

**ROLES OF CHRISTIAN RELIGIOUS STUDIES IN CURBING
MORAL DECADENCE AMONG SECONDARY SCHOOL
STUDENTS IN IKPOBA -OKHA LOCAL GOVERNMENT AREA OF
EDO STATE**

BY

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**FACULTY OF EDUCATION
UNIVERSITY OF BENIN,
BENINI CITY**

MAY 2024

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**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
EDUCATIONAL FOUNDATIONS, FACULTY OF EDUCATION,
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AWARD OF BACHELORS OF ARTS (B.A (Ed) DEGREE IN
RELIGION EDUCATION**

MAY2024

CERTIFICATION

We, the undersigned, certify that the research work was carried out by Joy Iyobosa EMOKPAE 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 have encouraged and supported me all the way.

ACKNOWLEDGEMENTS

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 Mrs. C. U. EDO 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 Arasomwan.

Her sincere appreciation goes to her parents Mr. and Mrs. Osato Emokpae for their prayers, advice, care and financial support. Also to her elder sister Dorothy for her continued support and advice, to her big aunt Mrs. Rosemary Oduko for her unending show of love and guidance during the years, to her very good friend Daniel Obinna for always making sure she stays focused and dedicated to her studies all the way.

Lastly, she also wants to offer her sincerest gratitude to her closest classmates turned friends Aisosa, Marvina, Destiny, Blessing, Precious and others for their support and encouragement, your friendship has made this journey not only academically enriching, but also personally rewarding.

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ABSTRACT

The study investigated the roles of Christian religious studies in curbing moral decadence among secondary school students in Ikpoba -Okha Local Government Area of Edo State. Four research questions were used to guide the study.

Descriptive research design was adopted for the study. The population of the study comprised of thirteen thousand three hundred and thirty students (13,330) in the twenty (20) senior secondary schools in Ikopa Okha Local Government Area of Edo State, and the sample for the study consist of one hundred (100) students drawn from five (5) secondary schools in Ikopa Okha Local Government Area of Edo State. The simple random sampling technique was used in selecting the schools from the twenty secondary schools in Ikopa Okha Local Government Area of Edo State. Twenty (20) students were drawn from each school with the use of purposive random sampling technique. The instrument used in generating data for the study was closed-ended questionnaire. The questionnaire was validated by the researcher's supervisor and two other experts in measurement and evaluation.

The reliability of the instrument based on Pearson product moment correlation coefficient test was 0.77. The data generated for the study was analyzed with the use of descriptive statistic (tables and percentages). A sample of the study consist of 100- 400 levels 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 that the teaching of Christian Religious studies is prevalent in secondary schools in Ikpoba Okha Local Government Area. It was revealed that there is a positive change after Christian religious class, It was seen that the students abstain from sexual activities after Christian religious studies class, it was revealed that Christian religious studies should be made compulsory because of its positive effects on the behaviours of the students in school. From the finding of the study, it was recommended that Christian Religious studies should be made compulsory in school to help sharpened the morals of students in school. Enough time should be given to the subject for an in-depth elaboration and explanation.

CHAPTER ONE

INTRODUCTION

Background to the Study

Religion is the experience and expression of faith learning about religion and learning from religion are important for all students, as religious studies seem to help students develop an understanding of themselves and others. Iheoma (2014). It's also promoting the spiritual, moral, social, cultural development of individuals and of groups and communities. In particular, religion education offers students with learning difficulties opportunities to develop their self-confidence, awareness and understand the world they live in as individuals and as members of groups bring their own experiences and understanding of life into the classroom to 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.

Our society has witnessed a tremendous deterioration in its moral, social and educational values, especially among the young one however, the issue of moral behaviour in our society has become a very controversial issue because the society seemed not to know the disparity between what is morally right or wrong. Ugwu (2010) described moral behaviour as "the astuteness of one's conduct and behaviour which enhances good conduct and fair relationship. Morality is collectively upholding of certain beliefs, ideas, values and behaviours, rules and regulations which are considered good, right and acceptable by the society and to which members of the society are bound. the descriptive definition of morality explains moral as set of conduct put forward by any group; including a society; and the normative definition which is based on the idea that what is moral should have a code of conduct, that is put forward by a society and that it should be accepted as a guide to behaviour by members of that society. Therefore, from the above definitions, morality seems to be a set of code of conducts put forward by any group such as Christianity, society or nation that is acceptable by members of the group.

In addition, Afuye (2015), stated the forms of moral decadence as cultism, Rape, examination malpractice, teenage pregnancy, students' prostitution, sexual harassment, sale of "Grade" students' demonstration, drug abuse, indecent dressing and so on. Moral decadence is reported indifferent societies and culture, industrialized world to non-industrialized world and that behaviours denoting immorality such as rape, sexual abuse, drug abuse, school violence and killings have been common among youths and children all over the world. More so, according to census bureau of 2010, urban area represents densely developed territory, and encompasses residential, commercial and non-residential urban land uses. While rural areas encompass all population, housing, and territory not included within urban area. However, sex the sum totals of structural, functional, and behavioural characteristics of organisms that are involved in reproduction marked by the union of gametes and distinguish males and females. This hydra-headed cancerous menace is not without a cause. Immorality has persisted in our society because many citizens no longer fear God. The practical observations have shown that Christianity have identified phenomena like the influence of cultural background, poverty, western

education, westernization and urbanization as contributing immensely to moral decadence. The causes of moral decadence among youths can be categorized into (i) social factor, which includes peer pressure, unstable and home environments (ii) Economic factor, which has to do with poverty (iii) Cognitive factor which includes need for belonging among the youths driven by physical needs and psychological needs, (iv) Technological factor, which includes media and internet.

Furthermore, despite the government's attempts at promoting moral uprightness in Nigerian citizens through the inauguration of programmes like War Against Indiscipline (WAI), Independent corrupt practices and other related offences commission (ICPC) and Economic and Financial Crime Commission (EFCC) to mention but a few, the society has remained morally decayed. In the other hand, Saheed (2013), stated that there is a dire need to re-orientate the entire populace parents as well as their children, all need to have a new focus. Religious groups too have the social responsibility to reinstate faith in the divine. Different societies have their own moral values which are considered normal, ideal and morally acceptable. Hence, the conduct of the people of a society is regulated and controlled by the

moral values. The tendency and ability to identify what is right instead of the wrong ones and as well practice it, give it the moral virtue. According to Aristotle, moral virtue is the habit that is consciously acquired through practice. Thus, good moral conduct had been emphasized and echoed in the society right from the era of Socrates to Plato and through the Aristotelian philosophy. Perhaps, that makes Fredrick Herbert to say that the aim and indeed the total aim of education should be summed up under morality. Within the context of education therefore, public holds the schools and the teachers more accountable for students' learning and behaviors. Unfortunately, the increased emphasis on reading, mathematics and science to prepare students for a global, technological and information-based market place seems to relegate the general well-being of students to a more educational priority. The concern for a sound moral status is occasioned by the alarming rate of decline in the moral consciousness and conduct among the students in Nigerian institutions of higher learning. This decline has become a disease eating systematically into the very vein of the country and eroding away the qualities and potentials needed in the Nigeria future leaders (students). in Nigerian higher institutions engage in moral

misconduct ranging from robbery, cheating, cultism, forgery; corruption, fraud, indecent dressing and disrespect to constituted authority. It is in this regard that this paper looks into the moral misconduct among students of higher institutions in Nigeria.

Statement of the Problem

There are many outcries against moral decadence in Nigerian society today. The involvement of teenagers, adolescents, youths and students in immorality has become a serious problem and concern to teachers, parents, religious leaders, school authorities, government in particular and the society in general. students in secondary schools cannot be isolated from this contagion affecting adolescents. Parents can no longer speak for or trust their children as not being involved and it appears that the level of moral decadence among some secondary school students has highly increased. This high rate of moral decadence among secondary school student today is alarming, it has a high negative effect on the students' character in their

behaviours and in their manner of approach which could be as a result of cumulative effect of the future and many social institutions such as the family, school and the church in contemporary Nigeria. Also, moral decadence among the students may be due to the fact that human beings are very difficult to correct or control. In an attempt to know the level of the dimension of moral decadence among secondary school students, this study focused on the cause of moral decadence among secondary school students, the effect of moral decadence on the students' academic performance and a way of restoring the morality among secondary school students. How can this scourge be reduced? This among others are what this study is set out to investigate towards making some suggestions for reducing the effects of the moral decadence among secondary school students.

Research Questions

The following research questions are raised to guide the study:

- How Does Christian religion studies influence moral behaviour among secondary school students in Ikpoba -Okha Local Government Area of Edo State?
- What are the causes of immorality among secondary school students in

Ikpoba -Okha Local Government Area of Edo State?

- What are the immoral behaviours seen among secondary school students in Ikpoba -Okha Local Government Area of Edo State?
- What are the strategies for restoring morality among secondary school students in Ikpoba -Okha Local Government Area of Edo State?

Purpose of the Study

The general purpose of this study is on the roles of Christian religious studies in curbing moral decadence among secondary school students in Ikpoba -Okha Local Government Area of Edo State. It also has the following specific aims.

- to examine how Christian religion studies influence moral behaviour among secondary school students in Ikpoba -Okha Local Government Area of Edo State?
- To find out the causes of immorality among secondary school students in Ikpoba -Okha Local Government Area of Edo State?

- to explore the moral behaviours seen among secondary school students in Ikpoba -Okha Local Government Area of Edo State?
- to determine the strategies for restoring morality among secondary school students in Ikpoba -Okha Local Government Area of Edo State?

Significance of the Study

The study would help to enlighten the students in junior secondary schools on the influence of Christian religion studies on moral behaviour.

Findings from this study will well-informed the students with the immoral behaviours and its dangers, and also how to avoid it.

Findings from this study will equip educational administrators in schools, agencies and ministries of education with the needed information on the behavior of students in school.

Finally, findings from the study will enable parents and guidance to know the necessary steps to take in training their children/wards in order to avoid these immoral practices.

Scope and Delimitation of the study

This study is to determine the influence of Christian Religion studies on moral behaviour among junior secondary schools' students. However, furthermore this study is delimited to junior school students in Aniosha South Local Government Area of Anambra State.

Operational Definition of Terms

Influence: The effect somebody or something has on the way a person thinks or behave.

Religious: Concerned with sacred matters, religion, or the church.

Morality: The word morality comes from the Latin "moralitas," which has to do with character or proper behaviour. It refers to the concept of proper human action in terms of "right and wrong," also referred to as "good and evil." Many more specific definitions of morality can be found, and the concept easily overlaps with and is in certain contexts synonymous with ethics, principles, virtue, and goodness.

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CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter presents the review of related literature on roles of Christian religious studies in curbing moral decadence among secondary school students in Ikpoba -Okha Local Government Area of Edo State. Under the following sub-headings:

Concept of Christian Religious Studies

Influence of Moral Behaviour on Secondary School Student

Causes of Immoralities among Students

Immoral Behaviours Among Secondary School Students

Strategies for Restoring Morality among Students

Summary of Reviewed Literature

Concept of Christian Religious Studies

Christian Religious Studies is one of the subjects taught in secondary schools in Nigeria. The teaching of the Christian Religious Studies (CRS) could be dated back as 19th century with the pioneers of Nigerian Education (Banjo, 2015). In attempting to discuss the concept of Christian Religious Studies beneficially, it is imperative, to begin by clarifying various terms with rigour and exactitude to avoid any possible news conceptions in the mind of any reader. The word ‘Christian’ etymologically comes from these Greek words ‘Christian’ and Christos; meaning “follower of Christ” and anointed one”, it is used three times in the New Testament of the Bible (Act11:28, 1 Peter 4:16). The Bible tells us “it was in Antioch of Syria that the followers of Jesus were first called “Christian”.

The question that borders the mind of the reader, which the researchers consider in this definition process, is ‘who is a Christian? The answer to this question can be formulated only in a cumulative fashion. Thus, a Christian is a social human person in whom God is present in grace but who is at, same time, prone to act against the, divine preference. Isreal (2011) states that a Christian is one who professes and belief in Jesus Christ or fellows the religion based on the life and teachings of Jesus Christ. Anole added that a Christian is a person who adheres to Christianity and Abraham, monotheistic religion based on the life and teaching of Jesus of Nazareth, who Christian belief is the Messiah. Okoro (2020) opines that a Christian is a particular kind of human being, not in the sense that a Christian has a different biological or psychic structure, but in the sense that a Christian has moved to a different level of human consciousness. Anih (2020) equally state that a Christian is a follower of Jesus Christ, that a person who believes and practices the tenets of the Christian faith in the Holy Scripture (Bible). However, in the context of this study, a Christian is referred to as students who practice Christianity and learn it in school as one of a religion in the world. Religion in the other way has been heated with lots of debate about

the meaning and its practices in human society. Its etymology can help to define the concept. Religion is derived the Latin noun 'religio', but with some ambiguities arising from these different verbs that are allied with the noun –'religion' [to turn constantly" or to observe conscientiously"] 'religari [to bind on self] (back) and 'religere' ("to choose again") (Okoro, 2020). Each of these verbs according to Okoro points to three possible religious attitudes. Though it is not clear from which verb the noun is derived, each of the verbs is consistent with the view that religion "a relation to God." McBrien in Okoro (2020) says that religion thus has to do with the whole human existence, and not merely with some special sector of it. He further stresses that religion is the whole complex of attitudes, convictions, emotions, gestures, rituals, beliefs and institutions by which we come to terms with and express our most fundamental relationship with reality (God and the created order, perceived as coming from gods creative hand).

Religion therefore, presupposes and flows from faith. It is an individual social and institutional manifestation of some implicit faith in God. Religion not only has to do with the impact of the holy upon us, but

with human responses to the holy as well. From this thought there is no doubt on the saying that a religion without the element of the Divine is like a house without foundation. Religion in line with etymology viewpoint is the medium through which man unites himself with god in worship, adoration and service. Anih (2020) maintained that religion refers to both personal practices related to communication stemming from shared conviction. It is often described as a communal system for the coherence of belief focusing on a system that is considered to reverence for a supernatural power or powers regarded as creator or governor of the universe. Religion, therefore, has to do with the whole of human existence, and not merely with some special sector of it. In the context of this study, religion is conceived as the belief in the teaching of Jesus Christ such as love, provision, protection, leadership and the nature of Heavenly Kingdom among other things which help people to live peacefully and harmoniously in the society. Christian religious studies is an aspect of learning that deals with the inculcating in the students certain elements of education intellectual theory and practices of Christ as contained in the Holy Bible. Eluu (2011) defines Christian Religious Studies as the education for the development of spiritual, moral

and mental, growth of pupils or students” in essence, Christian religious studies is expected to give children an understanding of the universe and the interpersonal relationship between human beings and the supreme beings. Ugwu (2001) opines that CRS is a type of religious studies that bases its teachings in the life and teaching of Jesus Christ, Ali and Akubue in John (2009) observe that Christian religious studies is a subject which aims at developing and fostering in the lives of the students Christian attitudes and values such as respect for life, obedient to constituted authority, responsible self, selfless services to God and humanity. They further said that CRS is an academic discipline that is designed to provide the learner with moral and spiritual transformation. In the context of this study, the researcher viewed CRS as a social science subject that teaches students good moral behaviour, fearing of God, knowledge and skills that will make them to contribute their quota in socio-economic, political and moral development in senior secondary schools in Nigeria. The introduction of CRS in school curriculum is not a new thing. During the missionary administration of schools, CRS was given a priority in the school curriculum because of its moral values. Following the Government take-over of schools, Nigerian secondary school

curriculum was reviewed, and more emphasis was placed on the studies of science and technological subjects who invariably affected the growth of the discipline (Njoku, 2009) in Nigeria, many secondary schools equate Bible studies or “religious education” lessons with moral education. The nation curriculum of religious studies in secondary schools approved by the Nigerian educational research and development council (NERDC) through universal basic education programmes (UBE) (2013) and the federal ministry of education recognized the need for God and to be sound citizen who will be responsive and responsible to national calling. The curriculum covers the introduction of Christian Religious Studies; man and his relation to God, historical activities of prophets, teaching of Christ and apostles, significance of Birth of Jesus Christ, death and resurrection of Christ, Holy Spirit, Acts of Apostles, Jews and Gentiles Miracles of Jesus Christ, commandment of God, Repentance, faith, love, believe and among others (NERDC, 2013).

Influence of Moral Behaviour on Secondary School Student

The Position that Religion has little to do with Morality. Those championing the view that religion is morally indifferent argue that religion has very little substance and on its own account has played inconsequential role in history. This opinion denies that religion is synonymous with morality and frowns at the view that morality depends on religion. They argue that the two have no definitional relation and that both conceptually and in principle their value system and action guides are different. This school of thought view morality as an active process which requires critical thinking and consideration that enables one to do what there is the best reason for doing without overlooking the interest of others, whereas religion which is based on faith require its followers to strictly adhere to religious codes, dogmatic rules and practices without questioning them. This position, therefore, concludes that moral behaviour does not in any way rely on religious beliefs not oblivious of the discrepancies between different religious teachings and practices with social norms. The Position that Religion and Morality are Complimentary. This appears to be the most widely accepted view in the discussion of the relationship between religion and morality, it is an undeniable truth that all religions have well-structured

value frameworks, its dos and don'ts which are meant to guide the socio-ethical behavior of its adherents. These value frameworks that outline what is right and what is wrong are contained in oral traditions and holy books and are interpreted and taught by religious leaders. It is based on the above assertions that the proponents of the complementarities and supportiveness of religion and morality hold, among other things, firstly, that religion is nothing but ethics, and that ethics is part and parcel of religion. Secondly, they insist that religion provides the foundation of ethics which depends wholly on religion. It is argued that what is morally right is simply what God has commanded. Hence nothing can be justified apart from what God has ordained and religion is the vehicle that promotes moral values and practices thus without its help it will be difficult to carry out the demands of morality. Thirdly, a more balanced position in this complimentary view holds that religion and morality assists each other in promoting their values and both are engaged in the same purpose of positive character formation of the individual and to achieve a harmonious and peaceful coexistence of people in a just and egalitarian society. This position, therefore, concludes that both are interwoven to the extent that they promote each other and share similar

goal, making the individual a good person in order to build a just and peaceful society.

The persistence of moral behaviour 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 (2017) 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 ramifications. 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?

Causes of Immoralities among Students

The engagement of children in immorality has become a serious dilemma in the society and this crisis can be imply to the nonchalant attitude of different entities such as parents, religious leaders, and the society in general which has make this problem to be escalated. The following factors will be unveiled as some of the prAnambraminant factors that cause immorality in the society.

The present decadence in the Nigerian society can be attributed to the careless attitudes of parents who neglect the aspect of giving proper training to their young ones. Most parents these days are too busy to give quality time and attention to their children; strange as it may sound, many parents are not available for their children. They pay teachers and nannies to play their roles while they spend long hours out of the home in the name of fending for the family. At the end, they become strangers to their children.

Hassan avers that parents should “talk to their children, answer their questions, go on site seeing with them, tell them stories and give them a sense of security and confidence”. However, in shaping the lives of the youths, you dare not leave the bulk of the work in the hands of the school system, the church or social influence or foster parents. The present problems that the society is going through today are as a result of the negligence of child training by past generations of parents.

The role of the mother is necessary for parents (especially the mother) to spend quality time with the youths so as to be able to know their areas of interest. When parents have the knowledge of the areas of interest of the youths, only then would they be able to guide these areas of interest towards helping youths to develop. According to Uche, peer group is the child’s own friends and equals. They have their own form of behaviour and values; and are made up of friends and school mates. In view of this, Torbet also notes that youth agree with and abide by the norms of their peers in contradiction to those of the parents, schools and the society. Johnson points out that peer group has a great influence on the child’s socialization, and this can either be negative or positive. Peer group teaches social interaction necessary to

reduce social isolation. Through peer influence, the child learns some attitudes, values, and information unobtainable from adult's friends and peers which usually introduce an individual into immoral behavior. Many youths today are involved in immorality as a result of peers influence. Shure added that many youths who are involved in misconduct are influenced by other youth of the same age.

Also, Dagin posits that the economic condition of the country is not healthy enough to guarantee the basic survival of the average Nigerian. It is very conspicuous that some men that have many wives and many children to cater for in schools are earning low salary intake per month and it may not be able to meet the financial challenges of his grown up children. As a result of this, youth looks up to people who are capable of accommodating such financial problems which leads to their involvement in immorality to acquire a better life for their survival. And this has been part of the cause that has infiltrated the society for promoting immorality among youths. One of the strongest urges in human life growing out of instinctive tendencies is the quest for approval. More than we realize, we are influenced by it. In order to get approval and be seen as civilized or been informed by friends and society,

many youths have lured themselves into some uncalled for practices. Observation shows that despite the religiosity that dominates everywhere which should have suppress this obnoxious attitude among the youth it is becoming more escalating which a Yoruba adage avers “kaka ki ewe agbon de se lon le koko si”. In the same vein, Dave avers that “the essence of religion is to teach moral values and moral codes”.

The underlying factor for morality which is vivid in religion is to impact these values or codes to the child in order to form and lead acceptable behavior in the society. But on the contrary, the alarming rate of immorality among the youths today makes one to speculate, if they were ever taught moral values or codes at all or their religious involvement in one religion or the other has really be effective which the aim is at developing their character.

According to Bank he said that “poverty makes it difficult for parents not to be able to provide for their children the essentials of life. The issue of poverty looking at it critical can be said to a factor responsible for immoral attitude among the youth. Sandhu avers that adolescents are led into

misconduct because of poverty. That is why young boys who are from rich family and who are influential take advantage of these young girls from poor homes entice them with both money and materials gifts and have carnal knowledge of them. Poverty can also create a sense of inferiority complex in a child and this attitude may lead to misconduct in order to mingle with peers. Bozimo states that poverty makes youths indulge in immoral behaviour.

Persistence of Moral Decadence 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 Eurocentricism, 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.

Unemployment has drifted many into priesthoods without seeing it as a calling who needed to be trained. Such pastors are in the ministry because they were once jobless and needed any lucrative job to earn a living. Omonijo, Nwodo, Uche and Ezechukwu (2016) are of the view that “a pastor who see vision and predicts future events always enjoy the patronage of many Nigerians” (p.42). It may be observed that activities of such pastors

are enmeshed in immorality and fake doctrines. They seem to mislead Christian members into moral activities as divine imperative. Priest craft remains a cause of moral decadence in Nigeria. Failure of pastors to punish or correct erring members for wrong doing is another cause of moral decadence in Nigeria. The elite class in the church is not readily rebuked for immorality

Immoral Behaviours Among Secondary School Students

Exam Malpractice

The issue of examination malpractice is a national emergency. Before the advent of western type education, traditional Nigerian education was based mainly on experience and practice. Its mode of instruction was simple as knowledge was passed on orally and through practical tests. Students then only had to commit to memory, learn by rote, or through observation (Ibia, 2006). Because traditional Nigerian education placed little or no emphasis on certification, students had the proper view of education, seeing it as a means to an end not an end in itself. Besides, the Nigerian culture then frowned at dishonesty and would not hesitate to sanction offenders (Agogo,

2016). According to Ejiogu (2011), general moral decadence and the high premium placed on achievement and certificates by Nigerians has in recent times spawned examination fraud. The general overdependence on educational certificates as a measure of one's knowledge and competence has led to a mad rush by most people for educational certificates (Sofola, 2004). In a bid to acquire such certificates, many have resorted to unethical means—foremost among which are examination malpractices just to acquire the certificates at all cost. Without doubt, the persistent occurrence of examination malpractice in Nigeria has spawned heinous problems such as: Lack of credibility of academic certificates acquired in Nigeria by the international community. Declining standard of education in the country. Onyechere (2004) asserted that unless we are able to stop examination malpractice, the standard of education in Nigeria will continue to fall. The problem of turning out into the society half-baked if not unbaked graduates who are virtually good for nothing and functional illiterates. Inability to secure competitive and challenging jobs which require practical test of proficiency and skills. The existing correlation between examination malpractice and corruption in public offices. As noted by Thomas Derry of

the West African Examinations Council (WAEC) and quoted in the Examinations Ethics Project (EEP) survey (2004) report, students who steal their ways to higher offices through examination malpractice would not find it difficult to engage in corrupt practices when they are employed. Finally, examination malpractice has economic implications. According to EEP (2015) report, Nigeria loses more than one billion naira annually to examination malpractice. Thus examination malpractice could equally be seen as an economic crime. Further measures which have been taken in recent times to eradicate examination malpractice include that taken by the Obasanjo Administration which embedded in the National Economic Empowerment and Development Strategy (NEEDS) policy document a target of 40% reduction in examination malpractice annually; the existing legislation on examination malpractice, Degree No. 33 of the 1999 Constitution which is still in force though not enforced; and the move by the Federal Ministry of Education to introduce the study of ethics in the school curricula with a view to forestalling examination malpractice. It is a truism that even though much has been done, it is either grossly inadequate or ineffectual at curbing the menace as we day-in-day-out see examination

malpractices take newer, dynamic and appealing forms especially with the advances in Information and Communications Technology (ICT) coupled with the general falling standards of societal norms. It is also true that examination malpractice would not have attained its present endemic state but for the fact that the major stake holders in education are at the forefront aiding and abetting the crime. Orhungur (2015) decried the general opinion which tends to indict the students and exonerate the teachers and other examination agents. Quoting a tentative report by Usman, he maintained that if the staff, that is, all who have to do with examinations—examiners, typists, custodians, staff of examination bodies, printers, transporters, and security agents—put their house in order, students would not have access to examination materials before examinations.

Umar (2015) indicted headmasters and principals as the biggest perpetrators of examination malpractice in the country. He asserted that headmasters in connivance with their teachers initiate primary school pupils into examination malpractice during common entrance examinations by giving answers to the students so that they would record high number of passes in

their schools. In the case of secondary school principals, Umar (2015) stated emphatically that they are the worst perpetrators of the crime as they, in a bid to have the names of their schools praised and recognized, manipulate and aid the crime.

Another group of master-minders who have rather taken centre stage in recent times are operators of private study centres also known as extramural classes. These study centres are veritable fronts for examination fraud operated by organized syndicate who charge outrageously high fees for examinations. Funnily enough, students are, more often than not, willing to pay because in the end it pays off very well (Thisday, 2004).

The last group which is also a strong force behind the perpetration of examination malpractice is the parents. Many parents would not want their children to repeat any class no matter their level of performance. Thus, they pressure school authorities to give their children automatic promotion even when they fail their examinations. Parents are also in the forefront of hiring mercenaries to write examinations for their wards. They thus collude with principals to issue fake but favourable examination results to their children.

Looking beyond the contribution of education stakeholders to examination crimes, other important causes of examination malpractice revolve around the students and their attitude towards their studies as influenced by the general socio-economic situation in the country. In recent times, students prepare—if at all they do lackadaisically for examinations. The reason for this lackluster attitude as opined by Thomas Derry of WAEC is that the youths have prioritized entertainment and pleasure at the expense of their books (myspacefm.com, 2004). Furthermore, Anger (2004) pointed out that the high fees associated with especially the Senior School Certificate Examination (SSCE) makes malpractice unavoidable as poor students cannot afford to repeat a given examination and would in the first instance do anything to pass it at all cost.

A comprehensive submission by Anyiin (1998) identified the fundamental causes of examination malpractice to include: Lack of necessary facilities for teaching/learning. Non-coverage of prescribed syllabuses due to their extensiveness and the general nonchalant attitude of teachers towards teaching. Industrial actions by teachers. Mass promotion of

students in internal examinations. The general misconception of good performance by some principals and the society as a means of enhancing the status of societal rating of the principals and their schools. Faulty or lack of proper administration of examinations. Imposition of school subjects on candidates by parents. Poverty and greed on the part of the teachers who constitute the bulk of invigilators and examiners. Constant increase in examination fees, among others.

Dress Habit and Its Evolution in Human Societies

It is attested to by human experience all through the ages that dress is not just a symbiotic identification of a people with their environment but is also an evolutionary expression of their uniqueness. Before the boundaries of the world's communities became obfuscated with expedition, conquest and the overlap of cultures, dressing was closely linked to the habitat and reflected nature and the environment. Whereas the Eskimos fashioned their heavily laden dressing for maximum protection from the bitterly cold elements of their environment, the hot climatic conditions in our part of Africa under the tropical sun largely indicated a scanty dress code. The bare

covering of the midsection would prove adequate for everyone including adults, and the sight of a young mother thus openly suckling her baby would hardly elicit any emotions of shame, arousal or indignation. It was a normal, natural sight.

However, as new cultures and values found their way into our society with the advent of modern civilisation, dress seemed to have changed from being essentially a natural expression and identification with one's environment and became a symbol of acquired values, sometimes adorned for status or affectation and at other times for one to be seen to identify with the Joneses. Events have developed to a point in Nigeria where society has set formal and informal codes of dressing for virtually all occasions. Consequently, such professionals as lawyers and bankers are obliged to dress in suits sometimes under the most inappropriate weather conditions. For most social events, Nigerians are often heavily padded with layers of clothing even when the hot weather conditions and the incessant power failure clearly indicate light or scanty clothing. Anyone lightly (but

otherwise appropriately) dressed in such situations could be greeted with condescending disapproval.

Strategies for Restoring Morality among Student

There is need to emphasize holiness, righteousness and moral living rather than prosperity message. Righteousness exalts a nation, but sin is a reproach. This can drive a change of attitude towards restitution, holiness and U-turn from moral decadence. Men and women of God are watchmen over their congregation and consequently, they should as a mark of moral responsibility stop shielding moral decadent persons mostly government officials in their ministries, parishes and branches. As shepherds, leadership by example is necessary for moral decent living. The fear of God should be emphasized in religious adherents. The Christian Association of Nigeria (CAN) and Pentecostal Fellowship of Nigeria (EFN) should also act as a regulatory body in flushing out quacks from their organized bodies. Similarly, erring members should be sanctioned in love. There should be

enlightenment, moral education and mobilization aimed at conscientizing Christian Leaders and their followers in discouraging immorality, decadent activities and indecency in favour of church attendance. It is observed that when a member is associated with ungodly behaviour, that member should be advised, counselled and prayed for. Christian members passing through hard or difficult times should be assisted materially and kindly too.

Igba Daniel (2016) carried out a study on the factors affecting the inculcation of moral behaviour in youths within families in Ohaozara Local Government Area of Ebonyi State. The objectives of the study focused on ascertaining how socio-economic factors, modern technology, environment and peer group influence affect the inculcation of moral behaviours in youths in Ohaozara Local Government Area. Four research questions guided the study. Two hypotheses were tested at 0.05 level of significance using chi-square. The area of the study was Ohaozara local government area of Ebonyi state. The population of the study was made up of nine thousand, nine hundred and eight parents. The sample size of the study was two hundred and fifty parents drawn randomly from the three communities in Ohaozara Local Government Area. Questionnaire was used for data

collection. The mean and standard deviation were used to answer the research questions. Findings of the study revealed that moral decadence affects students' academic performance. It also revealed that good guidance and counseling are good strategies for restoring morality among youths within families. The following recommendations were made; Parents should check the environment in which they raise their children as environment affects the moral behaviour of youths. There should be adequate and proper home training for children in the society. The youths' access to modern technology should be monitored by parents.

Nkechi C. Njoku (2016) focust on the study that deals with teachers' perceptions on the dimension of moral decadence among secondary school students in Ebony state of Nigeria. The study adopted a descriptive survey designed which aimed at finding teachers' perception on moral decadence among secondary school students. Ebonyi is the area of the study. Population of the study comprised all the Christian religious teachers in the area which is estimated at CRS teachers were selected for the study using purposive sampling technique. Structured questionnaire was used to collect data from the respondent and mean and standard deviation were used to

analyse data. The study revealed that there are many forms of decadence among secondary school students in Ebonyi, the causes of the decadence were revealed as well as possible strategies for restoring the problem. Based on the above findings recommendations were made to restore good morals among students.

Muraina & Ugwumba (2014) investigates the moral misconduct among the students in Nigerian institutions of higher learning. Methodology/Procedures: For the purpose of this study, three research questions were raised. A total of 180 respondents comprising 30 lecturers and 150 students were selected from three randomly sampled higher institutions in Imo State. Data were collected through questionnaire and interview. Thus, data collected were analyzed using simple percentage, frequency counts and multiple regression. Results/Conclusion: The result of the findings showed a number of factors causing moral misconduct among students and the strategies for restoring morality in higher institutions. The result further established the fact that the identified causes of moral misconduct among students contributed to students' poor academic

performance. Recommendations such as the need to include moral and religious education as general courses in higher institutions were suggested.

Summary of Reviewed Literature

The Position that Religion has little to do with Morality and those championing the view that religion is morally indifferent argue that religion has very little substance and on its own account has played inconsequential role in history. The engagement of children in immorality has become a serious dilemma in the society and this crisis can be imply to the nonchalant attitude of different entities such as parents, religious leaders, and the society in general which has made this problem escalated. The role of the mother is necessary for parents (especially the mother) to spend quality time with the youths so as to be able to know their areas of interest. When parents have the knowledge of the areas of interest of the youths, only then would they be able to guide these areas of interest towards helping youths to develop. According to Uche, peer group is the child's own friends and equals. They have their own form of behaviour and values; and are made up of friends and school mates.

Priesthoods without seeing it as a calling who needed to be trained. Such pastors are in the ministry because they were once jobless and needed any lucrative job to earn a living. As a way forward the fear of God should be emphasized in religious adherents. The Christian Association of Nigeria (CAN) and Pentecostal Fellowship of Nigeria (EFN) should also act as a regulatory body in flushing out quacks from their organized bodies. Similarly, erring members should be sanctioned in love.

CHAPTER THREE

METHODOLOGY

This chapter presents the methods that was used in carrying 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

This study adopted the descriptive research design, the design was considered mostly appropriate because of the sample size, also the study explained in detail a phenomenon; influence of religious studies on immoral practices of senior secondary school students.

Population of the Study

The population of the study comprised of thirteen thousand three hundred and thirty students (13,330) in the twenty (20) senior secondary schools in Ikopa Okha Local Government Area of Edo State.

Sample and Sampling Technique

The sample for the study consists of one hundred (100) students drawn from five (5) secondary schools in Ikopa Okha Local Government Area of Edo State. The simple random sampling technique was used in

selecting the schools from the twenty secondary schools in Ikopa Okha Local Government Area of Edo State. Twenty (20) students were drawn from each school with the use of purposive random sampling technique.

Research Instrument

The instrument used in generating data for this study will be in the Likert form of questionnaire. The questionnaire which will be design by the researcher was made up of two sections (A and B) SECTION “A” was drawn to cover the demographic information of the respondents, while SECTION “B” covered all the research questions raised for the study.

Validity of Instrument

Before the administration of questionnaire, it was given to the project supervisor and two other lecturers in the faculty of Education for corrections and suggestions. The corrections and suggestions made by them will be incorporated in the final draft of the instrument. The instrument was validated, the instrument was valid in terms of face and content.

Reliability of the Instrument

In order to determine the reliability of the instrument, it was administered to 20 respondents who were part of the population but were

excluded from the study sample. The data collected was analyze using Cronbach alpha to obtained a reliability value of 0.77.

Method of Data Collection

The questionnaire was administered personally by the researcher, by giving out the questionnaire forms to the students individually and collecting them back. This will be done to ensure that no questionnaire was missing.

Method of Data Analysis

The data generated from the administration of the instrument was analyzed with the use of descriptive statistics mean and standard deviation (tables and percentages). This method of analysis was employed.

CHAPTER FOUR

PRESENTATION OF FINDINGS AND DISCUSSION OF RESULTS

This chapter presents the analysis of the data collected. The purpose of this research is to examine the roles of Christian religious studies in curbing moral decadence among secondary school students in Ikpoba -Okha Local Government Area of Edo State.

Presentation of Data

TABLE 1: Analysis of demographic data of students-based Gender

Items	Frequency	Percentage
Male	70	70%
Female	30	30%

TOTAL**100****100**

From the above table, it can be seen that 30% of the respondents were male students while 70% of the respondents were female. This showed that the majority of the respondents are female.

Table 2: How Does Christian Religion Studies Impact Moral Behaviour among Secondary School Students in Ikpoba Okha Local Government Area of Edo State?

ITEMS	N	X	\bar{X}	Remark
1. There are changes in the attitude of my friends in school after Christian Religious Studies class.	100	321	3.21	Agree
2. I amend some of my behaviours after a Religious Studies class.	100	300	3.00	Agree
3. Students in my school abstain from sexual activities after religious Studies class.	100	342	3.42	Agree

4	Christian Religious Studies should be made a compulsory subject in the curriculum due to its positive effects in my school.	100	331	3.31	Agree
5	Christian Religious Studies should influence students' moral behaviours positively.	100	331	3.31	Agree
	Grand Mean	100	326	3.26	Agree

Significant Score > 2.50

From table 2 above, it was revealed that there are changes in the attitude of my friends in school after Christian Religious Studies class. It was shown that most of the students amend their behaviours after a Religious Studies class., it was seen that the students abstain from sexual activities after 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 my school. It was that Christian Religious Studies should influence students' moral behaviours positively. It is clearly seen that majority of the respondents agrees that Christian Religion Studies Impact Moral Behaviour among Secondary School Students in Ikpoba Okha Local Government Area of Edo State.

Table 3: What are the causes of immorality among secondary school students in Ikpoba Okha Local Government Area of Edo State?

	ITEMS	N	X	\bar{X}	Remark
6	Students behave immorally because they are not properly trained	100	321	3.21	Agree
7	Peer group impact is one of the reasons students behave immorally.	100	300	3.00	Agree
8	Students in my school misbehave because they do not have Christian Religious studies teacher	100	342	3.42	Agree
9	Impact of social media is one of the reasons students behave immorally	100	331	3.31	Agree
10	Poverty among students' parents can lead to immoral behaviours among students	100	331	3.31	Agree
	Grand Mean	100	326	3.26	Agree

Significant Score > 2.50

From table 3 above, It was seen that students behave immorally because they are not properly trained, it was shown that peer group impact is one of the reasons students behave immorally., it was revealed that students claims that most of the students in their school misbehave because they do not have Christian Religious studies teacher, it was shown that the Impact of social media is one of the reasons students behave immorally, it was revealed that

poverty among students' parents can lead to immoral behaviours among students , based on the responses of the respondents most of the reasons behind the exhibition of immoral practices as listed above are true.

Table 4: What are the immoral behaviours seen among secondary school students in Ikpoba Okha Local Government Area of Edo State?

	ITEMS	N	X	\bar{X}	Remark
11	Indecent dressing	100	321	3.21	Agree
12	Cultism	100	300	3.00	Agree
13	Examination malpractices	100	342	3.42	Agree
14	Sexual promiscuity	100	300	3.00	Agree
15	Alcoholism/ Smoking	100	331	3.31	Agree

Grand Mean	100	326	3.26	Agree
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Significant Score > 2.50

From table 4 above, it was indicated that indecent dressing is one of the immoral practices seen among senior secondary school. In item it was shown that cultism is one of the immoral practices seen in senior secondary school, it was revealed that that examination malpractices is one of the immoral practices seen in senior secondary school, in item 14, it was shown that sexual promiscuity is one of the immoral practices seen in senior secondary school, in item 15, it was seen that alcohol and smoking is one of the immoral practices seen in senior secondary school, In table 4 above, it is clearly seen that majority of the respondents claims that all the immoral practices listed above are seen in senior secondary school in Ikpoba Okha Local Government Area of Edo State.

Table 5: What are the strategies for restoring morality among junior secondary school students in Ikpoba Okha Local Government Area of Edo State?

	ITEMS	N	X	X	Remark
16	Provision of adequate facilities for teaching, games and sports	100	321	3.21	Agree

17	Involvement of students in making rules and regulations	100	300	3.00	Agree
18	Positive teacher/ student relationship	100	342	3.42	Agree
19	High parental and school supervision and counselling	100	300	3.00	Agree
20	Enforceable rules and regulations	100	331	3.31	Agree
	Grand Mean	100	326	3.26	Agree

Significant Score > 2.50

From the table 5 above, it was seen that provision of adequate facilities for teaching, games and sportse are the strategies for restoring morality among junior secondary school students, in item 17, it was shown that involvement of students in making rules and regulations is a strategy for restoring morality among junior secondary school students. In item 18, it was shown that positive teacher/students' relationship is one of the strategies for restoring morality among junior secondary school students. In item 19 parental and school supervision and counselling is one of the strategies for restoring morality among junior secondary school students, In item 20, it was revealed that the strategies for restoring morality among junior secondary school students that enforceable rules and regulation, it is clearly seen based on the responses of the respondents it was seen that the listed

items are the strategies for restoring morality among junior secondary school students in Ikpoba Okha Local Government Area of Edo State.

Discussion of Findings

The major concern of the study was the impact of Christian Religion Studies on Moral Behaviour Among secondary school students. The analysis of research question 1 revealed that the teaching of Christian Religious studies is prevalent in secondary schools in Ikpoba Okha Local Government Area.

This is true because, most of the schools in Ikpoba Okha have Christian religious studies on their time table, with a teacher who goes to class when needed. The subject is also given enough time in the schools, the respondents confirm their interest in attending the class. It was revealed that there is a positive changes after Christian religious class, It was seen that the students abstain from sexual activities after Christian religious studies class, it was revealed that Christian religious studies should be made compulsory because of its positive effects on the behaviors of the students in school, it was seen that majority of the respondents agrees that Christian religious

studies should be made a compulsory subject in the senior secondary school due to its positive effects on the behaviors of the students.

The analysis of research question 2 revealed that It was seen that students behaves immorally because they are not properly trained, it was revealed that peer group impact is one of the reasons students behave immorally, It was shown that student exhibit immoral practices because they do not have Christian religious teacher, it was indicated that the respondents said Agreed that impact from social media and internet is one of the reasons behind the exhibition of immoral practices, it was seen that students behaves immorally because they are not properly trained,

The analysis of research question 3 It was revealed that indecent dressing is one of the immoral practices seen among senior secondary school It was seen that cultism is one of the immoral practices seen in senior secondary school while it was shown that respondents said Agreed that examination malpractices is one of the immoral practices seen in senior secondary school. It was revealed that sexual promiscuity is one of the immoral practices seen in senior secondary school, it was indicated that alcohol and smoking is one of the immoral practices seen in senior secondary school, it was clearly

seen that majority of the respondents claims that all the immoral practices listed above are seen in senior secondary school in Ikpoba Okha Local Government Area of Edo State.

In research question 5, It was seen that provision of adequate facilities for teaching, games and sports, it was seen that that involvement of students in making rules and regulations, it was revealed that Positive teacher/students' relationship, it was seen that High parental and school supervision and counselling, it was revealed that Enforceable rules and regulation, It was seen that the listed items are the strategies for restoring morality among junior secondary school students in Ikpoba Okha Local Government Area of Edo State.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

Summary

The study investigated the roles of Christian religious studies in curbing moral decadence among secondary school students in Ikpoba -Okha Local Government Area of Edo State. The population of the study comprised of thirteen thousand three hundred and thirty students (13,330) in the twenty (20) senior secondary schools in Ikopa Okha Local Government Area of Edo State, and a the sample for the study consist of one hundred (100) students drawn from five (5) secondary schools in Ikopa Okha Local Government Area of Edo State. The simple random sampling technique was used in selecting the schools from the twenty secondary schools in Ikopa Okha Local Government Area of Edo State. Twenty (20) students were drawn from each school with the use of purposive random sampling technique. The instrument used in generating data for the study was closed-ended questionnaire. The questionnaire was validated by the researcher's supervisor and two other experts in measurement and evaluation. The reliability of the instrument based on Pearson product moment correlation coefficient test was 0.77. The data generated for the study was analyzed with the use of descriptive statistic (tables and percentages).

From the analysis it was discovered that:

revealed that the teaching of Christian Religious studies is prevalent in secondary schools in Ikpoba Okha Local Government Area. This is true because, most of the schools in Ikpoba Okha have Christian religious studies on their time table, with a teacher who goes to class when needed.

The subject is also given enough time in the schools, the respondents confirm their interest in attending the class. It was revealed that there is a positive changes after Christian religious class, It was seen that the students abstain from sexual activities after Christian religious studies class, it was revealed that Christian religious studies should be made compulsory because of its positive effects on the behaviors of the students in school, it was seen that majority of the respondents agrees that Christian religious studies should be made a compulsory subject in the senior secondary school due to its positive effects on the behaviors of the students.

It was seen that students behaves immorally because they are not properly trained, it was revealed that peer group impact is one of the reasons students behave immorally, It was shown that student exhibit immoral practices because they do not have Christian religious teacher, it was indicated that the respondents said Agreed that impact from social media and internet is

one of the reasons behind the exhibition of immoral practices, it was seen that students behaves immorally because they are not properly trained, It was revealed that indecent dressing is one of the immoral practices seen among senior secondary school It was seen that cultism is one of the immoral practices seen in senior secondary school while it was shown that respondents said Agreed that examination malpractices is one of the immoral practices seen in senior secondary school. It was revealed that sexual promiscuity is one of the immoral practices seen in senior secondary school, it was indicated that alcohol and smoking is one of the immoral practices seen in senior secondary school, it was clearly seen that majority of the respondents claims that all the immoral practices listed above are seen in senior secondary school in Ikpoba Okha Local Government Area of Edo State.

It was seen that provision of adequate facilities for teaching, games and sports, it was seen that that involvement of students in making rules and regulations, it was revealed that Positive teacher/students' relationship, it was seen that High parental and school supervision and counselling, it was revealed that Enforceable rules and regulation, It was seen that the listed

items are the strategies for restoring morality among junior secondary school students in Ikpoba Okha Local Government Area of Edo State.

Conclusion

Based on the analysis of the study, it is clear that the impact of Christian religious studies on the immoral behavior of senior secondary school students is of positive value. Christian religious studies as a subject have tried to combat the immoral behaviors of students in school, and as a combating agent it has enlightened the students on the dangers of behaving immorally, both on the victims individually and on the society at large. The effectiveness of Christian religious studies in schools is seen as each school offers the subject with a teacher that comes to class regularly at the right time.

The absence of Christian religious studies in school can lead to decay in the morals of the students. As it is seen that students dress indecently and even handle pornographic materials because they do not offer Christian religious studies in their school. Some of the immoral practices obtainable in senior secondary school as listed in this study includes: indecent dressing, cultism, examination malpractices, sexual promiscuity, and alcoholism and smoking.

The reasons behind the exhibition of these practices are numerous, and it ranges from lack of proper home training, peer group impact, lack of Christian religious studies teacher, and also impact from social media and internet.

Christian religious studies have caused great positive improvement in the morals of the students, as students are seen amending their behaviors and turning new leafs after Christian religious studies class. Due to the positive effects of Christian religious studies in the behaviors of the students, students have asked that Christian religious studies be made a compulsory subject in the schools.

Recommendations

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

1. Christian Religious studies should be made compulsory in school to help sharpened the morals of students in school.
2. Enough time should be given to the subject for an in-depth elaboration and explanation.

3. Religious leaders should always be invited to schools to talk to students about the importance of morality.
4. Training and promoting of teachers who are well grounded in the teaching of religious studies as a subject.
5. The school should also give prizes or scholarships to students who constantly display good moral behaviors and attitudes towards teachers and other students by so doing will encourage morals among other students in the school.
6. The government should encourage authors and publishers to write and publish books on moral education for the use of students and teachers in the school.
7. In the same manner, teachers of senior secondary school should pay close attention to the students in order to determine if their attention is in what the teacher taught them.

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DEPARTMENT OF EDUCATIONAL FOUNDATIONS

FACULTY OF EDUCATION

UNIVERSITY OF BENIN

BENIN CITY

QUESTIONNAIRE

**ROLES OF CHRISTIAN RELIGIOUS STUDIES IN CURBING
MORAL DECADENCE AMONG SECONDARY SCHOOL
STUDENTS IN IKPOBA -OKHA LOCAL GOVERNMENT AREA OF
EDO STATE**

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 “roles of Christian religious studies in curbing moral decadence among secondary school students in Ikpoba -Okha Local Government Area of Edo State”. 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.

The researcher
Joy

SECTION A

Respondent's personal data

Sex: Male () Female ()

Age: 14-20 () 21-26 ()

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 disgrace

S/N	ITEMS	SA	A	D	SD
	How Does Christian religion studies influence moral behaviour among secondary school students in Ikpoba -Okha Local Government Area of Edo State?				
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				

	What are the causes of immorality among secondary school students in Ikpoba -Okha Local Government Area of Edo State?				
6	Students behave immorally because they lack home training				
7	Peer group influence is one of the reasons students in my school behave immorally				
8	Students in my school misbehave because they do not have Christian religious studies teacher				
9	Influence of social media and internet is another reason students behave immorally				
10	Poverty among students parent can lead to immoral behaviours among students				
	What are the immoral behaviours seen among secondary school students in Ikpoba -Okha Local Government Area of Edo State?				
11	Indecent dressing				
12	Cultism				
13	Examination malpractices				
14	Sexual promiscuity				
15	Alcoholism/ Smoking				
	What are the strategies for restoring morality among secondary school students in Ikpoba -Okha Local Government Area of Edo State?				

16	Provision of adequate facilities for teaching, games and sports				
17	Involvement of students in making rules and regulations				
18	Positive teacher/students' relationship				
19	High parental and school supervision and counselling				
20	Enforceable rules and regulation				