

**THE INFLUENCE OF RELIGION BELIEFS ON STUDENTS'
PERCEPTION OF RELIGIOUS EDUCATION IN THE UNIVERSITY
OF BENIN**

BY

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BENINI CITY**

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
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CERTIFICATION

We, the undersigned, certify that the research work was carried out by OMORUAN RHODA OMOLEGHO EDU1803625 in the Department of Education Foundations Faculty of Education, University of Benin, Benin City

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DEDICATION

This project is dedicated to Almighty God for His divine love, grace and mercy on me throughout my academic pursuit. And to my parents, I owe everything. Your love and guidance has encouraged and supported me all the way.

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The researcher's sincere appreciation goes to Almighty God for seeing her through from 100 level till final years, for his grace and mercy.

Her special thanks goes to her project supervisor Dr. A. E. Osawaru who has been patient, encouraging and supportive to her throughout the course of this research work, may Almighty God continually bless you and your family, also to my HOD Dr. Eddie Osawaru Arasomwa

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ABSTRACT

This study was carried out to examine the influence of religious belief on students' perception of religious education in the University of Benin. Four research questions were raised for this study: What is the influence of religious belief on students' perception of religious education in the University of Benin? How do students' religious beliefs affect their academic performance in religious education? What are the challenges faced by students with different religious beliefs in learning religious education in the University of Benin? What measures can be put in place to improve students' perception of religious education in the University of Benin?

Descriptive research design was adopted for the study. A sample of the study consisted of 100- 400 level students of Educational Foundations, Faculty of Education, University of Benin, Benin City. The sample cuts across the various Departments in the faculty of Education of the University of Benin.

The major findings of the study revealed show that students abstain from sexual activities after Christian Religious studies class, it was revealed that Christian Religious studies should be made a compulsory subject in the curriculum due to its positive effects in their school, it was revealed that study of Christian religious study influence student academic performance positively, religious beliefs affect students' academic performance, it was revealed Christian Religious studies should influence students' academic performance positively. It was revealed that misinformation about religious education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin. It was seen that social cohesion about religion education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin.

CHAPTER ONE

INTRODUCTION

Background of the Study

Religion can be defined as the beliefs, attitudes, emotions or behaviour constituting man's relationship with the power and principles of the universe, especially with a deity or deities. It is also an object of conscientious devotion or scrupulous care (Lawal, 2002). Religious Education means different things to different people. Religion education is the oldest discipline in human history therefore, it may not be easy to come out with a definite and universally acceptable definition of the term. Education is the process by which an individual acquires knowledge, attitude, skills and values. Education is an importation knowledge that affects discipline and maturity in the recipient to enable him/her to survive as an independent person. Religion is the process of learning introduced by the missionaries to shape the minds, beliefs, attitudes, and values through the acquisition of knowledge, skills and trainings or instructions (Kazi ,2003).

Religious education also promotes children's tolerance and mutual respect in a diverse society. It can be seen as a daunting subject for home learning. It raises challenging questions for children to grasp, such as the meaning and purpose of life, and the concepts of right and wrong. Religion is a powerful tool for character reformation globally especially Christian religion which has been described by many

scholars as a good weapon for reforming the behaviour and character of all individual. This is why this work will focus on the need especially this computer age to have the- fear of God in the lives of every student in our school system. The Educationists have the belief that, it is through the instilling of religious consciousness that sanity can be brought into every fact of the country.

Religion is the experience and expression of faith. Learning about religion and learning from religion are important for all Students, as religious educations seem to help Students develop an understanding of themselves and others. Iheoma (2014). It's also promotes the spiritual, moral, social and cultural development of individuals and of groups and communities. In particular, religion education offers student with learning difficulties opportunities to develop their self-confidence and awareness understand the world they live in as individuals and as members of groups bring their own experiences and understanding of life into the classroom develop positive attitudes towards others, respecting their beliefs and experience reflect on and consider their own values and those of others deal with issues that form the basis for personal choices and behaviour that is peaceful coexistence

Religious belief is integral part of human society since the dawn of civilization. It is a fundamental aspect of human culture that shapes people's behaviour, values, and beliefs. In Nigeria, religion plays a significant role in shaping the lives of individuals and communities. The country is home to several religions,

including Christianity, Islam, and traditional religions. These religions have influenced the way Nigerians perceive education, particularly religious education. Religious education is a vital component of the Nigerian educational system. It is aimed at providing students with an understanding of religious principles, values, and practices. The University of Benin is one of the higher institutions in Nigeria that offers religious education. The university provides courses in Christian Religious Studies, Islamic Studies, and other related fields.

The perception of religious education among students in the University of Benin is influenced by various factors, including their religious beliefs. Students who subscribe to a particular religion may have a different view of religious education compared to those who do not.

Statement of the Problem

Religious education is an important aspect of the Nigerian educational system, and it is expected to provide students with an understanding of religious principles, values, and practices. However, there is a growing concern that students' perception of religious education is influenced by their religious beliefs. This could lead to a bias in their understanding of the subject, which may affect their academic performance. Furthermore, there is a need to investigate the influence of religious belief on students' perception of religious education in the University of Benin. This is because the university is a diverse community with students from different religious backgrounds. It is unclear how students' religious beliefs affect their

perception of religious education, and this study aims to address this gap in knowledge.

Research Questions

The following research questions will guide this study:

1. What is the influence of religious belief on students' perception of religious education in the University of Benin?
2. How do students' religious beliefs affect their academic performance in religious education?
3. What are the challenges faced by students with different religious beliefs in learning religious education in the University of Benin?
4. What measures can be put in place to improve students' perception of religious education in the University of Benin?

Purpose of the Study

The purpose of this study is to examine the influence of religious belief on students' perception of religious education in the University of Benin. The specific objectives are:

1. to examine the influence of religious belief on students' perception of religious education in the University of Benin.
2. to determine how students' religious beliefs affect their academic performance in religious education.
3. to identify the challenges faced by students with different religious beliefs in learning religious education in the University of Benin.
4. to recommend measures to improve students' perception of religious education in the University of Benin.

Significance of the Study

The study will be of benefit to the following students, educators, contributing to body of knowledge, policymakers in the education sector,

To the student it will provide insights into the influence of religious belief on students' perception of religious education in the University of Benin.

This will also help educators to develop effective strategies to improve students' understanding of religious education.

The findings of this study will contribute to the body of knowledge on the relationship between religious belief and education. This study will help to fill the gap in knowledge regarding the influence of religious belief on students' perception of religious education, particularly in the Nigerian context. The study will be useful to policymakers in the education sector. The findings will provide insights into the challenges faced by students with different religious beliefs in learning religious education. This information can be used to develop policies and programs that address these challenges and improve students' perception of religious education.

Finally, the study will be beneficial to university students, particularly those in the University of Benin. The findings will help them to understand how their religious beliefs influence their perception of religious education and how they can improve their academic performance in the subject.

Scope and Delimitation of the Study

This study will focus on the influence of religious belief on students' perception of religious education in the University of Benin. The study will be limited to undergraduate students in the Faculty of Education.

Definition of Terms

Religious belief: A set of beliefs and practices that relate to the worship of a supernatural power or powers.

Perception: The way individuals interpret and make sense of information based on their experiences, beliefs, and attitudes.

Religious education: The study of religious principles, values, and practices.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter presents the review of related literature on the influence of religious belief on students' perception of religious education in the University of Benin. under the following sub-headings:

- Theoretical Framework
- Influence of Religious Belief on Students' Perception of Religious Education in the University of Benin
- Challenges Faced by Students with Different Religious Beliefs in Learning Religious Education
- Measures that Can be put in Place to Improve Students' Perception of Religious Education
- Summary of Reviewed Literature

Theoretical Frame Work

Conflict Theory

Conflict theorists view religion as an institution that helps maintain patterns of social inequality. For example, the Vatican has a tremendous amount of wealth, while the average income of Catholic parishioners is small. According to this perspective, religion has been used to support the “divine right” of oppressive hereditary monarchies and to justify unequal social structures, like India’s rigidly hierarchical caste system.

Conflict theorists are critical of the way many religions promote the idea that believers should be satisfied with existing circumstances because they are divinely ordained. This power dynamic has been used by Christian institutions for centuries to keep poor people poor and to teach them that they shouldn’t be concerned with what they lack because their “true” reward (from a religious perspective) will come after death. Conflict theorists also point out that those in power in a religion are often able to dictate practices, rituals, and beliefs through their interpretation of religious texts or via proclaimed direct communication with the divine, perhaps through “revelation” or a process of “divination.”

The feminist perspective is considered to be another conflict theory view that focuses specifically on gender inequality. In terms of religion, feminist theorists assert that, although women are typically the ones to socialize children into a religion, they have traditionally held very few positions of power within religions. A few religions and

religious denominations are more gender equal, but male dominance remains the norm of most. In addition to examining power relations within religious organizations, feminists also attend to the ways that religion justifies and sustains a belief in patriarchy, or the assumption that men should occupy positions of authority in society.

Influence of Religious Belief on Students' Perception of Religious Education in the University of Benin

According to Storch and Storch (2001), religiosity is responsible to a great extent for academic honesty. A follow up study conducted by Huelsman, Piroch, and Wasieleski (2016) hypothesized an inverse connection between religiosity and academic honesty. The study measured religiosity using a religious faith questionnaire and measured academic dishonesty using the Academic Practices Survey. The researchers found there was not any significant correlation between religiosity and academic dishonesty. A possible shortcoming of the Huelsman study was the sample of students surveyed: they were all Christians from a small Christian school in California; the sample was too homogeneous. Therefore, conclusion must be considered with caution. A broader approach encompassing ethical teachings which included common values of religions was conducted by Craig and Dalton (2017). The researchers focused on strategies to establish a culture of academic integrity. The study was experimental and students made a pledge to abide by the academic honor

policy of their institution. Although empirical data was not available, anecdotal evidence suggested there was a decrease in incidences of cheating and plagiarism.

Walker and Townley (2017) addressed the issue comprehensively. The researchers examined the question of contract cheating a recent type of plagiarism by which the student contracts out his assignment to a professional writer. This type of dishonesty is very difficult to prove. The researchers suggested a culture of academic honesty could be attained in universities by deemphasizing the punitive aspect of academic dishonesty and focusing rather on understanding the causes of contract cheating and finding ways to prevent it. In addition to applying traditional means of preventing cyber-plagiarism to prevent contract cheating, Walker and Townley mentioned trust relationships. Building trust among students could encourage them to have integrity and thus increase the possibility of developing a culture of academic honesty.

Case study research conducted by Lie (2018) in Indonesia presented a view that included a combined approach. Lie pointed out that although Indonesia is predominantly Muslim, Indonesians are required by law to identify themselves as pertaining to one of six recognized religions Buddhism, Catholicism, Confucianism, Hinduism, Islam, and Protestantism. Consequently, the concept of religion figures constantly in Indonesian life, and religious education is an important aspect of Indonesian education. The researcher also stated despite a strong presence of religion in schools, corruption is rampant in the private and civil sectors. The research,

however, did not address the issue of cheating in schools, but it presented models each recognized religion taught in school to develop character. The question, therefore, persists why is there such level of corruption in society? Also, what is the situation in schools concerning cheating? The Indonesian case appears in theory as a model of harmonious coexistence of a multi-religious multicultural society and a fertile environment for the promotion of academic honesty through religious education.

Religious education can be understood as imparting the tenets of a particular faith primarily to children and adolescents with the intent of their becoming adherents to that set of beliefs. On the other hand, religious education can be deemed simply as a presentation of the principles of a religion to students with the intent of providing them with opportunity to make an informed choice (Moore 2009).

The question of the need for religious education was addressed by several scholars (Aslanargun, Kilic and Bozkurt, 2014; Freathy and Parker, 2013; Gruenwald 2019; Moore, 2019). The topic was examined from various angles including the historical, political, and pedagogical perspectives. This paper considers the viewpoints mentioned.

students' religious beliefs affect their academic performance in religious education
Religiosity refers to one's religion, belief, practices, experiences, identities and attitudes. Religiosity serves as a springboard for the inculcation and improvement of socio-cultural values which are fundamental to actualizing correct human behavioural

patterns particularly as they relate to productivity and nation building. Thus, this could influence students' academic achievement in Region study either negatively or positively. According to Richard (2011), religion helps to teach students morals, values, discipline and even culture, which may help to enhance their academic achievement in schools. The religiosity of the students may influence their decision to abstain from church or home directly based on messages they listen to at their place of worship. Students who are more religious may have a higher likelihood of adjusting to the values and norms of their place of worship. This could help to influence their academic achievement in Region study. Jeynes (2002) reported that "religious practice and religious commitment each has a positive effect on academic achievement including reading and region study tests and school- related behaviour. Similarly, Regenerus and Elder (2003) reported that students reporting high religiosity attained higher scores on standardized region study and reading tests than those students who reported no religious commitment. Moreover, Loury (2004) found that more religiously committed students performed better on most academic measures than their counterparts with less religious commitment. Shermer (2003) found that religiosity is negatively correlated with educational attainment. Zubairu and Sakariyau (2016) examined the association between religiosity and academic performance and found no significant correlation between religiosity and academic performance among students enrolled at the International Islamic University, Malaysia (IIUM). However, a closer examination of the results revealed that students at IIUM possessed high

levels of religiosity as well as high levels of academic performances. Richard's (2007) study explored the relationship between religiosity and academic success in first-year college students. The study employed qualitative methods of data collection and analysis to accomplish this purpose. The finding of the study shows that the knowledge of religiosity plays a significant role in academic success of first-year college students in Region study. Ning and Murphy (2018) examined the effects of religious affiliation and religiosity on students' performance using a sample of 740 students comprising faiths spanning 5 major religions in the United States. They found a positive interaction effect on performance for Christianity and religiosity, no interaction effect on performance for Judaism, Buddhism, and Hinduism, and a negative interaction effect on performance for Islam and religiosity. Conclusively, religiosity significantly influences students' academic achievement in region study. Students' religiosity has also been shown to increase academic achievement and lower the achievement gap for under-represented students (Jeynes, 2010). Religiosity impacts students' view of education, including their type of mindset and degree of persistence. In addition to mindset, religion and spirituality have been found to motivate students and increase academic achievement (Jeynes, 2010; Richard, 2011). Derrico, Tharp and Schreiner (2015) found religiosity as an essential quality for students' success and prolonged academic engagement. Similarly, Mvududu and Larocque (2008) found that greater intrinsic religious motivation was associated with a more positive attitude toward Region study and students who practiced religion

reported less anxiety and had more motivation in studying Region study. This implies that educating the whole person and not ignoring elements of religiosity can have positive academic implications for student's development. Religiosity, particularly Christianity, changed the people's attitudes toward their environment and increased their academic achievement. In addition to those positive effects among the disadvantaged, religiosity has also been found to help close the achievement gap. In a meta-analysis of 28 quantitative studies, Jeynes (2010) measured elements that tried to close the achievement gap and found religiosity to have significant influence on students' academic achievement. In a large longitudinal survey study of over 18,000 students, Jeynes (2010) found that religious students achieve at higher levels academically and outperform their less religious counterparts.

Gender is one of the factors that have considerable effects on students' academic performances especially in Region study and science subjects irrespective of their religiosity and background. Gender is the range of physical, biological, mental and behavioural characteristics pertaining to and differentiating between the feminine and masculine (female and male) population .

examined gender differences in academic motivation of secondary school students in Region study, and found no gender differences in academic self-concept, in intrinsic motivation, in success-related attributions and in performance attained in Region study, but with girls showing lower levels of extrinsic motivation, taking more responsibility for their failures. Nenty (2010) examined the analysis of some factors

that influence causal attribution of region study Performance among Secondary School Students in Lesotho and found gender of students to have no significant influence on students' attribution of their performance in region study.

Atovigba, Micheal, O'Kwu and Emmanuel (2012) examined gender trends in Nigerian Secondary School Students' Performance in Algebra. A posttest only experimental study was carried out which randomly selected 100 senior secondary students from two schools in Makurdi, Benue State, made up of 50 males and 50 females who were treated to completion of squares method of solving quadratic equations. The students were thereafter examined using the Quadratic Equation Roots Test (QERT) instrument. The result of the analysis using independent t-test shows significant difference in mean performance of males and females students in Region study. The male students performed significantly higher than the female students.

Abdu-Raheem (2012) investigated the influence of gender on secondary school students' academic performance in South-West, Nigeria. The results of 2003/2004 to 2007/2008 West African School Certificate Examinations (WASCE) were collected on various subjects including Region study from 10 Secondary Schools selected from States in South-West, Nigeria. The sample consisted of 2,305 students. Stratified random sampling was used to select 2 schools from each state. Purposive sampling was used to collect the WASCE results of students sampled. Chi-Square was used to test 5 hypotheses raised. The result of the analysis, amongst others, revealed that male students performed better than their female counterparts in region study and

Science subjects irrespective of their religion. Wordu and Iwok (2018) examined the influence of gender and learning environment on students' academic achievement in Region study in Akwa Ibom State. A descriptive survey design was adopted. The results of the analysis using t-test statistics showed a significant influence of gender on students' academic achievement in senior secondary school Region study irrespective of their religious affiliation.

Challenges Faced by Students with Different Religious Beliefs in Learning Religious Education

Ethno-religious conflict is a conflict that is inspired by ethnic and religious factors. The word ethnic is defined as those group of people that shares a common and distinctive feature of language, heritage and religion. This include the major ethnic groups such as the Hausa, Fulani, Yoruba, Igbos students while religion are the Islam, Christianity and the traditional religions. On the other hand, conflict according to the Heidelberg institute for international conflict research (HIIK 2005), is the “clashing of interests (positional differences) on national values of some duration and magnitude between at least two that are determined to pursue their interests and win their cases. Therefore, ethno-religious conflict in this study are those ethnic and religious groups that are found among students that co-habits before and after the colonial era. These include the Hausa/Fulani Muslims and Christians/Traditionalists. From the above observations, we can operationally define ethnoreligious conflict as the violent conflicts that ensured among and between the

various ethnic and religious groups in among students that often leads to the destruction of lives (both human and animals), properties and basic infrastructural facilities and places of worship.

It is without any contention that poverty has been considered one of the major causes of ethno-religious in Nigeria Even among Students. It cannot be doubted that Nigeria is naturally endowed with mineral resources and naturally blessed with fertile land for both cash and food crops, and high potentials for industrial and economic development. The discovery of crude oil is an additional advantage and this serves as its major foreign exchange income. In spite of all these, it is sad to note that the country is scored low in terms of human development. While ethnic and religious crises have nearly torn the Nigeria into pieces, Different factors are responsible for these ethno-religious rivalries among students. Another reason is the wrong interpretation of the scripture by those who claim authority to the interpretation of the holy books. If not so, one wonders why people act contrary to the teaching of the scriptures in matters pertaining to peaceful coexistence, unity and sanctity of life, and property Lamenting on the wide gap between the teaching and practice of religion among its adherents, Adebayo (2003) identifies some factors responsible for using religion as instrument of polarization, among which is leadership tussle, which also culminated in the proliferation of many denominations in the country. Also, sectarian jingoism, as well as excessive patriotism to one's religious sect, which consequently transforms to fanaticism. While the roots of ethnic

and religious conflicts have been linked to colonialism and the Cold War (Machava 2008), other scholars argue that ethnic and religious conflicts are rooted in bad governance, politicization of ethnic and religious identities, the competition and conflict for political power by the ethnic and religious communities respectively (Anarfi 2004) identifies centrifugal factors that gave rise to the politicization of ethnic and religious identities, which include: i. The existence of two or more ethnic and religious groups, with numerical strengths that can significantly affect the outcome and direction of a democratic political process; ii. instrumentalization of ethnicity and religion as legitimizing tool for hegemony in instances when the interests of the political class are under threat; iii. when there is an ascendant radical thinking within a politically significant. Ethnic or religious group capable of upstaging hegemony; iv. When society is characterized by political, social or economic hardships that can cause alliances along ethnic and religious fault-lines. Lack of accommodation, Failure to guarantee security to lives and properties, Dissatisfaction over academic programmes, Dissatisfaction over National Issues, Poor leadership, Failure of authority to listen to students' complaints.

The term 'crises has been described as the art of violence resulting from dissatisfaction or a situation of disagreement between two parties (Fajana, 2019). It is the state of disharmony that is brought about by differences of impulses, desire or tendencies. It occurs when there is a tension or when people intend to revolt against certain social ills or regularizes in an organization. Thus, university students

tend to show their displeasure through agitations, protest, demonstrations bonfire and so on. Crisis tends to be the result of conflict which researchers described as a natural and inevitable part of people working together. On this note, Ogunlade (2015) classified crisis into two categories namely the individualized crisis and the generalized crisis. She argued that individualized crisis involves one person only and it could be self-inflicted while generalized crisis involves two or more people having disagreement in all its ramifications on issues of common interest.

The incidence of students' crises and conflict could first be manifested by boycott of classes, refusal to obey the schools' rules and regulations, carrying of placards and singing war songs by the students to make their grievances known to the authority as well as cultist activities involving the seizure of fellow students and disturbing the peace of the universities. The most common crises within the Nigerian university system were the crises between students and the authorities on the one hand and between students and government on the other over issues ranging from welfare to autonomy and policies (Ogonor, 2016). It seems however that crises management varies from one institution to another. The leadership styles of the top management of universities seem to have an impact on students' crises.

A nation that witnesses ethno-religious rivalries almost on an annual basis cannot be said to be stable socially, economically, geographically and politically. In a similar way, Adebayo (2003) observes that religion has no place where ethnicity is dominating. He attributed the annulment of the June 12, 1993 election, believed

to have been the most peaceful, freest, and fairest election in the history of the country, to ethnicity where, both the acclaimed winner and Centennial Epoch: then-military president that annulled the election were Muslims, but from different ethnic backgrounds. In essence, ethno-religious rivalries breed unstable governments, which is very crucial to sustainable development. Also, ethno-religious rivalries in Nigeria are linked to citizenship within the context of identity, which is rooted in the politics of inclusion or exclusion. These are tied to claims and counter-claims over identity as a basis for determining who is excluded or included from decision-making, as well as access to opportunities under the “we-versus-them” cliché .

As argued by the Carnegie Commission on Preventing Deadly Conflicts (1997): In societies with deep ethnic and religious divisions and little experience with democratic government and the rule of law, strict majoritarian democracy can be self-defeating. Where ethnic and religious identities are strong and national identity weak, the population may vote largely along ethnic or religious lines. Domination by one ethnic or religious group(s) can lead to a tyranny of the majority. Babangida (2002) also contends that consequences of ethnic and religious conflicts consist of the following: waste of enormous human and material resources in ethnically and religiously inspired violent encounters, clashes, and even battles, threats to security of lives and properties, the heightening of the fragility of the economy and political process. Thus, the ethnic and religious minority groups that feel treated as second-class citizens by the three major ethnic groups (Hausa/Fulani, Yoruba and Igbo) are

forced to adopt both constitutional and extra-constitutional means to challenge the hegemony of these three groups. Education is very vital in any sustainable developmental programme. The nation is striving to put in place amenities for the purpose of elevating the education, standard of the country. This is hampered, however, by incessant closure of schools and in situations in places where ethno-religious rivalries are rife. Apart from this, schools are not spared in the destructive tendencies of those participating in crises of any nature. Many have been burnt down and many (especially tertiary institutions) forced to shut down for months. The education of innocent youths was equally disrupted under tumultuous situations created by ethno-religious rivalries, as many were forced to emigrate from crisis areas.

It needs to be mentioned as well that no remarkable development can be recorded in an atmosphere of B.D.R. (build, destroy, and rebuild) as it amounts to cycling within the circle. It gulps millions of dollars to replace numerous amenities destroyed during crises. Resources that should go to improving these amenities and embark on other developmental projects would have to be used on restructuring and replacing what had been damaged during the clashes. Incessant crises are also inimical to sustainable economic development. This is because, apart from the fact that many virile hands are seriously affected in the crises, the country's source of revenue is equally affected. The whole crisis area therefore becomes desolated and remains a ghost-city until normalcy is reinstated.

Since no economic development can take place in an atmosphere of fear, anarchy and insecurity, it therefore implies that ethno-religious rivalries are a bane to economic sustainability. Looking at it internationally, incessant violence of this kind has added to the fear foreign investors have for Nigeria. One wonders how investors could decide to establish in a “war zone.” Apart from the fact that the image of Nigeria has been dented globally as a country breeding social miscreants and criminals, Nigerians have also become the first suspects in any scene of crime. They are also thoroughly screened before they are allowed to enter other countries.

Measures that Can be put in place to Improve Students’ Perception of Religious Education

Teaching is an important part of the process of education. Its special function is to impart knowledge, develop understanding and skill (Aggarwal, 2015). Teaching and learning are opposite sides of the same coin a lesson is not learned until it has been taught. Teaching, therefore, should be thought of as a process that facilitates learning. One of the main objectives of the secondary school 6-3 -3-3 system in Nigeria is to prepare students for self-reliance, training and further education. The Christian Religious Education curriculum is broad-based and is built upon the concepts, principles and skills established through the integrated relationship with other subjects and the learners’ environment.

Christian Religious Education in secondary schools in Nigeria occupies a key position in the 6-3 -3-3 curriculum. This is so because it enables the learner to integrate all subjects of the curriculum into a more mature view of self, their relationship with the environment, both physical and cultural, other people and God (KIE, 2000). One of the objectives of Christian Religious Education in Nigeria is to help learners acquire social, spiritual and moral insights to help them make appropriate moral decisions in a rapidly changing society and leaves in peace and harmony (KIE, 2000), yet observations of CRK students indicate that this objective is not being achieved. This could be attributed to the way the subject is taught. Like any other subject, CRK needs to be taught by use of audio-visual resources and the right methods for students to understand and for the subject to be relevant to their lives. The Wangai Committee (2001) tasked with investigating student discipline and unrest in secondary schools acknowledges that the decay in moral values and norms of the society to a great extent influence the behaviour and character of students and help them to leave in peace and harmony. Despite acknowledging moral decay, never investigated whether or not CRK as a subject is achieving its intended purpose of inculcating moral values in learners. The Committee also never looked at an instructional approach that would help more effectively impart skills, knowledge and attitude to students which would help them during and after school life. Because of the development of modern technology, teachers no longer have to rely solely on mere lectures to deliver their teaching content. There is a great variety of materials

that can be used to make meanings more vivid and more interesting. These materials are often referred to as instructional aids; devices used to supplement or complement the teachers' task. Like any other subject, CRK content can be made clearer, more interesting and relevant if audio-visual media are used in teaching how to live in peace co-existence. Aggarwal (2015), indicates that more is learnt and retained when audio-visual media are used during teaching. If CRK was taught by use of audio-visual media on how to live a peaceful co-existence, the students would understand and retain more of what they would have learnt and this is likely to have a positive moral impact in their lives and help them to live a peaceful and co-existence. Based on research done in 1969 by Chiba Prefectural Education observes that there are considerable educational advantages with the application of educational technology in primary, secondary and higher institutions schools. If CRK was taught by use of modern technology students would gain more than if it was taught by verbal communication only. Today, many countries around the world use some form of technological media in education to enhance learning. In a few countries, the use is fairly widespread. In instances where the student is the centre of attention, technology is a catalyst for educational change. Its absence would make a significant difference to the educational process because technology is an integral part of a well-thought-out system not merely a teacher's aids. The failure to use modern communication media within the educational system as tools of instruction is intimately related to the lack of recognition of communication outside the system.

To ignore communication media fits into the tendency of preparing students for the world of the past rather than for the capacity to live with and to dominate the future. Today, the problem is not whether or not audio-visual aids should have a place in education. Rather, the problem now is that of extending the benefits of these aids to all teachers and to all children. CRK is in practice one of the least visual subjects on the timetable. Many excellent discussion lessons in Religious Education are possible without the use of any visual aids. Nevertheless, teachers must be CRK active to devise visual aids to help learners in conceptualizing concepts rendered through the lecture method and discussions.

Various steps had been taken by the government and Christian Education to resolve and prevent the crisis that have happened over the years from reoccurring. First, in the aftermath of 12 April 1994 crises a commission of inquiry Hon. Justice J. Aribiton Fiberesima was appointed by the military governor, to determine the remote and immediate causes of the conflicts. To assess the damage, identify those involved and advise as to what further action if any should be taken against them, and, finally, to make recommendations about how to avoid recurrences. Fiberesima gathered, check the status, received memoranda, took testimony, and made its report to the governor. Since then, nothing was heard nor was it published, no conspirators,

Second, in the early crisis in 2001 special task force (STF) was established which comprises of mobile polices and military soldiers. Before the September 2001

crisis, the Civil Liberties Organization, Community Action for Popular Participation, and the Christian Foundation for Social Justice and Equality had alerted state police and government authorities to what they perceived as imminent threats to peace but the authorities and the security forces failed to respond to the warnings and were not prepared when the crisis broke out even as of that time the governor of the state had travelled abroad despite the warning of the trouble ahead.

Third, like in 1994, when the 2008 crisis broke out the state government also set up a judicial commission of inquiry under Justice Ajibola to determine the cause of the conflict and recommend a way forward. After the 2008 riots the immediate response of the state government to violent unrest has been the deployment of Special Forces which comprises of Nigerian army, navy, air force and police officers who are distributed to each corner of the state. The government also ensure that there is dusk to dawn curfews, the Special Forces ensured that everyone is home after the curfew and they made effort to collect illegal weapons from the youths, they also engaged in weapons searches at checkpoints on the roads leading to Jos (Krause, 2011).

Again, like in 2008 the findings and recommendation of the commission of inquiry was not released until another violent broke out in 2010. The situation was so bad in 2010, that the federal government recommended a high-powered committee which was headed by Chief Solomon Lar to work on the solution for the crisis. However, the federal government never said anything to Nigerians about the Solomon

Lar recommendation and thereon. In 2010, only a constant heavy military presence remained within the city to secure an uneasy calm. The state government set up the Inter-Religious Committee for Peace and Harmony in Plateau State after the 2001 crisis. The committee is jointly chaired by the chairman of CAN in Plateau State and the Emir of Wase. Both religious leaders went through the state preaching peace and reaching out to local communities.

Fourth, in 2002, the government established the Plateau State Peace and Reconciliation Committee which was called peace submit. It comprises of elders, community and religious leaders, and representatives of women's and youth groups and students. Various meetings, seminar and conferences was held to discuss the conflict and way forward for peaceful co existences. They were able to put forward that the architects of violence should be apprehended and be prosecute, the spread of rumors gossip and suspicions should be discouraged, finally Plateau people must sustain their accommodating nature and create room for other people to co-habit. The government also organized several media campaigns to reach out to the population with messages of peace and tolerance (Krause, 2011).

In 2004 during the state of emergence when Gen Alli was appointed as the administrator organized a Plateau State Peace Conference which was in held in Jos from 18th of August to 21 September. Several meetings were held but result was ineffective. Although it was a well-designed instrument in order to transform conflict into peaceful resolution. Many issues that lead to conflicts in Jos was discuss the

Hausa-Fulani representative request that they should have equal right with indigene since they have lived in plateau state for a long time but they were denied. Hausa-Fulani and Jama'atu Nasril Islam (JNI) representatives refused to sign for conference report, complaining that their grievances remained completely unaddressed. They also complained that the agreement in meetings wasn't shared with the local communities. Some Muslim respondents also accused the government of only inviting community representatives and not the actual stakeholders with strong connections to the communities concerned. (Krause, 2011)

Fifth, civil society actors also made effort for a peaceful co existences. These include traditional leaders, NGOs, religious organizations, humanitarian relief agencies, and community-based organizations. NGO Centre for Peace Initiative and Development (CEPID) carried out workshops on peace and tolerance for youth leaders of both religion after the September 2001 crises. They also contributed to research and publications on the Jos conflict. The Jos based NGO Centre for Peace Advancement in Nigeria also offered workshops, community engagement, and trainings. The Young Ambassadors for Community Peace and Inter-Faith Foundation organized social activities to bring together youths of different religious backgrounds and held a peace march within the city of Jos. State and institution building, premised on the provision of basic security, effective and legitimate public and civil-society institutions, with adequate accountability safeguards, are essential to meet the ongoing public safety and social/economic welfare needs necessary to ensure public

confidence in any system of governance is a central goal of conflict management and peace-building that should be put in place and strengthened. In this sense, immediate attention also needs to be paid to laying the foundations for durable peace, security, stability and development. Since democracy guarantees and recognizes ethnic and religious pluralism, efforts should be made by the state and its institutions to ensure the safeguarding of inclusivity in the task of nation building, equitable political representation, social justice, mutual respect and tolerance among the diverse groups. Efforts toward secularization of the state from religion should be pursued vigorously. This would no doubt help to regain the credibility and legitimacy of the state. Government and other stakeholders should strengthen state institutions to ensure that the existence of majority or minority ethnic and religious groups are not threatened by exclusion in terms of access to power, space and resources. Ethnic and religious conflicts are not avoidable but can be prevented. This requires that potential sources of conflicts need to be identified and analyzed with a view to their early resolution. Advocating religious tolerance and the call to forget the differences of ethnic diversity and religious affiliation does not appear to be yielding results as far as unity goes. We opt, however, for better understanding of the differences for the purpose of building a unified nation. Through proper education and knowledge of the plight of each ethno-religious group, amicable settlement of the differences could be facilitated. It is a pity to say that an average Igbo man knows nothing about the culture of other tribes in the same country, while Christians look at Muslims with

contempt and suspicion, and vice-versa. It will be wise for the government to explore other resources for national development as a way of keeping idle hands busy and create job opportunities for its citizens. This will reduce poverty, which is one of the key factors for ethno-religious rivalry. The nation seems to have bid farewell to love, justice, trust, patience, honesty, integrity, fairness, accountability, selfless service and other virtues, welcoming corruption, injustice, violence, killing, maiming and other vices. This makes individuals to look for means of satisfying themselves, not minding stepping on people's toes, or even going as far as cutting their throats. There is also the need to revamp the national educational policy in such a way that al-majiri education will be integrated into the mainstream. Experience has shown that the products of these schools have largely been involved in many of the ethno-religious rivalries in the North. This system flourished in pre-colonial times and produced great scholars. In the postcolonial era, however, this system of education has been grossly neglected and its products are not given any recognition. Those who pursue the programme take to begging, roaming the streets, and indulging in crime and other deviant behaviour. The persistence of moral decadence can be attributed to western civilization and colonization which are exemplified in western education, science and technology, foreign religion and influence. Others include priest craft, the quest for rebellion against the word of God, disobedience to parents and those in authority, lack of respect for elders, laziness, idleness, gossip and worldly pleasures account for the persistence of moral

decadence in Nigeria. Other persistent factors include lack of fear of God, poverty, greed, unemployment and bad leadership qualities, human right abuses, lack of respect for sanctity of life, get rich quick syndrome and insensitivity to the various forms of social, economic and spiritual decay of the day are not left out of the persistence of moral decadence in Nigeria. Pluralism calls for the persistence of moral decadence in Nigeria. The earliest Nigerian society was monolithic and whatever occupied the minds of Nigerians from different ethnic extractions was limited and easy for the church to monitor. This period witnessed no telephone, television, no computer and no internet facilities. However, with the introduction and commercialization of computer-internet, the socio-economic framework changed. The attention of Nigerians became diverted from traditional value system to the computer-internet which brought about divided interest in the vices that violated societal norms and values. This violation has not only persisted but it has eroded the moral values, cultural values and are responsible for the persistence of the moral decadence in Nigeria. Lack of strong moral education program under the general studies unit of Nigeria University and tertiary education programs explains another persistent factor of moral decadence in Nigeria. There is need to sustain the moral values at primary, secondary and tertiary levels of our educational system. The family system in Nigeria has been bedeviled by polygamy, divorce, separation, unemployment, poverty, disease, lack of shelter and illiteracy. The family which is the basic primary, social, economic and political units and agent of socialization has not been effective in

instilling good moral values in children and wards. Anofienm (2007) says “parents with sound moral and ethical sanctity are no longer available like in the traditional society, hence moral decadent children with little or no regard with societal norms and values. Similarly, there has been concentration on formal education without a corresponding effort in moral education at family level. This error is responsible for the persistence of moral decadence. Making the family the bedrock of sound moral upbringing will reduce to the barest minimum the persistence of moral decadence in Nigeria. Aumal (2015) maintains that when those children move from home to educational institution, they become worst due to the current state of education in the country. As a follow up to the family aiding the persistence of moral decadence, the role of parents and guardians with strong moral foundation in order to safeguard acceptable moral standard need not to be overemphasized.

The economic challenges seem to weaken parents’ mandate in the moral upbringing of their children and wards in Nigeria. The difficulty in gardening the mind as a way forward towards Nigeria’s dignity explains the persistence of moral decadence in Nigeria. Moral values are expected to be inculcated forcefully but Naija Church News says the reverse is the case. Many strange practices and teachings are subject of orchestrated arguments. Similarly, Eyoboka (2004) argues that most Pentecostal churches have not come out to condemn immorality, rather, they provide comfort zone for moral decadence in all ramification. The manifestation of moral decadence could be found in indecent dressing and such attraction is one of the

breeding grounds for moral decadence. What then constitutes the setback of moral decadence to moral education in Nigeria?

Moral decadence in these analyses of setbacks will be interchangeably used by learning without character, moral indecency, churches without moral integrity, indecent activities because they are anomic, conflicting and negate acceptable goals by the members of the society. It is characterized by behaviours, actions, attitudes and opinions that are considered by most members and social group not right and thereby unacceptable, wrong and retrogressive. It is like immorality whose set of ideas put forward by any group are grossly unacceptable because they impact negatively on people, institutions and relationships in Nigeria. Moral decadence does not help Nigerians distinguish between wrong from right. It is not in our norm to promote acts of disrespect, insubordination, fear, tension, laziness, and idleness. These acts imply a breakdown of moral values which have far-reaching moral, social, religious, economic and political implications. It has become complicated primarily because of the greater mixing of cultures and religions. Each has its own cultural ideas about evil. Generally speaking, falling from a higher standard of social living to a lower state in morals explains the personal trait which implies diminishing in the moral values among Nigerians. It is also called moral misconduct which shows poor moral standards prevalent in educational system such as sexual abuse, indecent dressing, rape, cultism, examination malpractice, armed robbery and other antisocial behaviours.

Summary of Reviewed Literature

Conflict theorists view religion as an institution that helps maintain patterns of social inequality. For example, the Vatican has a tremendous amount of wealth, while the average income of Catholic parishioners is small. According to this perspective, religion has been used to support it.

religiosity is responsible to a great extent for academic honesty. A follow up study conducted by Huelsman, Piroch, and Wasieleski (2016) hypothesized an inverse connection between religiosity and academic honesty. The study measured religiosity using a religious faith questionnaire and measured academic dishonesty using the Academic Practices Survey

CHAPTER THREE

METHODOLOGY

This chapter describes the methods and procedures used to carry out the study under the following sub-headings:

- Design of the Study
- Population of the Study
- Sample and Sampling Technique
- Research Instrument

- Validity of the Instrument
- Reliability of the Instrument
- Method of Data Collection
- Method of Data Analysis

Design of the Study

Descriptive survey research design was employed for this study. This design was adopted for the study because it was a description of already existing phenomenon.

Population of the Study

The population of the study comprised of nine and forty (940) full time students of the Department of Educational Foundation Faculty of Education University of Benin, Benin City.

Sample and Sampling Technique

The sample of the study consist of 100- 400 levels students of Educational Foundations, Faculty of education University of Benin, Benin City. A proportionate sampling technique was adopted two hundred (200) as the sample size, for the study.

Research Instrument

The research instrument that was used in collecting data from the respondents is the questionnaire. The questionnaire titled influence of impact of online teaching on the academic performance of Christian religious studies students in University of Benin Questionnaire consisted of two Sections. The first section (Section A) will contain the socio- demographic characteristics of the respondents. The second Section (Section B) contain twenty (20) items questions bordering on influence of impact of online teaching on the academic performance of Christian religious studies students in University of Benin, Benin City. The items were structured to get information on the research questions raised to guide the study using a modified Liket Scale Formate of Strongly Agree, Agree, Disagree and Strongly Disagree.

Validity of the Instrument

The instrument was designed by the researcher and subject to careful scrutiny by the project supervisor and two other experts from the Department of Educational Foundations.

Reliability of the Instrument

In order to a certain the reliability of the instrument the internal consistency of items was adopted using the Cronbach Alpha reliability Index. In doing these twenty (20) students were selected from the Department of Educational foundations who was excluded from the study's sample. A reliability index value of 0.7 determine.

Method of Data Collection

The administration of the instrument was done by the researcher and two other assistants by giving out the questionnaire to the respondents individually and therefore wait to collect them in order to prevent loss or reduce the chance of errors in the process of filling the instrument.

Method of Data Analysis

The responses to the questionnaire items was analysed using descriptive statistics, involving simple percentage,

CHAPTER FOUR

PRESENTATION OF RESULTS AND DISCUSSION OF FINDINGS

This chapter presents the analysis of the data collected. The purpose of this research was to examine the influence of religious belief on students' perception of religious education in the University of Benin. The questionnaire was distributed to two hundred (200) respondents(students) in the Faculty of Education, University of Benin.

PRESENTATION OF DATA
SECTION A: Demographic Data
TABLE 1

Items	Frequency	Percentage
Male	75	37.5%
Female	125	62.5%
TOTAL	200	100

From the table above, it can be seen that 37.5% of the respondents are male students while 62.5% of the respondents are female. This shows that majority of the respondents are female students.

TABLE 2

Age	Frequency	Percentage
18-20 years	80	40%
21-25years	90	45%
26-30years	30	15%
TOTAL	200	100

Age Distribution: The age distribution indicated that majority of the sampled respondent's age 45% falls between 21-25 years of age. This was followed by respondents in the age group of 18-20 years 40% while 26-30 years were 15% Those respondents whose age falls within 21-25 years were the majority in this study.

TABLE 3

Academic level	FREQUENCY	PERCENTAGE
100L	30	15%
200L	70	35%
300L	80	40%
400L	20	10%
TOTAL	200	100

Age Distribution: the academic level indicated that majority of the sampled respondent's 300L have 40%. This was followed by respondents in 200L who have 37% followed by 100L who have 15% while 400L have 10%. Those respondents whose are in 300L were the majority in the study.

SECTION B:

What is the influence of religious belief on students' perception of religious education in the University of Benin?

S/N	ITEMS	SA	%	A	%	D.	%	SD	%	TOTAL RESP.	TOTAL %
1.	There are changes in the attitude of my friends in school after Christian Religious studies class	40	20	96	48	60	30	4	2	200	100
2.	I amend some of my behaviours after Christian Religious studies class	60	30	100	50	30	15	10	5	200	100
3.	Students in my school abstain from sexual activities after Christian Religious studies class	106	53	30	15	44	22	20	10	200	100
4.	Christian Religious studies class	63	31.5	96	48	40	20	1	0.5	200	100
5.	Christian Religious studies should be made a compulsory subject in the curriculum due to its positive	70		97	48.5	23	11.5	10	5	200	100

From the table above, it is seen that in item 1, 20% of the respondents strongly agreed that There are changes in the attitude of my friends in school after Christian Religious studies class ,48% agreed, and 30% disagreed while 2% strongly disagreed. This indicates that the respondent of the sampled population agree that there are changes in the attitude of my friends in school after Christian Religious studies class In item 2, 30% of the sampled population strongly agreed, 50% agreed, 15% disagreed while the remaining 5% strongly disagreed that they amend some of their behaviours after Christian Religious studies class Nigeria. in item 3, 53% of the sampled respondents strongly agreed that students in their school abstain from sexual activities after Christian Religious studies class, 15% agreed, and 22% of the population disagreed while 10% strongly disagreed. In item 4, 31.5% of the sampled population strongly agreed, 48% of the population agreed, 20 % of the population disagreed while the remaining 0.5% of the population strongly disagreed. This shows that majority of the sampled respondents agreed that Christian Religious studies should be made a compulsory subject in the curriculum due to its positive effects in their school. In item 5,35% of the respondent strongly agreed, 48.5% agreed ,11.5 strongly disagreed, while only 5% strongly disagreed. this shows that the majority of the respondents agreed that Christian Religious studies influence students' moral behaviours positively.

It can be concluded that from the table above that majority of the respondent agreed that there are changes in the attitude of their friends in school after Christian Religious studies class, It was revealed that some of the students amend their behaviours after Christian Religious studies class, It was seen that students abstain from sexual activities after Christian Religious studies class, it was revealed that Christian Religious studies should be made a compulsory subject in the curriculum due to its positive effects in their school, it was seen that Christian Religious studies influence students' moral behaviours positively.

How do Students' Religious Beliefs Affect their Academic Performance in Religious Education?

S/ N	ITEM S	SA	% A	%	D.	%	SD	%	TOTAL RESP.	TOTAL L	%
6.	Most religious students earn better grade in their academic	63	31.96	48	40	20	1	0.5	200	100	
7.	Most religious student have a higher academic performance	100	50	60	30	30	15	10	5	200	100
8.	Study of Christian religious study influence student academic	106	53	30	15	44	22	20	10	200	100

performance
positively

9	Religious beliefs affect students' academic performance	60	30	100	50	30	15	10	5	200	100
10	Christian Religious studies should influence students' academic performance positively	60	30	100	50	30	15	10	5	200	100

From the table above, it is seen that in item 6, 31.5% of the respondents strongly agreed, 48% agreed, and 20% disagreed while 0.5% strongly disagreed. This indicates that majority of the sampled population agreed that most religious students earn better grade in their academic. In item 7, 30% of the sampled population strongly agreed, 50% agreed, 15% disagreed while the remaining 5% strongly disagreed this indicates that majority of the respondents claims that most religious student have a higher academic performance. In item 8, 53% of the sampled respondents strongly agreed 15% agreed, and 22% of the population disagreed while 10% strongly disagreed. This shows that majority of the respondents' agreed that Study of Christian religious study influence student academic performance positively.

In item 9, 30% of the sampled population strongly agreed,50% of the population agreed,15 % of the population disagreed while the remaining 5% of the population strongly disagreed. This shows that majority of the sampled respondents agreed that religious beliefs affect students' academic performance.

In item 10, 30% of the sampled population strongly agreed,50% of the population agreed,15 % of the population disagreed while the remaining 5% of the population

How can Christian Religion Education help in establishing peace co-existence among students in University of Benin?

It can be concluded that from the table above that majority of the respondent agreed that most religious students earn better grade in their academic, It was seen that most religious student have a higher academic performance, It was revealed that study of Christian religious study influence student academic performance positively, Religious beliefs affect students' academic performance, it was revealed Christian Religious studies should influence students' academic performance positively.

Influence of social media and internet is another challenges student have towards religious education

From the analysis, it can be seen that in item 11, 31.5% of the sampled

S/N	ITEMS	SA	%	A	%	D	%	SD	%	TOTAL RESP.	TOTAL
O											L
											%
11	Conflict between different intellectual perspective	63	31.5	48	96	40	20	1	0.5	200	100
12	Misinformation about religious education	60	30	50	100	30	15	10	5	200	100
13	Social cohesion about religion education	44	22	106	53	30	15	20	10	200	100
14	Influence of social media and internet is another challenges student have towards religious education	90	45	60	30	30	15	20	10	200	100
15	Different perspective toward religious education	70	35	98	49	22	11	10	5	200	100

population strongly agreed, 48% agreed, 20% of the respondents disagreed while the remaining 0.5% strongly disagreed. This clearly indicates that majority of the sampled respondents agreed that conflict between different intellectual perspective, in item 12, 30% of the sampled respondents strongly agreed, 50% agreed, 15%

disagreed while the remaining 5% of the respondents strongly disagreed. This clearly indicates that majority of the respondents agree that misinformation about religious education. In item 13, 22% of the respondents strongly agreed, 50% agreed, 15% disagreed while the remaining 10% of the sampled respondents strongly disagreed. It can be seen that majority of the sampled respondents agree that the Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level. In item 14, 45% of the respondents strongly agreed, 30% of the respondents agreed, 15% disagreed, while the remaining 15% strongly disagreed that social cohesion about religion education. In item 15, it can be seen that 35% of the sampled respondents strongly agreed, 49% agreed, 11% disagreed while 5% of the sampled respondents strongly disagreed that Different perspective toward religious education.

It can be concluded that from the table above that majority of the respondent agreed that conflict between different intellectual perspective are the challenges faced by students with different religious beliefs in learning religious education in the University of Benin, It was revealed that misinformation about religious education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin, It was seen that social cohesion about religion education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin, It was shown that influence of social media and internet is another challenges student

S/N	ITEMS	SA	%	A	%	D	%	SD	%	TOTAL RESP.	TOTAL
O											L
											%
16.	Christian education curriculum needs to go beyond all men, irrespective of race, tribe, creed or colour are made in God's likeness	63	31.5	96	48	40	20	1	0.5	200	100
17.	It should be stated clearly that every individual is entitled to dignity and rights	60	30	100	50	30	15	10	5	200	100
18.	The Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level	44	22	106	53	30	15	20	10	200	100
19.	there is a compelling need to de-emphasis dichotomies in Christian religious education, with particular reference to the "we" and "them" syndrome	90	45	60	30	30	15	20	10	200	100
20.	Early teaching of respect for other religions and instructions on how	70	35	98	49	22	11	10	5	200	100

From the analysis, it can be seen that in item 16, 31.5% of the sampled population strongly agreed, 48% agreed, 20% of the respondents disagreed while the remaining 0.5% strongly disagreed. This clearly indicates that majority of the sampled respondents agreed that. Christian education curriculum needs to go beyond all men, irrespective of race, tribe, creed or colour are made in God's likeness, in item 17, 30% of the sampled respondents strongly agreed, 50% agreed, 15% disagreed while the remaining 5% of the respondents strongly disagreed. This clearly indicates that majority of the respondents agree that it should be stated clearly that every individual is entitled to dignity and rights. In item 18, 22% of the respondents strongly agreed, 50% agreed, 15% disagreed while the remaining 10% of the sampled respondents strongly disagreed. It can be seen that majority of the sampled respondents agree that the Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level. In item 19, 45% of the respondents strongly agreed, 30% of the respondents agreed, 15% disagreed, while the remaining 15% strongly disagreed that there is a compelling need to de-emphasis dichotomies in Christian religious education, with particular reference to the "we" and "them" syndrome. In item 20, it can be seen that 35% of the sampled respondents strongly agreed, 49% agreed, 11% disagreed while 5% of the sampled respondents strongly disagreed that Early teaching of respect for other religions and instructions on how to approach other religions Christian religion

education help in establishing the measures that can be put in place to improve students' perception of religious education in the University of Benin? It can be concluded that from the table above that majority of the respondent agreed that Christian education curriculum needs to go beyond all men, irrespective of race, tribe, creed or colour are made in god's likeness, it should be stated clearly that every individual is entitled to dignity and rights, the Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level, there is a compelling need to de-emphasis dichotomies in Christian religious education, with particular reference to the "we" and "them" syndrome, early teaching of respect for other religions and instructions on how to approach other religions help in establishing peace co-existence among students in university of Benin.

Discussion of Findings

From the data collated and analysed, the following are the findings: In research question one it was revealed that the respondent agreed that there are changes in the attitude of their friends in school after Christian Religious studies class, It was revealed that some of the students amend their behaviours after Christian Religious studies class, It was seen that students abstain from sexual activities after Christian Religious studies class, it was revealed that Christian Religious studies should be made a compulsory subject in the curriculum due to its

positive effects in their school, it was seen that Christian Religious studies influence students' moral behaviours positively.

In research question two it was revealed that majority of the respondent agreed that most religious students earn better grade in their academic, it was seen that most religious student have a higher academic performance, It was revealed that study of Christian religious study influence student academic performance positively, Religious beliefs affect students' academic performance, it was revealed Christian Religious studies should influence students' academic performance positively.

In research question three from the analysis, it was seen that conflict between different intellectual perspective are the challenges faced by students with different religious beliefs in learning religious education in the University of Benin, It was revealed that misinformation about religious education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin, It was seen that social cohesion about religion education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin, It was shown that influence of social media and internet is another challenges student have towards religious education, It was shown that different perspective toward religious education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin.

In research question four from the analysis, it was seen that majority of the sampled respondents agreed that Christian education curriculum needs to go beyond all men, irrespective of race, tribe, creed or colour are made in God's likeness, it was clearly indicated that majority of the respondents agree that should be stated clearly that every individual is entitled to dignity and rights. It was seen that majority of the sampled respondents agree that the Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level. It was revealed that there is a compelling need to de-emphasis dichotomies in Christian religious education, with particular reference to the "we" and "them" syndrome. It was seen that early teaching of respect for other religions and instructions on how to approach other religions Christian religion education help in establishing peace co-existence among students in university of Benin.

CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATION

Summary

The aim of this study was designed to examine the influence of religious belief on students' perception of religious education in the University of Benin. This study reviewed works of several authors. To guide the study, four research questions

were raised which are outlined thus: What is the influence of religious belief on students' perception of religious education in the University of Benin? How do students' religious beliefs affect their academic performance in religious education? What are the challenges faced by students with different religious beliefs in learning religious education in the University of Benin? What measures can be put in place to improve students' perception of religious education in the University of Benin? The population of the study comprised of nine and forty (940) full time students of the Department of Educational Foundation Faculty of Education University of Benin, Benin City. Random sampling technique was used and a sample of 200 students consisting 100, 200, 300 and 400 level students were used for the study. A questionnaire comprising 20(twenty) items was the instrument used in the research which helped drew the data. The validity and reliability data obtained was analyzed using frequency, counts, and simple percentages.

Findings

It was revealed that some of the students amend their behaviours after Christian Religious studies class,

It was seen that students abstain from sexual activities after Christian Religious studies class, it was revealed that Christian Religious studies should be made a compulsory subject in the curriculum due to its positive effects in their school,

It was revealed that study of Christian religious study influence student academic performance positively, religious beliefs affect students' academic performance, it was revealed Christian Religious studies should influence students' academic performance positively.

It was revealed that misinformation about religious education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin,

It was seen that social cohesion about religion education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin.

It was shown that influence of social media and internet is another challenges student have towards religious education,

It was shown that different perspective toward religious education is one of the challenges faced by students with different religious beliefs in learning religious education in the University of Benin.

It was seen that majority of the sampled respondents agree that the Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level. It was seen that early teaching of respect for other religions and instructions on how to approach other religions Christian religion education help in establishing peace co-existence among students in university of Benin.

Recommendations

The following under listed are recommended based on the findings and conclusion of the study:

1. Religion as a subject should be made compulsory for students at all levels of the educational system right from the primary up to the tertiary level. Cleric, Imam, and traditionalist should uphold the tenet and teach moral values in their respective places of worship.
2. The non-Governmental organizations should organised symposium, workshop and create awareness in upholding religious Education.
3. The teachers of religious education at all levels of Nigerian educational system should be consistent in promoting morality and ethical values while imparting religious knowledge on students.
4. The students should be encouraged to demonstrate such moral values in their day-to-day dealings or affairs with other fellow men.

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APPENDIX

**DEPARTMENT OF EDUCATIONAL FOUNDATIONS
FACULTY OF EDUCATION
UNIVERSITY OF BENIN
BENIN CITY**

QUESTIONNAIRE

**EXAMINE THE INFLUENCE OF RELIGIOUS BELIEF ON STUDENTS'
PERCEPTION OF RELIGIOUS EDUCATION IN THE UNIVERSITY OF
BENIN**

Dear Respondents,

**REQUEST FOR YOUR COOPERATION IN COMPLETING THIS
QUESTIONNAIRE**

I am an undergraduate student in the above-named department. As part of the requirements of the programme, I am undertaking a study on “examine the influence of religious belief on students’ perception of religious education in the University of Benin.”. In this regard you have been selected as a member of the sample.

I wish to appeal to you to kindly assist this study by sparing few minutes of your time to complete this questionnaire as sincerely as possible. Please be assured that your answers will be treated in strict confidence and used for the academic purpose solely.

Thank you for your cooperation.

SECTION A

Respondent’s personal data

Sex: Male () Female ()

Age: 11-14 () 15-18 ()

SECTION B

INSTRUCTION: Kindly indicate your responds to the questions by ticking your preferred response in the space provided strongly agree, agree, disagree, and strongly disagree

S/N	ITEMS	SA	A	D	SD
	What is the influence of religious belief on students’ perception of religious education in the University of Benin?				
1.	There are changes in the attitude of my friends in school after Christian Religious studies class				
2.	I amend some of my behaviours after Christian Religious studies class				
3.	Students in my school abstain from sexual activities after Christian Religious studies class				
4.	Christian Religious studies should be made a compulsory subject in the curriculum due to its positive effects in my school				
5.	Christian Religious studies should influence students’ moral behaviours positively				
	How do students’ religious beliefs affect their academic performance in religious education?				
6.	Most religious students earn better grade in their academic				
7.	Most religious student have a higher academic performance				
8.	Study of Christian religious study influence student academic performance positively				
9.	Religious beliefs affect students’ academic performance				
10.	Christian Religious studies should influence students’ academic performance positively				
	What are the challenges faced by students with different religious beliefs in learning religious education in the University of Benin				

11.	Conflict between different intellectual perspective				
12.	Misinformation about religious education				
13.	Social cohesion about religion education				
14.	Influence of social media and internet is another challenges student have towards religious education				
15.	Different perspective toward religious education				
	What measures can be put in place to improve students' perception of religious education in the University of Benin?				
16.	Christian education curriculum needs to go beyond all men, irrespective of race, tribe, creed or colour are made in God's likeness				
17.	It should be stated clearly that every individual is entitled to dignity and rights				
18.	The Christian religious education curriculum should begin to focus on the elimination of ignorance about other faiths from basic primary level				
19.	There is a compelling need to de-emphasis dichotomies in Christian religious education, with particular reference to the "we" and "them" syndrome				
20.	Early teaching of respect for other religions and instructions on how to approach other religions				