

## ARTIFICIAL INTELLIGENCE IN TEACHING CHRISTIAN RELIGIOUS STUDIES IN NIGERIA FOR NATIONAL DEVELOPMENT

By

**Dr. Happiness Israel**

07064796194

[hapaul99@gmail.com](mailto:hapaul99@gmail.com)

**Dr. JOSEPH EBEBE AGBA**

08036722513

&

**EMMANUEL TERNA IWEN**

08135246686

[emmanueliwen@gmail.com](mailto:emmanueliwen@gmail.com)

Department of Christian Religious Studies

Federal College of Education, Obudu

Cross River State, Nigeria

### **Abstract**

The integration of Artificial Intelligence (AI) into educational systems has emerged as a transformative force globally, with significant implications for teaching practices, learning outcomes, and national development. In Nigeria, Christian Religious Studies (CRS) occupies a unique position in the educational curriculum, serving not only academic purposes but also contributing to moral formation, character development, and social cohesion critical ingredients for sustainable national development. This paper examines the potential of AI to enhance the teaching and learning of CRS in Nigerian educational institutions and explores how such integration can contribute to national development goals. The paper argues that for AI to effectively serve the teaching of CRS and contribute to national development, AI can be harnessed not only to revitalize CRS teaching strategy but also to advance Nigeria's broader national development agenda in Nigeria.

**Keywords:** Artificial Intelligence, Christian Religious Studies, National Development, AI Ethics, Nigeria, Teacher Education.

### **Introduction**

**The Intersection of AI, Religious Education, and Development.** The rapid advancement of Artificial Intelligence (AI) is reshaping virtually every sector of human endeavour, including education. Globally, AI-powered tools intelligent tutoring systems, adaptive learning platforms, automated assessment tools, Deepseek, and chatbots are usually used to enhance teaching and learning across disciplines. Nigeria, as Africa's most populous nation and largest economy, cannot afford to remain on the sidelines of this technological transformation.

Christian Religious Studies (CRS) occupies a distinctive position within the Nigerian educational system. Offered at all levels of education from basic and junior secondary schools through senior secondary schools to tertiary institutions (NCE, B.Ed., M.Ed., and Ph.D. programs). Christian Religious Studies contributes not only to academic knowledge but also to the moral and character formation of students and children at large. In a nation struggling with challenges of corruption, ethnicity and religious conflict, and social disintegration, the values transmitted through CRS such as; integrity, compassion, justice, peace are foundational for sustainable national development.

However, CRS faces significant challenges in contemporary Nigeria. The subject has become increasingly unattractive to the present generation of students, who are growing up in an era where science and technology increasingly permeate daily life. Traditional teaching methodologies, often lecture-based and text-heavy, fail to engage students who have grown up with digital technologies. This disconnect threatens not only the viability of CRS as an academic discipline but also the transmission of moral values essential for national development.

### **Conceptual Clarifications**

**Artificial Intelligence:** The term "Artificial Intelligence" was coined in 1956 by John McCarthy, a computer scientist at Dartmouth College, during the Dartmouth Summer Research Project on Artificial Intelligence. This conference, organized by McCarthy, Marvin Minsky, Nathaniel Rochester, and Claude Shannon, is widely considered the founding event of AI as a formal academic discipline.

However, the concept of artificial beings with intelligence predates the term by centuries. Ancient Greek myths told of mechanical servants crafted by Hephaestus; Jewish folklore spoke of the Golem; and medieval alchemists sought to create homunculi. These precursors reflected enduring human fascination with creating intelligent artifacts. At its most fundamental level, Artificial Intelligence (AI) refers to the ability of a machine or computer system to perform tasks that typically require human intelligence. These tasks include learning, reasoning, problem-solving, perception, language understanding, and decision-making. (Gbadebo. 2025).

The term "artificial" indicates that the intelligence is not naturally occurring but is created or simulated by humans through technological means. "Intelligence" refers to the capacity to acquire and apply knowledge and skills, adapt to new situations, and achieve goals in complex environments (Gbadebo, 2025).

Artificial Intelligence is a transformative technology that enables machines to perform tasks requiring human-like intelligence. From narrow AI systems that excel at specific tasks to hypothetical AGI that would match human general intelligence, AI encompasses a diverse range of approaches, techniques, and applications (. Mitchell, 1997)

**National Development.** At its most comprehensive level, national development can be defined as the process of improving the economic, social, political, cultural, and environmental wellbeing of all citizens within a nation-state, while building the institutional capacity to sustain such improvements over time and ensuring equitable distribution of benefits across regions, genders, ethnic groups, and generations (Amos, & Uka, 2025)

### **Christian Religious Studies in Nigerian Education a brief Historical narrative**

The origin of Christian Religious Studies in Nigeria cannot be separated from the history of Christian missionary education in the country. Missionary societies—including the Church Missionary Society (CMS), the Methodist Missionary Society, the Presbyterian Church, and the Roman Catholic Mission that established schools across Nigeria from the mid-nineteenth century onward. These schools were founded with dual purposes: evangelization and education. In this context, the study of the Christian faith was not a separate subject but the organizing framework of the entire curriculum. (Olabisi, 2025)

As missionary schools expanded, particularly in southern Nigeria, the study of Christianity became firmly established as a core component of formal education. The Bible was used as a primary reading text; Christian doctrine formed the basis of moral instruction; and the training of catechists and teachers required advanced study of theology and church history. .(Olabisi, 2025 Furthermore, following Nigerian independence in 1960, the government assumed greater control over education, including schools previously operated by missionary societies. However, the study of religion was retained in the national curriculum, now structured as separate CRS and Islamic Religious Studies subjects to serve the nation's religiously diverse population was introduced. (Attah, 2025). The National Policy on Education (1977, revised periodically) has consistently affirmed the place of religious studies in Nigerian education. The policy recognizes that education should "equip citizens with sound knowledge of their religious and cultural heritage" while also

should "equip citizens with sound knowledge of their religious and cultural heritage" while also promoting national unity and interfaith understanding.

This situation has recently seen positive change. In 2025, the Governors of Katsina State (Dikko Umar Radda) and Niger State (Umaru Mohammed Bago) announced the reintroduction of Christian Religious Studies in public primary and secondary schools across their states. The Christian Solidarity Worldwide Nigeria (CSW-N) commended these actions as "a welcome development that reflects a long-sought inclusivity and justice for all people of the States" and noted that these actions demonstrate the governors' abilities to "transcend religious partisanship, promote pluralism, and foster inclusivity within a diverse society" (Daily Post Nigeria. 2025, August 16)

Structurally, at the basic education level, the emphasis at this level is on building biblical literacy, developing moral reasoning, and fostering character formation. Students learn to identify core Christian virtues—honesty, compassion, forgiveness, respect—and apply them to everyday situations. Nevertheless, at the senior secondary level, CRS becomes more academically rigorous, preparing students for the West African Senior School Certificate Examination (WASSCE) and National Examination Council (NECO) examinations. At the tertiary level, CRS is offered as both a professional teaching degree (B.A. Ed.) and a general academic degree (B.A.) at universities and Colleges of Education across Nigeria. B.A. (Ed.)

### **AI and Christian Religious Studies for National Development in Nigeria**

**The Intersection of AI, CRS for National Development.** The rapid advancement of Artificial Intelligence is reshaping educational systems globally. In Nigeria, this transformation coincides with renewed recognition of CRS as a strategic resource for national development. Recent policy developments including the reintroduction of CRS in public schools in Katsina, Niger, and Borno States demonstrate growing official recognition that "religion is the engine room of development" (Gbadebo, 2025). However, the question of how AI can enhance CRS pedagogy and contribute to national development has received insufficient scholarly attention.

Christian Religious Studies has historically been marginalized in Nigerian education discourse, often narrowly portrayed as preparation for pastoral ministry rather than as a discipline with wide applicability to national life (Gbadebo, 2025). This perspective has limited investment in the field and discouraged students from pursuing CRS education.

However, as scholars and religious leaders increasingly recognize, CRS contributes to national development in multiple ways. The Chair of Northern CAN has emphasized that "religion goes beyond prayers. A doctor, a banker, or a manager with knowledge of religion will live and work more responsibly" (Akullah, & Dantani, 2023). Christian Religious Studies provides moral formation, ethical reasoning skills, leadership development, and capacities for peacebuilding and conflict resolution all essential for addressing Nigeria's development challenges

### **Benefits of AI in Teaching Christian Religious Studies for National Development in Nigeria**

**Increased Student Engagement.** One of the most significant benefits of AI in teaching CRS is its capacity to increase student engagement. Traditional CRS teaching has often been characterized as lecture-based, text-heavy, and insufficiently engaging for students who have grown up with digital technologies. This disconnect threatens not only the viability of CRS as an academic discipline but also the transmission of moral values essential for national development (Ene et al. 2025)

**Personalized Learning Pathways.** AI enables personalized learning experiences that adapt to individual student needs, learning styles, and paces. This personalization is particularly valuable in CRS, where students often enter with varying levels of biblical literacy, theological understanding, and prior religious education. AI-powered intelligent tutoring systems can:

- ❖ Assess individual student knowledge levels and identify gaps in understanding
- ❖ Adapt content presentation and pacing to optimize comprehension
- ❖ Provide immediate, targeted feedback on assignments and assessments
- ❖ Offer additional resources and practice for struggling students

**Intelligent Tutoring and Automated Support.** AI-powered intelligent tutoring systems provide

immediate feedback on assignments, answer student questions through chatbots, and offer additional resources for struggling students. Amos and Uka (2025), in a study at Federal University of Education and Ahmadu Bello University, Zaria, concluded that "Artificial Intelligence can be used for implementation of teaching and learning of CRS in tertiary Institutions". They specifically recommended the adoption of "intelligent tutoring systems, automated lesson planners, and AI-based assessment tools to improve efficiency and learner engagement". This automated support extends beyond the classroom, providing students with 24/7 access to learning resources and assistance, which is particularly valuable in contexts where students may have limited access to instructors outside of class hours.

**Enhanced Biblical Text Analysis.** Natural Language Processing (NLP) tools can assist students in analyzing biblical texts, identifying themes, understanding original languages (Greek and Hebrew), and exploring intertextual connections. This capacity significantly enhances the depth and quality of biblical scholarship accessible to Nigerian students. (Nigeria Religious Coalition on Artificial Intelligence, 2026)

**Translation and Accessibility.** AI-powered translation tools can make international theological scholarship accessible to Nigerian students and researchers who may not be proficient in foreign languages. This capacity connects Nigerian CRS education with global theological conversations, enriching the quality of instruction and research. (Faith leaders demand strict AI laws to protect human dignity, 2026)

**Research Capacity Enhancement.** AI tools can significantly enhance research capacity in CRS, supporting both student research and faculty scholarship. Amos and Uka (2025) found that "Artificial Intelligence can be used to carry out researches in Christian Religious Education in tertiary Institutions". Applications include:

- ❖ Literature search and synthesis: AI-powered tools can identify relevant sources, summarize findings, and identify research gaps
- ❖ Data analysis: AI can assist with both qualitative and quantitative data analysis for empirical research in religious education
- ❖ Writing assistance: AI tools can help with grammar, style, and citation formatting

This enhanced research capacity contributes to the development of a robust scholarly community focused on CRS and its contributions to national development.

**Community Service Applications.** The same study found that "Artificial Intelligence can aid in the provision of community services by Christian Religious Education lecturers to the host communities where the tertiary institutions are located". This alignment between CRS education and community service embodies the practical application of Christian values and directly contributes to community development a key dimension of national development.

### **Benefits of Christian Religious Studies to National Development**

**Moral Formation and Character Development.** The most fundamental contribution of CRS to national development is its role in moral formation and character development. In a nation where corruption remains a persistent challenge, the inculcation of ethical values through religious education is indispensable.

Rev. Hayab has emphasized that "religion goes beyond prayers. A doctor, a banker, or a manager with knowledge of religion will live and work more responsibly". By transmitting values of honesty, integrity, compassion, and justice, CRS helps form citizens who are equipped to resist corruption and contribute positively to national life. As a curriculum study from Kaduna State University notes, CRS "equip[s] students with critical theological insights and moral leadership skills to impact society positively" (Ogidiolu, 2025)

**Social Cohesion and Interreligious Understanding.** CRS contributes significantly to social cohesion and interreligious understanding, particularly important in Nigeria's religiously diverse context. When properly taught, CRS promotes: Understanding of Christian perspectives that



emphasize peace, justice, and reconciliation. Knowledge of other religious traditions through comparative study. Appreciation for religious diversity as a feature of Nigerian society. Skills for interfaith dialogue and peaceful coexistence.

**Ethical Leadership Development.** CRS contributes to the development of ethical leadership a critical need in Nigeria's political and institutional context. By studying biblical models of leadership (Moses, David, Jesus, Paul) and Christian ethical frameworks, students develop leadership capacities characterized by service, accountability, and integrity. The Kaduna State University department's research explicitly examines "The Role of Christian Religious Studies in Promoting Ethical Leadership and Social Harmony in Nigeria," aiming to "develop and implement educational frameworks that instill ethical values [and] promote interfaith dialogue"(Ebije, 2025)

**Peacebuilding and Conflict Resolution.** In a nation that has experienced religiously inflected violence, CRS contributes to peacebuilding by; teaching Christian principles of forgiveness, reconciliation, and non-violence. Providing biblical and theological resources for peacemaking. Developing skills for dialogue across religious differences. Preparing graduates who can serve as peacebuilders in their respective communities

**Human Capital Development.** CRS programs develop transferable skills that contribute to human capital development: Analytical and interpretive skills through biblical and theological study. Communication skills through writing, presentation, and teaching. Ethical reasoning through engagement with moral dilemmas. Research skills through projects and independent study. Leadership skills through practical ministry and community engagement. These skills are valuable across multiple sectors, including education, social services, non-profit organizations, counselling, media, and public service. Ebije, 2025)

**Cultural Heritage Preservation.** CRS contributes to the preservation and transmission of Nigeria's Christian cultural heritage. By studying church history, African Christianity, and the interaction between Christianity and Nigerian cultures, students gain appreciation for their religious and cultural traditions, contributing to cultural continuity and identity formation. (Ebije, 2025

### **Challenges of AI in Teaching Christian Religious Studies for National Development in Nigeria**

The integration of Artificial Intelligence into educational systems has emerged as one of the most significant transformations in contemporary pedagogy worldwide. In Nigeria, this transformation coincides with renewed recognition of Christian Religious Studies as a strategic resource for national development through moral formation, ethical leadership development, and social cohesion (Religious Coalition Calls for Ethical AI Governance, 2026). However, the realization of AI's potential to enhance CRS pedagogy and contribute to national development is contingent upon the successful navigation of significant challenges.

As Gbadebo (2025) observes, "The integration of Artificial Intelligence into religious education has emerged as a transformative trend in the post-Covid-19 era, particularly within technologically evolving societies such as Nigeria" . Yet the same study identifies critical challenges including "doctrinal distortion, data privacy concerns, and technological inequities among faith communities".( Religious Coalition Calls for Ethical AI Governance, 2026)

**The Stakes for National Development.** The stakes for addressing these challenges are high. CRS is uniquely positioned to contribute to national development by inculcating ethical values essential for combating corruption and building responsible citizenship. The integration of AI into CRS pedagogy offers the potential to revitalize moral education, personalize learning, and expand access to theological resources. However, as the NRCAI has warned, "without clear laws and regulatory oversight, the country risks becoming a passive consumer of foreign technologies that may not align with its cultural values, social realities or developmental priorities". (Religious Coalition Calls for Ethical AI Governance, 2026)

**Inadequate Digital Infrastructure.** A systematic literature review by Sambo-Magaji et al.

(2025) examining AI adoption in Nigerian education identified "inadequate digital infrastructure" as a primary barrier to effective AI integration. Among the 30 studies reviewed, "13 identified infrastructure barriers" as significant obstacles to AI deployment in Nigerian educational contexts. Specifically, the digital infrastructure affecting AI in teaching CRS include the following;

- ❖ Unreliable electricity supply: Frequent power outages disrupt access to AI-powered learning tools and limit the ability to charge devices necessary for digital learning
- ❖ Poor internet connectivity: Limited bandwidth and coverage, particularly in rural areas where many CRS students reside, restrict access to online AI resources
- ❖ Inadequate hardware: Insufficient computers, tablets, and smartphones for students and educators across many Colleges of Education and universities
- ❖ Limited access to AI software platforms: Many institutions lack licensed access to educational AI tools appropriate for CRS instruction

**Technological Inequities.** Among Faith Communities. Research on AI integration in religious pedagogy specifically identifies "technological inequities among faith communities" as a significant challenge. Some religious institutions have greater capacity to adopt AI tools than others, creating disparities in the quality of religious education available to students across different communities and regions. (Gbadebo, 2025)

**Low AI Literacy.** Among Educators. A significant challenge for AI integration in CRS is the low level of AI literacy among educators. Research on technical education in Kano State identified "lack of artificial intelligence literacy" as a primary challenge inhibiting AI utilization. This finding is equally applicable to CRS educators, who typically receive minimal training in educational technology during their professional preparation. (Challenges and prospects of utilizing AI, 2025)

**Resistance to Technological Change.** Research on Business Education identified "resistance to change and technological phobia among lecturers" as challenges confronting AI adoption. (Ipeama, et al, 2025). This resistance may be particularly pronounced among CRS educators who may view AI as incompatible with the human-centered, values-based nature of religious education.

**Limited Training and Professional Development.** The inadequate training and professional development opportunities for CRS educators represent a significant human capacity challenge. As Ikpeama et al. (2025) found, "inadequate training and development of lecturers on AI" is a primary challenge requiring policy intervention. Without systematic training programs that address both technical skills and pedagogical applications of AI in religious education, CRS educators cannot effectively integrate AI tools into their instruction

**Doctrinal Distortion.** A primary concern for AI integration in CRS is the risk of doctrinal distortion. Gbadebo (2025) identifies "doctrinal distortion" as "a primary concern requiring careful policy attention". This concern arises from several factors to include:

- ❖ Training data limitations: AI systems trained on diverse or non-orthodox sources may generate responses that deviate from accepted Christian doctrine
- ❖ Lack of theological expertise in AI development: AI developers may lack understanding of Christian theology, resulting in systems that produce theologically inaccurate outputs
- ❖ Absence of doctrinal review mechanisms: There are currently no established mechanisms for reviewing AI outputs for doctrinal accuracy before they reach students

**Erosion of Critical Thinking and Analytical Skills.** A significant pedagogical concern is the potential for AI to erode students' critical thinking and analytical skills. The International Journal of Educational Technology in Higher Education study found that among Nigerian undergraduates, "concerns about misinformation, erosion of creativity, job displacement, bias in AI outputs, and privacy risks" were prominent themes.

The study by Anyebe (2025) on AI integration in Christian Religious Education specifically identifies "the risk of over-reliance on technology, which may undermine essential human elements of education" as a key challenge. The paper advocates for "the ethical and responsible integration of AI in Christian education" to address this concern.

**Academic Integrity Concerns.** A study by The International Journal of Educational Technology in Higher Education found that among Nigerian undergraduates, there were "concerns about misinformation" and plagiarism as ethical issues related to AI use. The study noted that "the need to embed ethical considerations into teaching practice became more urgent" as AI adoption accelerated. The systematic review by Sambo-Magaji, et al. (2025) emphasizes "the need for robust academic integrity frameworks and digital ethics education" as essential for responsible AI integration.

**Preservation of Doctrinal Orthodoxy.** The preservation of doctrinal orthodoxy represents a unique challenge for AI integration in CRS that is not present in secular disciplines. Gbadebo (2025) identifies "doctrinal distortion" as a primary concern, and the need to ensure AI systems produce theologically accurate outputs requires specialized attention.

### Conclusion

The integration of Artificial Intelligence into the teaching of Christian Religious Studies in Nigeria represents both a transformative opportunity and a significant challenge for national development. This paper has examined both the benefits and challenges of AI in teaching CRS for national development. The integration of AI into CRS for national development is not merely a technical question but a moral, cultural, and political one. It requires intentional policy interventions, inclusive stakeholder engagement, and sustained investment. The alternative passive adoption of foreign AI.

### The Path Forward

The paper recommends as follows; since the society is an organism, the possibility for changes to occur is assured. It was recommended that AI has come to stay, so it should be adopted as a working document for national development. It was also recommended that teachers of CRS should adopt the use of AI to improve on their job as well increase the knowledge of the subject area for optimal productivity.

### References

- Ajibola, I., & Musa, H. (2025). Challenges and Prospects of Utilizing Artificial Intelligence into Teaching and Learning of Technical Education Courses in Tertiary Institutions in Kano State, Nigeria. Zenodo.
- Ajibola, I., & Musa, H. (2024). Enhancing Christian Religious Studies curriculum in Nigeria colleges of education for national unity. Zaria Journal of Educational Studies.
- Akullah, S. O., & Dantani, N. (2023). Artificial intelligence usage for teaching and learning of Christian religious education in tertiary institutions in Abuja, Nigeria. International Journal on Integrated Education, 6(10), 13-20.
- Amos, U. S., & Uka, U. L. (2025). Importance of using artificial intelligence for teaching and learning of Christian Religious Studies in Nigerian schools. Journal of Science and Technology Education.
- Anyebe, A. (2025). An Advocacy for the Integration of Artificial Intelligence (AI) in Teaching and Learning of Christian Religious Education in Ahmadu Bello University Zaria, Nigeria. Zaria Journal of Educational Studies (ZAJES), 25(1), 42-49.
- Attah, W. (2025, August 25). CSW-N applauds reintroduction of CRS in Niger, Katsina public schools. Independent Newspaper Nigeria.
- Daily Post Nigeria. (2025, August 16). Northern CAN hails CRS approval in Katsina, tasks govts on religious balance in schools. Daily Post Nigeria.
- Ebiye, N. (2025, September 13). Christian Association urges shift in northern schools' religious studies. The Sun Nigeria.
- Ene, C. O., et al. (2025). Application of artificial intelligence on traditional vs. innovative teaching methods in Christian Religious Studies: Impacts on student engagement and

- learning outcomes in secondary schools in Enugu North of Enugu State. *UNIZIK Journal of Educational Research and Policy Studies*, 15(2).
- Faith leaders demand strict AI laws to protect human dignity. (2026, March 4). *Leadership Newspapers*.
- Federal Republic of Nigeria. (2013). *National Policy on Education* (6th ed.). Abuja: NERDC.
- Gbadebo, A. D. (2025). Harnessing artificial intelligence for religious pedagogy in Nigeria: Legal and policy pathways for churches with implication for post Covid era. *Kośćiół i Prawo*, 14(1), 61–77.
- Gbadebo, A. D. (2025). *Harnessing Artificial Intelligence for Religious Pedagogy in Nigeria: Legal and Policy Pathways for Churches with Implication for Post Covid Era*. *Kośćiół i Prawo*, 14(1), 61–77.
- Gbadebo, A. D. (2025). *Harnessing Artificial Intelligence for Religious Pedagogy in Nigeria: Legal and Policy Pathways for Churches with Implication for Post Covid Era*. CEEOL.
- Ikpeama, F. U., et al. (2025). *Integration of Artificial Intelligence (AI) in the Implementation of Business Education Curriculum in Tertiary Institutions in Anambra State, Nigeria*. Nigjbed.
- McCarthy, J., Minsky, M., Rochester, N., & Shannon, C. (1955). *A Proposal for the Dartmouth Summer Research Project on Artificial Intelligence*.
- Mitchell, T. M. (1997). *Machine Learning*. McGraw-Hill.
- Nigeria Religious Coalition on Artificial Intelligence. (2026). NRCAI trains journalists on religion, AI reporting. *Vanguard News*.
- Ogidiolu, E. T. (2025). Maintaining the relevance of Christianity in Nigeria: A clarion call of a n educationist. *Ajayi Crowther University Journal of Religious Studies*.
- Ohagwu, G. (2026, April 16). Minister urges faith-driven engagement with artificial intelligence. *Voice of Nigeria*.
- Olabisi Onabanjo University. (2025). B.A. (Ed.) *Christian Religious Studies programme*. Olabisi Onabanjo University.
- Olabisi Onabanjo University. (2025). B.A. *Christian Religious Studies programme*. Olabisi Onabanjo University.
- Religious coalition calls for ethical AI governance, inclusion in Nigeria's policy framework. (2026, February 22). *Radio Nigeria Lagos*.
- Religious Coalition Calls for Ethical AI Governance, Inclusion in Nigeria's Policy Framework. (2026, February 22). *Radio Nigeria Lagos*.
- Sambo-Magaji, A., et al. (2025). *Systematic Literature Review: Challenges, Implications, and Frameworks for Artificial Intelligence Adoption in Nigerian Education*. *NIPES Journals*.
- Tribune Online. (2025, August 16). Teaching of CRS: NSCIA commends Gov Radda, urges others to emulate. *Tribune Online*.
- Tribune Online. (2025, September 1). Northern CAN calls for recruitment of more CRS teachers in region. *Tribune Online*.