

UNIJERPS
Unizik Journal of Educational Research and Policy Studies VOL.11 (1);
https://unijerps.org
2021 Impact Factor: 5.641; 2020 Impact Factor: 5.355.
January-June, 2022
Indexing and Impact Factor URL: http://sjifactor.com/passport.php?id=21363

CHRISTIAN RELIGIOUS STUDIES AS A PREDICTOR OF SOCIAL CULTURAL HERITAGE OF PUPILS IN PRIMARY SCHOOLS IN NIGERIA

Rev. Sr, Maria Chibuonu Ezeobi
Daughters of Divine Love
National Teachers Institute, Abuja Nigeria
Faculty of Education, Department of Primary Education/Christian Religious Studies
ezeobichibuonueuphemia@gmail.com; 08036374135

ABSTRACT
In the contemporary context of studying religious education in a secular society, the process such as individualization makes it harder for children to get the opportunity to learn from religion in an organized way. At school pupil can learn in an orderly and beneficial way from religion. However, we hardly know how they are making progression this subject and what the significance of their participation in this subject really is currently. This paper discussed Christian Religious Studies as a predictor of Social Cultural Heritages of Pupils in Primary Schools in Nigeria, the major objective was to examine the relationship between Christian Religion studies (CRS) and the level of morality among students, to investigate on Factors affecting the effective implementation and teaching of CRS in most schools in Most of the Nigerian society and to investigate on the effect of belief on the acceptance of Christian Religion studies in improving morality in most families in Nigeria among Others. there are moral decadence in the society, religion plays a prominent role in the society, religious education brings. Among others that, for religious education to bring about the desired moral development the curriculum had to be restructured to contain the necessary ingredients and the teacher should also exemplify the moral standards he teaches.

Keywords: Christian Religion Studies, Social, Cultural, Heritage and Moral

Introduction
Christian Religious education is the study of God's revelation to human beingthrough scriptures, the person of Jesus Christ and the Holy Spirit (The study of the Trinity). Christian religious is widely regarded as one of the most important subjects in Nigeria today; it is evident that the study of Christian religious studies plays a significant role in the moral's development of students in most of the Nigeria societies. The subject gains its root into Nigeria education system through the European Missionaries who introduced the subject as a means of converting Nigerians into white man religion (Christianity). Religion knowledge (CRS) as one of the subjects in arts came into being with the introduction of other categories like science and technologicalsubject when the federal government of Nigeria takeover most of the schools in Nigeria.

It is believed that the introduction of CRS will help in the moral teaching and development of pupils in Nigeria especially the youths. Morals define pattern of behaviour that the society wants from the people. Certain behaviours are considered to be undesirable. For most societies, however, morals are not writtenstone, or proclaimed by God above, but instead reflect local sensibilities Different societies have different ideas about what is acceptable and not acceptable. According to (Dombeck and Wells-moran, 2008) stated that there are only a relative few behaviour (usually including murder, and various forms of abuse, including incestand adult-child sexual contact of any sort) that are university despised by stable societies.

However, People are not born understanding their society's morals. Instead, these understandings develop and mature over time. According to(Kohlberg, 2009) stated that infants have little or no moral sense, because they are not born with an understanding of the nature of humanrelationships. As children reach elementary school age, they enter into the first major stage of moralunderstanding, known as the preconventional stage. Pre-conventional children are essentially selfish in orientation. They do not think about what behaviours will serve the greater good, but rather think in terms

of what will most benefit them. They respond primarily and think of morality as a matter of following rules so as to avoid punishment.

As children grow into adulthood, they typically enter into the stage of conventional moral understanding. Some children will be developmentally delayed in this and becomes adults who have the moral understanding of children; we call them sociopaths, narcissists, and anti-social personalities. The majority of people that do make it to the conventional moral understanding start thinking in termsof duty; a duty to promote the greater good. The study in thisregard wishes to examinethe impact of Christian religious studies on the morals of secondary schools in Nigeria. The high level of moral decadence and insurgencies in Nigerian nation is an indication that there is poor religious teaching in primary and secondary schools' system. The societal value that Nigeria as a country is plagued with misplaced value Audu (2015). Christian religious studies (CRS) as one of the religious subjects taught in primary/secondary schools in Nigeria takes a central position in ensuring moral and spiritual wellbeing of individuals in the society.The key roles of CRS in equipping the individuals and ensuring high level of morality made clear in the objective of CRS at the primary level which include; to provide more opportunities for Nigerian youths to learn more about god and therebydevelop their faith in god;to enable the youths to accept Christ as their saviour; to help the youths develop Christian attitude and moral values (such as humility, respect, love, and justice, etc.);to instill in the youth the spirit of tolerance, reconciliation, peaceful co-existence and non-violence as well as to develop and foster in the spirit of respect for all people and human life (Universal Basic Education Curriculum (UBA), (2013).

Christian Religious Studies (CRS) is one of the major subjects' missionariesbequeathed to Nigerian education system on the establishment of schools by the19th century missionaries. The aim was to train people who will be of immense help to the colonial trinity goal(God/Christianity,colonization and Gold/commerce). In other to achieve the above, the major curriculum contents of their educational system were Bible Studies, Arithmetic and English language for communication. To implement fully the contents, adequate attention was given to the understanding of the place of God in man's life Nsongo, (2011).

During the missionary era, bible studies otherwise known as CRS were the core subjects. Subsequently,after independence, government took over schools; there was a clarion call for review of curriculumin 1983, The call was as a result of criticisms levelledagainst colonial education, which some scholars viewed as being too artsoriented and as such lacked relevance to Nigeria upliftment, political emancipation and infrastructural development (Ocho, 2015). Ocho further explained that the situation led to the modification of the curriculum with greater emphasis on sciences and technological subjects.

The major aims of inclusion of CRS in the education curriculum is to raise generation of people who can think for themselves, respect the views and feelings of others, appreciate dignity of labour and those moral values specified in the broad national aims as good citizens. While at the primary school level the subject is meant to modelthe young one, to prepare learners for useful living throughinculcationChristian attitudes and values. Friendly living and to prepare her education Akubue. (2012). CRS was propelled by the fact that rampant moral decays in contemporary societies leave unanswered questions on moral integration of moral values in teaching it was concluded that Christian Religious Education prepares learners to be morally upright that will guarantee disciplined school leavers Moses (2014)it is referred to as Bible Knowledge at Ordinary Level of secondary school Research has indicated that exclusion of moral education in school curriculum is among other factors, a major causative for moral degradation in the society similar studies have further regarded Religious Education as the backbone of moral values Tsagba (2014)

It is believed that the introduction of CRS will help in the moral teaching and development of pupils in Nigeria especially the youths. Morals define the pattern of behavior that the society wants from the people. Certain behaviours are considered to be undesirable. For most societies, however, morals arenot written in stone, or proclaimed by God above, but instead reflect local sensibilities. Different societies have different ideas about what is

acceptable and not acceptable. According to (Domnic 2008) stated that there is only a relative few behavior (usually includingmurder, and various forms of abuse, including incestand adult-child sexual contact of any sort) that are university despised by stable societies

Gbenda (2014) stresses that student's enrolment and interest in CRS could as well be of results of inadequate provision of teaching aids, fewer professional teachers and lack of incentives among other things. Njoku (2015) equally adduced that poorenrolment of student in CRS could be attributed to teacher's instructional delivery system and teacher's personality. CRS is taught in all the primary schoolsin Nigerian as an elective subject. The elective nature of the subject even in primary schools in Nigeria due to the Religious factors, equally reduced the number of students that register for the subject in West AfricanExamination Council (WAEC) and national examination council (NECO) as wellas other internal examination. CRS is a subject that bases its teaching on the life and teaching of Jesus Christ (Ugwu, 2011) as a teaching subject.Itisnot only geared towards converting people to Christianity, but is necessary for value formation, orientation and reorientation of value system as well as spiritual upliftment of the student.

Ali (2015) observed that, CRS is a subject which aims at developing and fostering in thelives of the student's Christian attitudes and values such as respectto life, obedience to constitutional authority, responsible self, selfless series to God and humanity. To himCRS is seen as an academic discipline that is designed to provide the learner with moral and spiritual transformation. This shows that CRS is the study of Christian lifestyles such as love, caring, patience, faith, forgiveness and hope in God as well as good relationship among men. As children reach primaryschool age, they enter into the first major stage of moral understanding,known as the preconventional stage. Pre-conventional children are essentiallyselfish in orientation. They do not think about what behaviours will serve the greater good, but rather think in terms of what will most benefit them. They respond primarily and think of morality as a matter of following rules so as to avoid punishment.As children grow into adulthood, they typically enter into the stage of conventional moral understanding. Some children will be developmentallydelayed in this regard and becomes adults who have the moral understanding of children; we call them sociopaths, narcissists, and anti-social personalities. The majority of people that do make it to the conventional moral understanding start thinking in terms of duty;a duty to promote the greater good. The study in this regard wishes to examine the impact of Christian religious studies on the morals of secondary schools in Nigeria.

According to Maiyo (2015) the teaching of Christian Religious Education helps in moral development of student in secondary schools. The subject moulds students to become responsible citizens, helping them to developvalues and virtues that reinforce appropriate behaviour Religious Education is a critical component that enable school going youth to acquire morality by instillingthe right attitudes for social obligations and responsibilities in the society.It is also in harmony with the findings ofIlechukwuand Ugwuozor (2014) whoin Nigeria their similar study in Nigeria considered Christian Religious Education as the subject which "help to streamline the thought, character, moral and aspiration ofthe students, offering hope for a future integrated, disciplined, harmonious, and progressive society.

The impact of teaching and learning Christian religious studies (CRS) isalso intended to rain youths mentally; morally and intellectually in order to make themselvesand to thecommunity they live in general. The teachingand learning Christian' religious studies is required for the understanding of God and His activities among human beings. Emeka (2017). This is aimed at helping the youths appreciated his creation and respond positively to him while they prepare for works, social interaction and religious affairs. Religious training and moral instruction should be accorded complete equality with secular subjectsFafunwa, (1974). This is because religious instructions are believed to be capable of developing Nigerianswho will; be properly integrated in the mainstream of good citizenry.

Concept of Social

Seeking or enjoying the companionship of others; friendly; sociable; gregarious. of, relating to, connected with, or suited to polite or fashionable society: a social event. living or disposed to live in companionship with others or in a community, rather than in isolation: People are social beings.

The fact that 'existing socialism' was not, and could not be, either a 'community society' or 'democratic socialism,' and therefore became susceptible to the expectations of the 'superstructure' at an early stage, is due to historically determined socio-cultural factors as well as structural ones.

Moral

Nigeria is a nation morally and spiritually sick and without effectivereligious studies in our institutions, Nigerian as a nation will continue toexperience political conflict, religious crisis, + and social unrest among other things. Christian religious studies are viewed as one of the means to restore moraland social order in the society. For instance, after a long description of the moraldecay in Nigeriawhichis portrayed in rampant fraud, evidence of corruption in high and lowplaces, bribery, stealing and robbery with violence, humantrafficking, ritual killing, scandalous nepotism and political patronage and abuse of power, excess materials and general indiscipline, Mathew (2016), Iheoma (2015) concludes *by* saying: "in the final analysis what matters most to a nation'swell-being spiritual and moral health. Everything else which a nation struggle for depends on this whether it is national integration, political stability, economic development or educational, scientific and technological progress. Immoral incidents are being practiced by mostly educated youths today (Jain, 2012), there is a high demand for education systems in the country to find ways through which moral values can be integrated in the teaching and learning process. Research has indicated that exclusion of moral education in educational in educational curriculum is among other factors, a major causative for moral degradation in the society

Ike (2017) Education were further expressed in terms of obedience to higher authorities. One student for instance, had these to say during focus group discussion session: The theme of obedience can be learned in the story of Moses who led the children of Israel from Egypt God blessed him and made him successful in his leadership. But when Moses disobeyed, God punished him. For example, when he was told to talk to the rock to give water, he struck the rock. Twice instead of talking to it. As a result, he was denied to enter the Promised land. This teaches us that obedience yields blessings while disobedience bringscalamities in life. So through the teachings of Christian Religious Education, we students are encouraged to be obedient to our teachers, our parents and even to higher authorities to Canaan. Whenever Moses obeyed God's voice, God blessedhim successful in his leadership. But when Moses disobeyed, God punishedhim. For example, when he was told talk to the rock to give water, Njoku (2014) maintained that CRS like every other subject has five features. These features are set of rational theoretical formulation, inherent capacity for growth, applicablesolution to human problems, organized Body of the knowledge and a degree of uniformity with other area of academic activities.

In the context of this study, CRS is defined 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 and moral development in senior secondary schools. The inclusion of sound religions and moral values in the life of students invariably could help in the development of spiritual and moral sound being of the students.

Concept of Christian Religious Education

Christian Education sees education both as an official, institutionalized process in schools, colleges, universities, workplaces and faith communities and as unofficial development of nurture and development in homes and communities through the media and critical manifestation on lived experience. Young people need to be equipped with the appropriate knowledge needed in today's society, necessary skills needed to face our challenging society and principles which will help them handle with the understanding, opportunity and complications of becoming an adult.

For Christian Religious Education, maturity is more a developmental concept than a motionless differentiation, the identification of independence,

sovereignty and yet connectedness with others and the surroundings. Its existence, or nonexistence, can be eminent at any age. Non-formal educations in churches make an impact greatly towards Christian education, with the experience and significance of worship playing a principally influential role for children and young people. Church education programs and other children's and youth also contribute to the growth of Christian discipleship. Milton, (2015).

In Christian Education, our understanding is the fact that as Christians, the following of Jesus Christ of Nazareth is good news for humankind. It is the exceptional self-esteem of humans to be able to speak out individually with God, a relationship which can go beyond all outward appearance of human defenselessness, even ageing and death. Christian education therefore takes the weight off our feet within the main stream of Christian thoughts about God and humankind, seeking to provide the widest collection of Christian tradition in the UK and beyond. It tries to encourage and teach from an open and comprehensive approach to human acquaintances and thoughtfulness. (Creed, 2007) Christian education indicates the progression of human prospective, through time and into infinity. The actualization of this prospective is what Christian Education comprehends as learning, both the transactional learning of the child and the transformative learning of the adult, together with the training outcome on each of the circumstance of time and place. Learning of this sort leaves the learner open to change in some way, becoming something other than previously. This is Christian philosophy of education, communicating what education in it's sincerely and most commanding sense is really about. (Creed, 2007) Another way to express Christian education is considering what education put into the crucial circumstance of the creation of human beings in the representation of God, anticipation for relationship with Him and to be stewards of the creation. Education brings out human nature in the best possibility to achieve total human fulfillment to the glory of God and the good of all. In this sense all education is basically religious for it is grounded in the nature of humanity and its function.

It is truly learning what is to be discovered about one's self, others around us, the world and life. As far as Christians consider that all these originate in and are sustained by a genuine, loving significant power, discovered in the person, teaching, life and new life of Jesus of Nazareth and is seen in the activity. Indwelling of His Spirit today, all learning is religious. Science, technology, humanities, languages, arts and crafts and manifests all aspects of this Creative power. Christian Education understands religious learning to be developmental, preferably making progress from the mode of the dependent child to the mode of the independent adult, from the build-up of fragmented information to the achievement of an all-encompassing life-view. It is work which is constantly in progress and never definitively finalized (Creed, 2007).

Most importantly, Christian education can also be understood as education into Christianity, just as science education might be seen as education in the sciences. Such explanation would involve the development, nurture and, upbringing projected to lead a young person confessing the Christian faith. Such development would include teaching and learning about that faith and understanding something of its relationship to the rest of life. Christian Religious student of this sort might join in varying ways with traditions of catechesis, evangelization or conversion. This understanding of Christian education is importance for families that practice Christianity and communities as well as persons, and would take place within the broader values of CRS described above. It might also be said that this kind of CRS may provide the inspiration for a
Christian approach to education generally. One who admits the Christian faith would want to comprehend the whole of his life as important for that faith (Creed, 2007).

Christian Education sees education both as an official, institutionalized process in schools, colleges, universities, workplaces and faith communities and as unofficial development of nurture and development in homes and communities through media and critical manifestation on lived experience. Young people need to be equipped with the appropriate knowledge needed in today's society, necessary skills needed to face our challenging society and principles which will help them handle with the understanding, opportunity and

complications of becoming an adult. For Christian Education, maturity is more a developmental concepts than a motionless differentiation, the identification of independence, sovereignty and yet connectedness with others and the surroundings. It's or existence, or nonexistence, can be eminent at any age. Non-formal educations in churches make an impact greatly towards Christian education, with the experience and significance of worship playing a principally influential role for children and young people. Church education programs and other children's and work also contribute to the growth of Christian discipleship. (Obidinnu, 2020)

CRS is definitely an education about Christianity. As far as this is one of the basics referred to above within education into Christianity such a vision could be seen as a narrower account of Christian education. However, it is not restricted to that, for education about Christianity is significant for non-Christians too in helping them to be aware of what Christianity is, how it has arisen and grow in history and what its impact is the humanity, communities and individuals, it can be seen then, that Christian education is a profound and complex term, where its different meanings and prominence extend beyond with each other. However, they are all grounded in a fundamental Christian theology, which interprets human life and Endeavour within the reality of God. In this common sense, all Christian education is potentially transformative of human life for it involves some kind of encounter with God either directly or indirectly through His creation. Comparable claims might he made by other religions for education.

Benefits and Purpose of Christian Religious Studies on Social Cultural Cultural Heritages of Pupils in Primary

Christian Religious studies are an investment. If you have the opportunity to provide Christian education for your children, you are investing in your children and their future for sure. It's never a wasted effort or wasted time. Both you and your children will reap the benefits in no time. if you eliminate all of the negative influences, Christian schooling will make an attractive option. Some say Christian schools cover children from the genuine world. How truthful is that statement Obidinnu, (2020).

Christian schools actually cover children from the genuine world isn't that a wonderful idea? You may want to ask and know why? First and foremost, one of the primaries aims of the Christian school is to expand sensitive hearts. That can be achieved by working through issues and negative influences with students in a practical and biblically based environment. CRS strive to develop hearts that confront or copy the influences of things like humanism, evolution, dishonesty, and greediness, influence that are basically promoted in some state schools. Even ignoring all the positive influences that the CRS make available or merely removing the unquestioned negative influences makes it an attractive, gorgeous and striking alternative for everyone. (Obidinnu, 2020). Parents who know that one of their primary responsibilities is to monitor the input their children receive in schooling environment and how that input that they have receive curves their perception of god and his world should consider enrolling their children in a CRS or schools that offer this subject as part of their curriculum.

Most parents make an effort to protect their children at home by monitoring the books they read, the television programs they watch, the websites they surf, and the friends they keep outside their homes. CRS confirm the significance of this parent responsibility and the reasonably length at which the school goes to actively continue the work parents do. (Livingstone, 1997) the genuine world is the one formed by god in which all things hold together by the supremacy of his word.

only an education which recognizes the power of god over the dealings of men can be considered an education about the genuine world, to the degree that some state schools fall short to recognize god and give him his due place, they are protecting children from the truth. Therefore, in actual reality, some schools who do not make provision for CRS are the ones which protect children from the genuine and actual world, not schools with Christian religious education curriculum. (Livingstone, 2015) the schools works somewhat like a greenhouse which is designed to provide optimum conditions for growth while a plant is young. Students are protected and carefully disciplined to help them mature properly. Even non-Christian that also knows the importance of Christian religious education and add it as part of

their curriculum sees a difference in their students' behaviour because they are well disciplined. when the time comes for them to be transferred into a more antagonistic environment, they are more likely to tolerate difficulties, overcome problems and continue to thrive because they have been nurtured well and has developed a sensitive heart. (Livingstone, 2015) these schools help to provide support and shorten the duty of Christian home and churches by reinforcing the same values and beliefs. the CRS that provide Christian education makes the very difficult job of parenting a little bit easier by removing a major source of unquestioned negative influences from a child's life. (Livingstone, 1997) Christian schools regularly talk about humanism, evolution, and other concepts enthusiastically accepted by mainstream society, but they do so from a Christian point of view. All of the problems which are part of a sinful world are also carefully discussed. They thrash out clarification based upon biblical ethics, the school without Christian education teachings ignores the Christian view or present it as only one alternative from among many. Meaning, pupils cannot be led rightfully into making the right verdicts. (Livingstone, 1 997). From the above observations, it is understood that Christian Religious Education is not only a subject to learn, but also a way of life, but what is not clear, is whether the teaching of this subject has made any meaningful impact on the students who learn it and on the Nigerian society as a whole.

Moreover, it can be seen that there is little relationship between what is learned in C.R.K classes and the C.R.K. graduates' lives at home, as now one hears of so much evil, indiscipline and moral decadence in Nigerian society. C. M. 2000 lament on the Moral decadence in our institution as a result of religious Education. A look at Christian religious examination as if the Objective in the subject are of shows that these objectives are not achieved. Parents are misguided with the belief that any teacher can teach CRK, the authority concerned does not bother to recruit qualified CRK teachers. The pupils too were misguided with the assumption that CRK is simple to pass since they are Christians and can read Bible. This has adverse effect on Religious in Nigeria. This is mostly the practice in Primary and Secondary. This is why pupils will be non-chalet. The goal of teaching CRK as a subject in our schools is to develop the morals of the individuals and the society as a whole. In other words, the aim of teaching CRK in Nigerian schools is to develop the pupil's character and moral training which will enable them to have sound attitude.

In Nigerian society, many parents and educationists have aired their views on the respect for moral decadence of their Children. This has made some parents to doubt the credibility of CRK in the Primary school's curriculum as an agent of moral-upbringing. It is in the light of this, that the author attempts to find what could have been the problems of implementing the curriculum

The General Objective of Christian Religious Studies in The Primary Schools

Ige (2015) like other scholars have classified the behavioural objectives of teaching and learning CRK into three categories they are cognitive, affective and psych motor. These are explained thus: objectives in the cognitive domain emphasize recall or recognition of facts, and the development of objectives of affective domain are concerned in changes in interest, attitudes and value, and the development of appreciation and judgment. Psychomotor domain objectives have to do with physical skills, manipulation of materials and objects. It summarizes the overall objectives of teaching and learning CRK in Nigeria schools wider; Religious, Moral, Social, Civics, Academic, Spiritual and personal objectives.

Religious Objective: This means intimating the learner pupils on how God's deals with His people as contained in the Holy Bible, as the Loving Father who cares for His children and who needs His children's commitment to Him in Worship, faith and obedience to His will, in general, below are some primary objectives of education.

1. **Understanding and Aspiration for God-Oriented Living**

God-cantered Living: this includes the understanding of God's everlasting purpose, His means of carrying them out, and His revelation to man, understanding the nature of sin and its effects on human beings, and of salvation and its consequences, understanding and

aspiration for God-oriented living as evidence of appreciation for salvation as well as appreciating the Christian's relation to creation Jude (2014).

2. **Self-Understanding and Development:**

This involves attainment of the skills of communication, (speech, reading, writing, number, intellectual inquisitiveness), understanding of one's own capacities and limitations and how they may be used to the highest level to serve man's purposes before God, understanding of the proper care and development of human resources (health, recreation, etc.), improvement of higher interests and appreciations (art, music, literature, aesthetic and leisure time pursuits), development and conscious direction of attitudes and habits appropriate to the man of God as well as guidelines of moral and ethical behaviour consciously to God's revealed guidelines. Okowa (2016)

3. **Establishment of Responsible Civic and Social Behaviour:**

The CRS help child in many ways this includes development of attitudes and behaviour patterns toward others consistent with Christian ethics, understanding of the forces and influences within and without which obstruct the development and application of wholesome Christian attitudes, willingness to assume responsibility for wholesome relationships with others (at home, in school, in recreation, in governmental activities), in social relationships, knowledge and understandings of the information and facts necessary for proper perspective in the solution of problems. Vocational and Occupational Effectiveness: This of the purpose of work in God's plan, understanding of the field work open to the Christian understanding of one's own capacities and aptitudes for particular fields of service, appreciation of the work and services of others

4. **Moral and Religious Education in Schools**

The basis of education is not just to learn science, social science or art anymore or simply to become a professional. We all should strive to make sure that our students learn some good sense of moral along with their normal education. Morals and ethics are what you get from allowing your child to participate in Christian religious education or any other religious educational subjects. Schools must present their own special affection for religious education. The teachers, assistant teachers and head teachers should first have a positive attitude towards religious education so that their encouragement can be passed on to the pupils and other generation coming into the educational setting. This is achievable by the witness of the lives of those who educate and direct these children, by the apostolic action of their fellow students, but especially by the ministry of priests and laymen who give them the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way the times that conditions allow. The school should have a responsibility to remind parents of the duty that is arrange and even demand that their children be able to enjoy these aids and advance in their Christian formation to a degree that goes alongside each for their development in secular subjects. Eze (2014).

Therefore, the Schools should take pride in those civil authorities and societies which, bearing in mind the pluralism of modern society and valuing religious autonomy, serve as a lending hand to families so that their children's education can be imparted in all homes according to the individual moral and religious ideology of the families. Catholic Schools Churches in general have made great impart in children education for decades now. The contribution of the Church in the area of education is expressed in an extraordinary approach by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its aim and objectives is to create for the school community an exceptional environment full of life by the Gospel spirit of freedom and charity, to facilitate youth growth according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the understanding that the students suddenly and progressively obtain of the world, life and man is illumined by faith. So indeed the Catholic school, while it is open, as it must be, to the circumstances of the modern world, leads its students to encourage efficaciously the good of the earthly city and also prepares them for service in the spread of' the

Kingdom of God. Ignatius. Afam (2013) so that by leading a very good apostolic life they become as it were, a very good and typical example in their human community. Considering the view of the fact that, consequently, the Catholic school can be such an aid to the accomplishment of the mission of the People of God and to the nurturing of the dialogue between the Church and mankind, to the advantage of both, it maintains even in our present situation the greatest significance.

Therefore, this Holy Synod proclaims an additional thing that has already been taught in several documents of the superior, namely: the right of the Church generously to establish and to conduct schools of every type and level. And the committee calls to mind that the exercise of a right of this kind contributes in the maximum degree to the protection of autonomy of ethics, the privileges of parents, as well as to the betterment of traditions itself. However, teachers should not fail to realize that the Catholic school depends upon them for almost all the achievement of its purpose and agendas.

They should thus be extremely cautiously ready so that both in secular and religious knowledge they are prepared with appropriate training and experience and also with an academic skill that is keeping with the answers of the modern world. Catholic Schools been closely connected to aid organizations of one

another and to their pupils and gifted with an apostolic spirit, a lot of teachers by their existence as much as by their order bear witness to Christ, the exceptional teacher. Let them put effort as cohorts with parents and jointly with them in every stage of education give due thoughtfulness to the variation of sex and the appropriate ends to delightful fate consign to each sex in the family and in humanity. They should do all they can to inspire their pupils to do something for themselves and still after graduation to carry on assisting them with guidance, companionship and by establishing extraordinary associations permeated with the proper fortitude of the Church. The effort of these teachers, this Holy Synod declares, is in the factual logic of the word an apostolate most appropriate to and essential for our era and at once a right service presented to humanity. The committees also ring a bell to Catholic parents of the responsibility and obligation of entrusting

5, **Spiritual and Personal Objectives:**

The personal spiritual development of the learner is centre to all the other. Objectives in that it deals with inward activities of the learner. Having led the learner to understand the Christian faith responsibility and his relationship with God in Christ Jesus, the teacher has to encourage the learner to continue to grow in faith until he gets to majority.

6. **Academic Objectives**: This involves "memorizing and inwardly digesting a body of factual information from the Jewish and Christian scriptures it also makes the learner to acquire knowledge in order to reach on academic height. The researcher agrees with the above objectives as the teaching CRK in primary school. In shared the same view as stated in the National Policy on Education as per the objectives for teaching CRK schools is in line with the objectives of primary education as stated in the National Policy on education 2004 section 3 (14) D pp. 12 on Religious Education. "To develop the pupils" Character and moral training to enable pupils a sound attitude". Hon explained the factors as follows:

1. **The nature of the objectives**: In most cases, it is the objective or the aims of the lesson that will determine the method to be used. If the objective is to develop skill course through practice or for the learner to acquire knowledge, the method of problem solving should be used. A thought-provoking question asked by the teacher is a good form of problem-solving.

2. **The Maturity of the pupils**: - The age of the learner should be put into consideration when choosing a method to be used so that it may neither be too low nor too high for them. Adoption of methods should be made in terms of the capacities and interest of the pupils and other demands of the situation.

3. **Attitudes of pupils towards learning:** The teacher needs to be very sensitive to pupils' attitude and set select methods accordingly. Pupils who are bored and uninterested must be handled in a careful different manner from those that are alert, interested and ready to learn.

4. **Previous Study in the same field:** Previous knowledge of the learner should be considered first by a good teacher, so that he can start his teaching from known to unknown. However, a pupil who has exceptional advantages in some field of social interest should not be dealt with in the same way and manner as those pupils who have had no opportunity to do work in that field.

5 **Nature of Materials:** It is very important and necessary that the teacher carefully the contents to be taught before selecting the method to be used for the teaching. The best method used for one content may be the worst method for content. Incidents from a well-known Bible characters are usually presented form of a story.

6. **Physical equipment and Facilities:** The type of building, classrooms, board supplies and so on, has bearing in choosing the method to be use. For instance, in a situation was several students must meet in the classroom, general discussion may be impossible. Where there are no chalkboards, talk and illustrations cannot be used. Map exercise cannot be carried on if maps are not available.

7. **Time for teaching:** It is best to just select methods that make for greatest and yield best result at shortest time possible before going into activities that might be very desirable as a teaching method. It will be unwise to start handwork or a project that the pupils may be obliged to stop doing, just when their interest is at it's highest

The need for Christian Perspectives

Today Education appears today to be in a constant changing state. At the same time this may reflect liveliness and fortitude to develop, it could also signify an extent of lack of direction and constancy. (Keast, 2008) In this situation, Christian perspectives may offer means of classifying main concern and improvements for education policy makers in the following areas:

1. The scenery and reason of religious education
2. Early Years Education
3. School structures and choice
4. Syllabus and ethos
5. Collective worship
6 Religious Education
7. Achievement and accountability in schools
8 Qualifications
9 Further Education
10. Higher education

Moral and Religious Education in Schools

The basis of education is not just to learn science, social science or art anymore or simply become a professional. We all should strive to make sure that our students learn some good sense of moral along with their normal education.

Morals and ethics are what you get from allowing your child to participate in Christian religious education or any other religious educational subjects. Schools must present their own special affection for religious education. The teachers, assistant teachers and head teachers should first have a positive attitude towards religious education so that their encouragement can be passed on to the pupils and other generation coming into the educational setting. This is achievable by the witness of the lives of those who educate and direct these children, by the apostolic action of their fellow students, but especially by the ministry of priests and laymen who give them the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way the times that conditions allow.

The school should have a responsibility to remind parents of the duty that is theirs to arrange and even demand that their children be able to enjoy these aids their Christian formation to a degree that goes alongside each development in secular subjects. Therefore, the Schools should take pride in those civil authorities and societies which, bearing in mind the pluralism of modern society and valuing religious autonomy, serve as a lending hand to families so that their children's education can be imparted in all homes according to the individual moral and religious ideology of the families.

Conclusion

In conclusion:

(i) Christian Religious Studies has a significant influence in improving the level of morality among pupil's behaviour in primary school,

(ii) Christian Religious studies have a significant influence to help teach children to be self-discipline in life.

(iii) Christian Religious studies have a significant impacted the pupil's awareness of love/self-respect for one another that promotes unity in the country,

(iv) They are tremendous significant effect of Christian Religious Studies by incubating to the pupils on unity, understand and knowledge of God.

Summary

(i) That Christian Religious Studies improves the morality among pupil's behaviour in primary school

(ii) That Christian Religious studies help to teach children to be self- discipline in life,

(iii) Christian Religious studies in primary school impacted the pupil's awareness of love/self-respect for one another.

(iv) That they are tremendous significant effect of Christian Religious Studies by incubating to the pupils on unity, understand and knowledge of God.

Suggestions

The following suggestions were made in this study:

1. The government, school administrators and proprietors/proprietaries should ensure that all schools should make and adhere that Christian Religious Studies should be offer in all level of education in Nigeria to improves the level morality among pupil's behaviour in primary school,

2. The teachers of the subjects should be motivated by sending them on additional course to improve its proficiency and enhances teaching and learning.

3. Parents should teach their children good morals and have more supervisory responsibilities over their children: youths should obey their parents and other authorities by keeping the rules and regulations of the society

4. Teachers should incorporate modem technologies and local materials such as computers, projectors, video recorder, visual, specimen's audiovisual and so on in teaching.

5. Government should finance the education of Christian Religious teachers and should provide more job opportunities and with reasonable salary;

Reference

Aroni, M. A. (2003). Perceptions on social education and ethics and Christian religious studies in Kenya:

Bartkowiak, J. J. (n. d.). Religious education in the public schools. Retrieved on July 5, 2015 fromhttp://www.bu.edu/wcp/Papers/Soci/SociBart.htm

Briggs, A. R. J., Coleman, M., & Morrison, M. (2012). (Eds). Research methods in educational leadership & management. Los Angeles: SAGE.

Brown, D.R., and Gary. L.E. (1991): "Religious Socialization and Educational Attainment among African Americans: An Empirical Assessment, Journal of Negro Education, Vol. 60, No. 3 (www.manhattaninstitute .orglhtm l/jpr-98-2 .htm

Creed, W. N(2020) Role Play Method On Students' Academic Achievement And Interest In Christian Religious Studies in Senior secondary Schools in Enugu Education Zone

Fagan, P.F. (2006): "Why Religion Matters: The Impact of Religious Practice on Social Stability," Heritage Foundation Backgrounder No. 1064,

Ilechukwu, L. C., &Ugwuozor, F. 0. (2014). Evaluating religious education in Nigerian Catholic schools Journal of Education and Practice, 5(33), 25-32

Kowino, J. 0., Agak, J. 0., & Kochung, J. E. (2012). The role of teaching Christian Religious Education to the development of critical thinking amongst Kenyan secondary school students in Kisumu East District, Kenya. International Journal of Academic Research in Progressive Education

Maiyo, R. J. (2015). Role of Christian Religious Education on moral development as perceived by teachers and students in secondary schools of Nandi Central Sub-count, Kenya. Master of Education Unpublished Thesis, University of Eastern Africa,

Musongole, D. W. (2010). The role of religious education in the promotion of girls' educational rights in pen-urban schools: A case study of Chingola District in Zambia. Unpublished Thesis lbr Master of Arts in Religious Studies. University of South Africa, Baraton, Kenya.

Ngussa, B. M. & Role, E. M. (2015). Religious education paradox in secondary school curriculum: An exploratory study in Mara region, Tanzania. Unpublished PhD independent study.

Novak, M. (2001): On Two Wings: Humble Faith and Common Sense at the American Founding (San Francisco: Encounter Books)

Obidinnu, Vincent(2021) Impact of Student-Teachers Relationship In Christian Religious Studies In Public And Private Secondary School Students In Aba South Lga Of Abia State published in UNIJERPS

Richardson, J.D. (1907): Compilation of Messages and Papers of the Presidents, 1789-1897 (Washington, D.C.: U.S. Government Printing Office, 1907), Vol. 1, p.213.

King, V. (2003): "The Influence of Religion on Fathers' Relationships with Their Children," Journal of Marriage and Family, Vol. 65, No. 2 pp. 3 82-395.

Wade, L.D. (2002): "Relationship Dissolution as a Life Stage Transition: Effects on Sexual Attitudes and Behaviours," Journal of Marriage and Family, Vol. 64, No. 4 pp. 898-9 14.

Rostosky. S.S.. Regnerus, M.D. and Wright. M.L.C. (2003): "Coital Debut: The Role of Religiosity and Sex Attitudes in the Add I-Iealth Survey," Journal of Sex Research, Vol.40, No. 4 pp. 358-367.

Kraaykamp, G. (2002): "Trends and Countertrends in Sexual Permissiveness: Three Decades of Attitude Change in the Netherlands: 1965-1995," Journal of Marriage and Family, Vol. 64, No. 1 pp. 225-239.

UNIJERPS