

Evaluating Religious Education in Nigerian Catholic Schools

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Abstract

Religious Education (R.E) has been one of the most important subjects being taught in the Secondary Schools in Nigeria. This is because the subject helps to streamline the thought, character, moral and aspiration of the students. It also offers hope for a future integrated, disciplined, harmonious and progressive society. Religious Education is a vast subject and it is taught at all levels of education in the country. In this study, the discussion was limited to Christian Religious Education that is, Christian Religious Studies, as it is taught in the secondary schools in the Nigeria. The study tried to analyze the kind of influence religious education has or does not have on the social and personal life of the students. This is necessary because of the youth's involvement in some negative social practices, like drug abuse, permissiveness, armed robbery, racial violence, prostitution, indiscipline and other moral vices. Before the evaluation, the opinions of some authors on the subject will be discussed.

Keywords: Religion * Religious Education* Education *Evaluation* Nigeria* Catholic* Schools* Curriculum* Teaching* Learning.

Introduction

Religious Education (R.E) has been one of the most important subjects being taught in the Secondary Schools in Nigeria. This is because the subject helps to streamline the thought, character, moral and aspiration of the students. It also offers hope for the future integrated, disciplined, harmonious and progressive society. Religious Education is a vast subject and it is taught at all levels of education in the country. In this study, the discussion was limited to Christian Religious Education that is, Christian Religious Studies, as it is taught in the secondary schools in the country. Moreover, the study was limited to the Catholic secondary schools in Enugu State of Nigeria.

The study tried to analyse the kind of influence religious education has or does not have on the social and personal life of the students. This is necessary because of the youth's involvement in some negative social practices, like: drug abuse, permissiveness, armed robbery, racial violence, prostitution, indiscipline and other moral vices. Before the evaluation, the opinions of the authors on the subject will discussed.

Biblical Perspective on the Meaning Religious Education (RE)

According to Akubue (1992), religion from Biblical notion, can be seen as a relation in which man stands to God, conscious of God's absolute majesty and infinite power and his other insignificance, helplessness and dependence on God. This relationship between God and man arises from the fact that man was created in the image of God and therefore a creature of God, a religious entity and a moral being. According to Ocheoha (2005), it is because; man is the image bearer of God that it is expected that his person and social emotional attachments, ambition and evaluation should be generally governed religiously. One characteristic of this religious self is that it was created with a view to service this suggested that religion is more than a mere feeling of dependence, rather it challenges man to be active in submission to him who one adores and worships. Akubue (1992). Based on this view Igbouluchukwu (2007) opined that in Christianity religion demands that man must strive to render Christian service. For him, the aim of religious education in the school is to promote and sustain these three aspects of man's religious life.

Religious Education (RE)

According to Ofoefuna (2006) Education is the transmission of an inheritance, a culture and a creed. It implies tradition, good and bad and a system of unfolding which enables man to become aware of himself as a being which has been described as spirit, mind and body. Education also means, according to Akubue (1998) all man's activities which enables him to realize himself and to live fully as human being, or a process of influencing people, young or old so that they may become worthy human beings. At times, education has been explained as a process of relating individual to society, so as, to secure the full development of personality which should include intellectual, physical, social, emotional and spiritual formation, Ivowi (2007).

In the other hands, Hudson (1998) defined religious education as invitation to pattern of thought which express itself in man's spiritual dimension. Arinze (1994) explained that religious education is interested in developing spiritual insight which cannot be proved. Akubue (1992) also added that religious education is not

merely a matter of telling student about God, it rather it should a question of showing them, in course of their development from childhood to adulthood, how all of life is threatened by the drifting away from God, which suggests that the central question is one of the full restoration of man. From on-going line of thought, one can simply say that the main task of religious education is to guide students in such a way that they can attain intellectual and moral perfection, discipline themselves both mentally and morally, and face their daily and future challenge with the traditions of the past. On this, Okonkwo (2004) added that religious education has the duty of making students understand that they have a supernatural destiny and seeing that their intellect is trained and enriched not only by the study of science and arts of natural order also by the study of revealed truths.

Evaluating Religious Education in Nigerian Catholic Schools

The inclusion of Religious Education (RE) in the secondary schools in Nigeria has a purpose. There are specifically, objectives the government want to achieve through the process of Religious Education. Akabu (1992) pointed out thirteen of these objectives as:

- i. To understand the totality of his existence.
- ii. To explore the intrinsic meanings and values of life.
- iii. To curb excess of negative propensities in human nature;
- iv. To assist man to have an intelligent understanding of his role in the contemporary society;
- v. To stimulate man towards personal and rigours reactions to the changes and challenges of his time;
- vi. To provide man with the knowledge of God, as well as, the ways the achieving fellowship with him and likeness to him in character;
- vii. To transmit spiritual inheritance, culture and creed;
- viii. To focus on God as the centre of man's activities;
- ix. To understand that man has supernatural destiny;
- x. To teach the strengthening of the will in the pursuit of morality and habits of restraints and modification which will make him virtuous;
- xi. To train in the development of deep sense of responsibility and respect for authority, whether spiritual or temporal and sensitizing then to respect the rights and privileges of others;
- xii. To external teaching of Christ to reform the world and restore all things in Christ;
- xiii. To make Christianity the centre of gravity and not a peripheral activity that is external, remote, detached and unrealized.

One can deduce from the above points that Religious Education is designed to produce well-ordered personalities or men of strong character for the nation. The Nigeria Educational Research Development Center (2004) following of the above asserted that Religious Education helps the youths in making two types of preparations. These are preparation for useful living and preparation for higher education. The National Policy of Education (2004) also specified the objectives of Religious Education as:

- i. To provide more opportunity for Nigerian youth to learn more about God and thereby develop their faith in him;
- ii. To enable the youth to accept Christ as saviour;
- iii. To enable youth to recognize Jesus as the founder and sustainer of the Christian church;
- iv. To enable the youth accept the guidance of the Holy Spirit in their daily activities;
- v. To help the youth understand the basic teachings of Christ and to apply these to their daily lives and works;
- vi. To develop in youth Christian attitude and moral values such as humanity, respect, love, kindness, justice and fair-play, spirit of forgiveness, obedience, service to God and humanity;
- vii. To prepare the youth for higher education and for service with the community.

Apart from these, Ocheoha (2005) opined that Religious Education has also as its duty the formation of personality and character in the students. He further said that its curriculum has been designed with an intent that students should be given a complete theory of life, a Philosophy which emphasizes that God should be joy of their youth, the strength of their age and the life of their immortality. Also, Akubue (1992) added that Religious Education is expected to fulfil the student's great solemn mission of making spiritual values the principle of permanence in this world of change; the wellspring of sanctity in the midst of evil, the beacon of idealism in age of cynicism, and a ground hope in the face of discouragement and mounting fear. Religious Education, also strengthens the student's awareness of moral realities.

Ali and Akubue (1998) are also of the opinion that Religious Education should be advanced to enable students realize the narrow-mindedness that makes the devotees if science refuse to recognize the claims of Religious, the cult of natural science to a denial of the importance of philosophy; the economics to attribute all human progress to the operation of economic factors, shortsightedness which has made people identify virtue

with knowledge, educate the citizens rather than the man, deny the existence of the supernatural or explain man's existence only in terms of biology and physiology, and render to Caesar the things that are Gods'.

In his contribution, Ofoefuna (2006) maintained that Religious Education should make the student to understand that Christ and his personality should dominate all schools, all philosophy of life and all education. This is because in Christ are combined; the wisdom of serpent and the simplicity of the above and the courage of the hero, the meekness and humanity of heart versus the strength of character, the sting of righteous wrath and a master in the art of self-control, the way and the truth, the teacher of faith, kindness personified, manifestation of the deepest sympathy and self denial. These qualities of life are to be enumerated and taught the students and help them to live by them.

Udofot (2006) opined also that Religious Education strengthens awareness of students' personal dignity. It drives deep into the consciousness of the students the idea of the dignity of each soul, the inviolability of each conscience, and the reality of each individual destiny. It creates for the students the concept of personal responsibility and the philosophical idea of individual vocation and the appreciation that the son of man came out of love and died for our salvation. They study of religion, therefore helps the students to safeguard their personal dignity and retain their Christian identity in this difficult age. Akubue (1992) added that Religious Education, inculcates conduct so as to bridge the gap between creed and deed, ideals and action. This means that, students should be equipped to live in the world guided by moral ideas of loyalty to God and of charity and justice to their neighbor. It study should help students to give the best mode of action in given circumstance. It is designed to compel interests to beget habits and to influence behaviours.

Religious Education makes one truly a citizen of his nation by inculcating in him the required civic responsibilities. The civic aim is summarized by Akubue (1992) as : give to your country the best service of your religion and give to your religion the best service of your citizenship. This means that religious life should include obligation to the state, as well as, to God. It should thus bring the students to the performance of civic duty, in supplying the highest and noblest motives, in developing the character of the students and inculcating correct moral principles and social obligations. Accepting this view, Ocheoha (2005) explained that Religious Education mounts campaigns for better citizenship through her curriculum offerings containing lessons topics which seek to make righteousness prevail, to make justice reign, to spread beauty, gentleness, wisdom and peace, to widen opportunity of increasing goodwill, to foster industry and thrift, education and culture, reverence and obedience, purity and love, honesty, sobriety, and devotion to common good. In addition, according to Okonkwo (2007) Religious Education teaches the necessity and duty of participation in government and encourage the cultivation of better relations, socially professionally industrially and commercially with others irrespective of their field religious persuasion.

Religious Education, according to Okeke (2003) makes students to realize that as Nigerians, they have to share in every aspect of political or social life neither aggressively nor apologetically. They should through religion, learn obedience, self-restraint, subordination to common cause, self-restraint, subordination to common cause, initiative, the square deal fair play in all their dealings. Supporting this view, Obinna, Shyllom and Quarcoopome (2009) said that the teaching of Religious Education in Nigeria has helped to impart some religious and moral development of the child in his relationship with God and his fellow human beings. It has taught them the need for good political leadership, parental responsibility, accountability, right attitude to wealth, dignity of labour, humility, forgiveness, loyalty, individual responsibility and patriotism.

In this line of taught, Ebizie (2009) asserted that Religious Education imbibe into the students.

1. The universal brotherhood of mankind essential for the unity of human society;
2. Loyalty to God and patriotism to our fatherland;
3. Honesty which is vital for the moral integrity and credibility of individuals and our nation, and
4. Hardwork which is important for the success of our spiritual and material endeavours.

Ajayi (2003) also added that Christian Religious Education makes students mature and highly discipline individuals who is dedicated and committed to the spiritual, moral and material development of the society. It imparts also sound religious and moral values which are vital for spiritual and development of the child in his relationship with god and his fellow human beings. It helps children to develop into responsible, moral adults.

All these said above show Religious Education taught in the Catholic Secondary Schools is necessary and has contributed to the development of children both spiritually, morally, socially and otherwise. It has contributed to the maintenance of peace and harmony and to the progress of the society.

Problems against Religious Education in Nigeria

It is often time seems as if Religious Education has lost its integrative societal practices, like: youths' involvement in kidnapping, examination malpractice, prostitution, drug abuse, armed robbery, violence, cultism, assassination, etc. These moral crises do suggest that Religious Education has lost its purpose. But Akubue (1992)

was of different opinion, for him, the existence of moral crises reflects the increasing secularization of society, or perhaps serve as an index of religious unbelief, or too much emphasis on materialism. Here secularization of the society, religious unbelief and too much emphasis on materialism are seem as the factors that thwart the effort of Religious Education in Nigeria. This mean that the moral and social vices prevalent in the Nigeria society do not suggest that Religious Education has failed in its target, rather according to Obioha (1999) the existence of moral crises in the larger social order arises from attempt to devalue time honoured and tested values inherited from traditional society. In this society, morality was shaped by a network of taboos supported by religious sanctions, as well as, a network of social convention whereby one considers himself not bad but clever, because he is able to go undetected in breaking a taboo or convention. This practice explains according to Ali and Akubue (1998), why in moral behavior of an average Nigerian, there is no commitment to ultimate values, no transcendent or universal ethical principle by which a person is judged. Also Ocheoha (2005) added that the advent of Science and Technology as well as, industrial secular transformation watered down the religious sanctions and social sanctions appear to have evaporated. The consequences of this is that no one is good or bad – just clever and successful. These factors impede the living out of Religious Education teachings in Nigeria.

This however, does not suggest that Religious education is not achieving its aims, it has done much and is still doing, rather, the problem is that secularism, unbelief and materialism have beclouded the mind and view of many Nigerians.

Statement of the Problem

The Nigerian society, despite the well detailed and enriched Religious Education Curriculum is still left to wallow in the monumental moral evils. Explaining this, Obinna, Shyllon and Quarcoopome (2009) opined that there is prevailing immoral climate in Nigeria today, where vices is virtue and virtue is vice (Culture of Negatism). These vices are seen in the conduct and life of our youth which is characterized by gross indiscipline, sexual misconduct, smoking, drunkenness, drug trafficking, examination malpractice, drug addiction, in deference, indolence, armed robbery, cultism, kidnapping and excessive materialism. These suggest that there is moral breakdown in the society which can be seen in the existence of callousness, obtuseness, insensitivity to the mood of others, loss of sense of proportion, masquerading non values as value, use of brutal violence, secularism, materialism and unbelief in God.

All these shows a serious lack of commitment to good moral life, a situation which has helped to create a human drama where citizen prefer to replace higher values with subjective and irrational criteria to adopt exploitation as a rhythm of life, and to place high accent of living on bribery and corrupt living. Instead of diminishing, these evil have grown in sophistry and subtlety, acquiring new tentacles and dimensions to such an extent that the nation in the recent years has witnessed an upsurge of moral crises.

In the face of these abnormalities one may tend to ask whether there still exist Religious Education? Has it an impact at all in the life of people and the society? To provide answer to questions there is need to evaluate the relevance of Religious Education in the Catholic Secondary Schools in Nigeria using Enugu State as a case study.

Research Questions

The following research questions guided the study.

1. To what extent does Religious Education helps the student to understand their right relationship with God?
2. How adequate is Religious Education in helping to foster sound morals among the Catholic Secondary School student in Nigeria, in their inter personal and human relations?
3. What are the contributions of Religious Education towards teaching the Catholic Secondary School students the right attitude to their follow man?
4. How relevant is Religious Education in helping to inculcate in the Catholic Secondary School student right conduct to work?
5. To what extent does Religious Education helps in teaching the student the right civic responsibility?
6. What are the problems that militate against Religious Education?

Design

The design adopted for the study was descriptive survey. Generally, survey studies are concerned with gathering of facts (people's opinion or perception on an issue) and interpreting such factors rather than manipulation variables.

Sample and Sampling Techniques

The sample consisted of 300 respondents consisting of Senior Secondary School 3 students, Religious Education teachers and heads of Religious Education department. The simple random sampling techniques was used to draw twenty (20) secondary school 3 students, four (4) Religious Education Teachers and a head of the Religious

Education of the following Catholic Secondary Schools: College of Immaculate Conception(CIC), Uwani Enugu, Daughters of Divine Love, Juniorate, Abakpa Nike, Enugu; Holy Rosary College, Uwani Enugu, OSISATECH Secondary School, Emene Enugu, St. Anne Secondary School, Enugu, Annunciation Secondary School, Nkwo Nike, Enugu, St. Paul's Secondary School, Eke, Enugu, Scared Heart Secondary School, Unwani, Enugu and St. Patrick Secondary School, Emene, Enugu.

Instrument for Data Collection

The instrument used for data collection was the questionnaire which was developed by the researcher. The instrument was trial tested on sample of thirty (30) respondents, who were not used in the study to determine the reliability of the instrument. Reliability of 0.80 (80%), using the Cronbach alpha technique, was established for the instrument. The instrument was also face validated by some experts in psychometrics who examined the items in terms of relevance to the topic, clarity of language and adequacy of the items.

Methods of Data Collection and Analysis

The questionnaires were administered with the aid of two research assistance, to three hundred respondents in ten Catholic Secondary Schools in Enugu State. The questionnaires were all returned. Data collected were analysed using means. Mean of 2.50 and above show High Response (HR) and is accepted. While item with a mean of 2.49 and below show Low Response (LR), the item is not accepted by the respondents.

Result

The result of the study are presented in tables 1,2,3,4,5

Table 1 Mean on Religious Education's help the student to understand their right relation with God.

S/n	Item	Mean	Decision
1.	Religious Education provides opportunity for the student to learn more about God and thus develop their sound morals among students.	3.4	HR-Agreed
2.	It teaches them the presence of God, his wisdom and his love in all that is and in all that is true.	3.2	HR-Agreed
3.	It teaches students that God should be the joy of their youth and the strength of their age.	3.3	HR-Agreed
4.	It enables the students to accept Christ as saviours and sustainer of the church.	3.2	HR-Agreed
5.	It helps the students to accept the guidance of the Holy Spirit in their daily action.	3.6	HR-Agreed
6.	Religious Education makes spiritual values of students the principle of permanence in the world of change.	3.1	HR-Agreed

The table on above shows that the respondents agreed on all the items in the table. This shows that all the items are true.

Table 2 Mean responses on the adequacy of Religious Education in fostering

S/n	Item	Mean	Decision
1.	It drives deep into the consciousness of the students the idea of the dignity of each soul	3.26	HR-Agreed
2.	It teaches students the inviolability of each conscience and reality of each individuals	3.20	HR-Agreed
3.	It teaches students to live in the world guided by moral ideals of loyalty to God and of charity and justice to their neighbour s.	3.31	HR-Agreed
4.	It teaches students attitude and moral values, such as humility, respect, love and kindness, spirit of forgiveness and obedience.	3.45	HR-Agreed
5.	It helps to choose the right conduct and abstain from wrong: like drug abuse, exam malpractice, indiscipline, prostitution, etc.	3.24	HR-Agreed
6.	It teaches students to give the best mode of action in a given circumstance.		HR-Agreed

All the items in the table has high response (HR) which means that the respondent agreed in all them.

Table 3 Mean responses on the contributions of Religious Education in teaching students right attitude to their fellow men.

S/n	Items	Mean	Decision
1.	It helps to curb the excesses of negative propensities in human nature.	3.28	HR-Agreed
2.	It sentizes the student to respect the rights and privileges of others.	3.29	HR-Agreed
3.	It teaches students to embark on the service to humanity and God.	3.08	HR-Agreed
4.	It helps students to extol their duties to man more than that to God.	2.26	LR-Agreed
5.	It helps students to extend the teaching of Christ to reform the world and restore all things in Christ.	2.96	HR-Agreed
6.	It modifies the behaviour and character of the students in order not to interfere with others' right.	2.90	HR-Agreed

Apart from item 4 which has Low Response (LR) and not accepted by the respondents. Every other items in the table is accepted to be true.

Table 4 Mean responses on the Religious Education and students right conduct to work.

S/n	Item	Mean	Decision
1.	It helps students to have intelligent understanding of their role in the contemporary society.	3.26	HR-Agreed
2.	It stimulates students towards personal and rigorous reactions to the change and challenges of his time.	3.14	HR-Agreed
3.	It trains students to develop a deep sense of responsibility in their work.	3.30	HR-Agreed
4.	It helps students to face their daily and future works with delight.	2.92	HR-Agreed
5.	It helps students to resign to fate in their daily duties.	2.11	HR-Agreed
6.	It teaches students the moral concept of personal responsibility.	3.30	HR-Agreed

All the items in the table expect item 5 has High Responses which means that they are accepted.

Table 5 Mean responses on Religious Education on the teaching the students of right Civic Responsibilities.

S/n	Items	Mean	Decision
1.	It teaches the necessity and duty of participating in government.	3.40	HR-Agreed
2.	Religious Education teaches students obedience, self-restraint, subordination to a common course, initiative and fair play in all national dealings.	3.35	HR-Agreed
3.	It widens the opportunity of the students of increasing goodwill to forester industry purity and love, honesty, obedience and devotion to common good.	3.25	HR-Agreed
4.	It teaches them to respect loyalty pledges the daily display of flags, patriotic songs and National Anthem.	3.39	HR-Agreed
5.	It helps the acquire correct moral principles for discharge of civic and social obligations.	3.23	HR-Agreed
6.	It helps students to share in every aspect of political or social life of the country.	3.30	HR-Agreed

All the item in the table recorded High Responses, this shows that they are true.

Table 6 Mean responses on the problem of Religious Education in Nigeria.

S/n	Item	Mean	Decision
1.	Secularization of society is a problem facing Religious Education in Nigeria.	3.52	HR-Agreed
2.	Too much emphasis on materialism hampers proper living out of Religious Education teaching in Nigeria.	3.51	HR-Agreed
3.	Religious polarities in Nigeria is militates against Religious Education teaching in the schools	2.12	LR-Disagreed
4.	Poor home religious background of the students hampers the absorption of Religious Education teaching.	3.08	HR-Agreed
5.	Religious unbelief, Atheism and Hypocrisy work against Religious Education in Nigeria.	3.37	HR-Agreed
6.	Lack of Ecumenical spirit on the part of teachers and students.	2.32	LR- Disagreed

From the table 6 above, the respondents accepted items 1,2,4, and 5 which shows that problems of Religious Education in Nigeria are secularization of the society, too much emphasis on materialism, poor religious background and unbelief.

Discussion

The responses to research question 1 revealed that Religious Education helps the students to understand their right relationship with God. This it does by providing opportunity for the students to learn their right relationship with God, that God should be the joy of their youth, and the strength of their age; to accept Jesus Christ as saviour and to accept the guidance of the Holy Spirit. These findings agreed with the opinion of the Nigeria Education Research and Development Centre (NERDC) curriculum which outlined these as the objectives of Religious Education. The findings agreed with the provision of the National Policy on Education (2004) which stated the aims of Religious Education as to provide more opportunity for Nigerian youth to learn more about God and thereby develop their faith in him.

In research question 2, the finding reveal that Religious Education fosters morals among students. It drives deep into their consciousness the idea of the dignity of each soul, the inviolability of each conscience and reality of each individual destiny. Teaches students to live in the world guided by moral ideas of loyalty to God and charity and justice to their neighbours; inculcates in the students attitude and moral values such as humility, respect, love, kindness and spirit of forgiveness. These findings agreed with the opinion of Udofot (2006) and Akubue (1992) that Religious Education strengthens students' awareness on personality dignity of each soul, the inviolability of each conscience and personal responsibility. The findings also agreed with the opinion of the National Policy on Education (2004) that Religious Education develops in youth, Christian attitudes and morals values such as, humility, respect, love, kindness, justice and fair play; the spirit of forgiveness and obedience. The findings also agreed with the opinion of Obinna, Shyllon and Quarcoopome (2009) that Religious Education imparts religious and moral values which are vital for spiritual and moral development of the child in his relationship with God and his fellow human being.

The research question 3 revealed that Religious Education helps in teaching students right attitude to their fellow man. This finding agreed with the opinion of Akubue (1992) who said that Religious Education teaches students to curb negative propensities in human nature and sensitizes them respect the rights and privileges of others. It helps the students to embark on the service to God and humanity and to extend the teaching of Christ to reform the world and restore all things in Christ.

Research question 4, it was established that Religious Education teaches students right conduct to work. It helps the students to have intelligent understanding of their role in the contemporary society. It makes them face the challenges of their life, to develop a deep sense of responsibility in their work. These findings agree with the opinion of Obinna, Shyllon and Quarcoopome (2009) that Religious Education teaches students the need for good political leadership, parental responsibility, right attitude to wealth, dignity of labor, humility, loyalty, individual responsibility. Also Ebizie (2009) that Religious Education teaches students right civic responsibility, the necessity and their duty in participating in government; obedience, self-restraint, subordination to a common cause; to share in every aspect of political or social life of the country. These findings agreed with the opinions of Ocheoha (2005), Okonkwo (2007), Akubue (1992) and Okeke (2003) that Religious Education makes students to realize that as Nigerians, they have to share in every aspect of political or social life neither aggressively nor apologetically. Through it they learn obedience, self-restraints, subordination to common cause. The findings also agreed with the opinion of Ebizie (2009) the Religious Education imbibe loyalty to God and patriotism to our father land. It teaches the students the necessity and duty of participating in government.

The study revealed in research question 6, that the problem of Religious Education are secularism, religious unbelief, poor religious background and excess quest for material things. The findings agreed with the opinion of Akubue (1992) that the existence of moral crises reflects the increasing secularization of society, or perhaps serve as index of religious unbelief and too much emphasis on materialism. Also the findings agreed with the opinion of Obioha (1999) that the existence of moral crises in the larger social order arises from attempt to devalue time honored and tested values.

The agreement of these findings with the opinions of the various authors shows that the findings are creditable and credible.

Conclusion

The study revealed that Religious Education helps students to understand their relationship with God, it gives students opportunity to know God more, makes students to see God as the joy of the youth, to accept Christ as their personal Lord and Saviour and to accept the guidance of the holy spirit in their life.

Religious Education drives deep in to the consciousness of students the ideal of the dignity of each souls; the inviolability of each conscience and reality of each individuals, it guides the students to live in the world guided by moral ideals of loyalty to God and charity and justice to their neighbors. It teaches them that

attitude and moral values such as humility, respect, love and kindness, spirit of forgiveness and obedience. It makes the students to choose right conducts and abstain from wrong ones, like: Drug abuse, examination malpractice, indiscipline, prostitution, cultism, etc.

The teaching of Religious Education, helps the Catholic students to curbs excess of negative propensities in human nature; to respect the rights and privileges of others; to embark on service to humanity and God; to extend the teaching of Christ to reform the world and restore all things in Christ.

Religious Education helps students to have intelligent understanding of their role in the society; to develop a deep sense of responsibility in their work, to their daily work with diligence, it teaches the students the needs for personal responsibility.

Through Religious Education, the students see the need of their participating in government. It teaches them obedience, self-restraint, subordination to a common course, initiative and fair-playing in all national issues. It widens the opportunity of the students of increasing goodwill, to foster industry purity, and love, honesty, obedience and devotion to common good, to respect the national flag and loyalty pledges and it make students to share in every aspect of political or social life of the country.

Despite all these, the existence of secularism, excess quest for materialism and religious unbelief often attempts to thwart these good conducts and character which Religious Education. Following from these problems the contribution of Religious Education plays innumerable roles in the life of the students and the society.

Recommendations

1. The Religious Education teachers and Head of the department of religion should intensify their effort in teaching, so that the students can grasp the need of sacredness and abhor secularism.
2. The students are to be made to pursue more things of the other world and little of this world.
3. The school owners should ensure that conducive atmosphere is created for teaching and learning of Religious Education.
4. Government should encourage the curriculum designers to re-design the curriculum of Christian Religious Studies to reflect the realities of the present time.

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