teacher-led digital storytelling strategy had the lowest mean score (53.10). Low computer literacy pupils (54.58) had the highest mean score in value acquisition among those exposed to pupil-led digital storytelling strategy and followed by high computer literacy pupils in pupil-led digital storytelling strategy (53.75) while medium computer literacy pupils had the lowest mean score among pupils exposed to pupil led digital storytelling strategy (49.31). The results also revealed that low computer literacy pupils had the highest value acquisition mean score in the conventional strategy (39.14), followed by medium computer literacy pupils in the conventional strategy (38.18), and lastly by high computer literacy pupils in the conventional strategy (30.26). The interaction is disordinal. This means that not the same group of pupils in the strategy group by computer literacy better acquisition of values in Christian religious studies.

DISCUSSION

The results revealed a significant main effect of treatment on pupils' value acquisition in Christian Religious Studies. The highest value acquired favoured the teacher-led digital storytelling group and was followed by pupil-led digital storytelling and conventional groups. The findings showed that teacher-led digital storytelling and pupil-led digital storytelling strategies were more effective than the conventional strategy in the acquisition of values in Christian religious Studies. The effectiveness of these two experimental strategies may be because they engage students in discussing the topics presented in the story, and also helps them organize their findings and conceptions more understandably.

The higher value acquisition scores of pupils in teacher-led digital storytelling strategy may be because it provides the teacher the opportunities to serve as a tutor and at the same time as a facilitator to guide the pupils, advise them, motivate them, giving them feedback and help them achieve the stated objective and that it also allows interaction. The effectiveness of teacher-led digital storytelling strategy is in support of the theory of Piaget Constructivism that teachers should build a learning environment that encourages creative problem-solving, based on collaboration and peer-to-peer communication. The result of the efficacy of teacher-led digital storytelling strategy supports the findings of Burmark (2004) that digital storytelling is an effective approach for helping students to collect information, create new ideas, and organize their knowledge, which can improve their comprehension of the learning content.

Pupil-led digital storytelling strategy was found to be more effective than the conventional strategy. This might

be due to the fact that pupils were allowed to interact with their environment, create ideas and organized them. Here teachers no longer need to lead and teach all the time but only served as facilitators. The result of the effectiveness of the pupil-led digital storytelling strategy over the conventional strategy is in support of the Piaget constructivist theory that when pupils have a personal interpretation of what they are taught in the classroom, their educational learning outcomes improve. The result of the effectiveness of pupil-led digital storytelling over the conventional strategy lends credence to the findings of Robin (2008) indicating that digital storytelling not only engages students in discussing the topics presented in the story but also helps them organize their findings and conceptions more understandably.

Moreover, Computer literacy was found to have no significant main effect on pupils' value acquisition in Christian religious studies. This might be unconnected with the fact that the treatment provided equal learning conditions for pupils, regardless of their computer literacy levels. However, low computer literacy pupils had better value acquisitions than their medium and high counterparts, but 27 this difference was not statistically significant. The findings negate the belief, shared among the instructional faculty that a higher level of computer literacy can lead to enhanced student academic performance, increased employment opportunities, and perhaps future success on the job (Zhao et al., 1998; Tanyel et al., 1999).

Conclusion

This study examined the Value-Acquisition of School Pupils after a Christian Religious Studies Technology-Based Intervention (Teacher-Led DSS) in Lagos State, Nigeria. The moderating effect of computer literacy was also examined. The findings of the study revealed that pupils from Teacher-Led Digital Storytelling Strategy had a better Value-Acquisition score in CRS. Although there was no significant main effect of computer literacy on pupils' Value-Acquisition in CRS, computer literacy did have significant interaction effects showing that it may moderate CRS.

RECOMMENDATIONS

In view of the findings of this study, the following recommendations were made:

i. Teachers should adopt a Teacher-led digital storytelling strategy in the teaching of Christian Religious Studies concepts to enhance pupils' value acquisition.
ii. Teachers should facilitate the use of Teacher-led digital storytelling strategy in schools to improve pupils' value-acquisition of important values in the subject that are germane for peaceful coexistence.

iii. Teacher-led digital storytelling strategy is recommended for the teaching of Christian Religious Studies for the Value-Acquisition gains in Christian Religious Studies since it favours low computer literacy pupils

iv. Government should organize a form of re-training programme for the in-service and pre-service teachers in the effective use of Teacher-led storytelling strategy through organization of seminars, workshops, and conferences for CRS teachers at the primary school level.

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