

**THE CHRISTIAN RELIGIOUS EDUCATION AS A MEANS OF CURBING  
MORAL DECADENCE AMONG NIGERIAN YOUTHS.**

BY

**Nesta Andy-Philip**

Department of Philosophy & Religions,  
Faculty of Arts, University of Abuja, Abuja, Nigeria.  
E-mail: andynestaphilip@yahoo.com

&

**SOLOMON, J. D. ZHIYA**

Department of Arts and Social Science Education,  
Faculty of Education, University of Abuja, Abuja, Nigeria.  
E-mail: [sojedezforreal@gmail.com](mailto:sojedezforreal@gmail.com)

**Abstract**

*This paper titled "Christian Religious Education as a means of Curbing Moral Decadence among Nigerian Youths". The paper extensively discusses on the following sub-headings: Moral decadence and its causes; Effects of moral decadence; The importance of Christian religious education; The Christian religious educator; Biblical teaching concerning youths; and Possible ways to curbing moral decadence. The findings that all acts of indiscipline such as disobedience, disrespect for authorities and parents, arm robbery, human and drug trafficking, Boko Haram, ritual killing, examination malpractices and all manners of anti-social behaviours are moral decadence. Modernization, lack of social amenities, unemployment, poverty, family background and low income are causes of moral decadence. The Bible emphasized the need for parents to teach and discipline their youths by inculcating good moral behaviours and correct them when they go wrong, that Christian religious studies has capacity to reduce moral decadence and transform the lives of youths. The paper therefore recommends that: government should finance the education of Christian Religious teachers and should provide more job opportunities and with reasonable salary; within the school system, right values like hard-work, honesty, patriotism and national consciousness should be instilled in the youths via Christian Religious Studies which will make the youths better members of the societies and responsible future leaders; 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; churches should also assist in the campaign to curb moral decadence through prayers and fasting seminars that create awareness among youths; all stakeholders should systematically rise and address the immediate and remote causes of moral decadence among youths in order to achieve the national goals and aspiration because the youths of any nation are the hope of that nation.*

**Introduction**

There is therefore, are gaps which can be filled through teaching and learning of Christian religious studies among our youths; the gap to be filled is including the high rate of moral decadence in our society today. This is why Ilori (1992) states that main aim of teaching and learning of Christian religious studies is not based on instructing youths in a particular faith or ideology with a view of securing their commitments but rather, it is educating youths for the understanding of the Christian faith. Again, the role of teaching and learning of Christian religious studies (CRS) is concerned about helping the youths to understand the nature of the present secular and pluralistic society and to help them think rationally about the state and place of Christian religion in the society. This is with a view to enable them chose objectively between the many conflicting religious beliefs and practices prevalent in the society today.

The role of teaching and learning Christian religious studies (CRS) is also intended to train youths mentally; morally and intellectually in order to make them useful to themselves and to the community they live in general. The teaching and learning of Christian' religious studies is required for the understanding of God and His activities among human beings. 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. According to Fafunwa (1974), Religious training and moral instruction should be accorded complete equality with secular subjects. This is because religious instructions are believed to be capable of developing Nigerians who will; be properly integrated in the mainstream of good citizenry.

### **Causes of Moral Decadence**

Comprehensive understanding of moral decadence requires first the meaning of morality. The term 'morality' is derived from the Latin plural word 'morale' meaning 'manner' or 'morals' which means generally accepted code of conduct in a society. Therefore, we speak of an individual as leading a moral life or of public school morality. The Oxford Advanced Learner's Dictionary define morality as principles concerning rights and wrong, or good and bad behavior. Morality can then be seen as a standard set by a society which members of a society are expected to adhere to and any member who breaks the rules and regulation are accord punishment. Decadence on the other hand means 'decline' or 'fall'. Moral decadence therefore implies a decline of morality.

There are many contemporary religious, political and social factors identified by authors that have brought about or caused moral decadence in schools and society in Nigeria today. But to start with, what do we mean by moral decadence? Morality is generally According to Idankpo (2015) are grouped as follow:

### **The Family System**

The family as the major agent of Socialization must live up to its responsibilities in Nigeria. Every society according to Harambos (2016), family requires some mechanism of social control to make sure its members follow guidelines of the culture for social order to exist, norms and value are necessary and conformity to them must be enforced. This is where the family as an agent of social control and socialization process becomes very necessary. Within the family system, people learn the basic norms and values of the society, develop a conscience and become committed to them, since it is true that every person is a symbol of his family, one can therefore conclude that attitudes, behaviour and actions that Nigerians exhibit reflect to a large extent the type of family they come from Idankpo, (2015) there is an African proverb that says "like the family like the child". That is the behaviour of the child reflects that of the family.

The influence of parents (home) in molding children's character is far reaching. Peck, et'al (2014) believes that a child's character is the direct product, almost a direct reproduction of the way his parents treat him. Modern psychologist on their part agreed that the home is important if not the most important factor in character

formation and personality development. the child is first made at home before he enters school.

As important as the family is, there is no doubt that the family appears in Nigeria to be falling in its responsibilities, parents have continued to run away from their God given roles of training their children in the home or watch over their moral development. We have situations where parents simply handover to the school authorities or teacher what they should have already begun at home; the moulding of character (Odunze, 2014).

The parents themselves are corrupt and the moral decadence is easily passed to their children, Ezeh (2015) giving examples that parents encourage their children to rely on examination malpractices in various ways. They give them money with which they finance examination misconduct, sometimes parents bribe those concerned to secure admission for their children. They allow their children to remain at home when they are supposed to be in the school thereby encouraging truancy.

The present economic problem has even aggravated the problem because it makes both parents to be at work all through the day, thus, making it difficult for them to fulfil their parental roles. Nobody wants to take the responsibilities and the blame. Maduka (2016) parents put the blame for juvenile delinquency on teachers; teachers blame parents; husbands blame their wives and wives blame their husbands. Everybody blame everyone else, nobody agrees that he has either willingly contributed in any way to the growth of immorality and juvenile delinquency. The high rate of indiscipline in our society is as a result of bad orientation. If parents cannot provide good role models, the whole society will suffer morally. Lessons learnt from the family level are essential to the well-being of any society. Unfortunately, Nigeria parents in most cases are corrupt and this moral laxity is easily taken over by the large society.

However, according to Ofor (2014), it has been discovered today that in most Nigeria Societies, most parents are solely responsible for their children religious and moral decadency. In consonance, Irene (2009) states that, 'there is less emphasis on religious and moral values'. This is the reason why the young people in our homes and schools now appear to be less able to differentiate between what is religious and morally good and what is not. As a result of this, many of them seem to lack the moral strength and courage to resist the temptation of resorting to immoral and illegal actions.

### **The Value System**

Observers and writers on our national life will notice that our society has lost its sense of values and this is because of the wrong value system the society placed on materialism and success values considered or acknowledged like obedience to authority, respect for elders, support for social order and consensus modesty and humility by leaders are a thing of the past. Nigerians are prone to evaluate things in

material and monetary terms. This trend become more prominent with the oil boom of the Idankpo (2015) observed that in a society like ours where materialism is overvalued, people will resort to vices to acquire wealth in order to gain recognition. People rush and hurry by all means to grab money, in order to gain recognition.

Again, that the society is a living witness of the havoc the love of money and materialism is causing in the moral life of people. People in their determination to be rich overnight will go out to negotiate the killing of their, father, mother, child or friend. Saturday vanguard, June 10, 2016 pg. 12 reported the ritual killing of a twelve-year-old girl by an unknown person. Sunday Tribune, September 28, 2016pg 44 equally reported how a security guard stabbed his friend to death over four thousand naira. The quest for money has made many people forget the sacredness of human life (Odunze, 2014). Buchanan in Ocho (2016), not only agrees but blame the educational system for inculcating the values, of the consumer - oriented societies of the Western world. This is because education has played a major role in conditioning third world people to believe that western way of life represents the highest human achievement.

Bribery and corruption have really plagued our political and social life. They take the form of gifts and kickbacks, which accompany contract awards. It is a practice fund in both the public and private sectors and from the lowest to highest cadres. Idankpo (2015) analyzed the situation right when he said, "No one can adequately analyze all the subtleties of the epidemic because. We the practitioners as well as the victims are all experts of its allies, namely, hypocrisy, greed and sycophancy. It is the master key which opens all doors in Nigeria.

### **Lack of Vision and Ideals**

Another problem that has' continued to face us as a nation and has contributed to the washing moral values is the lack of vision and ideas. The aim of any vision or ideals according to Adedeji (2016) is to believe in something worthwhile to set national sights high and to keep striving for perfection to lay standards which a society or country most strive to attain and the values it must. Ocho (2016), not only agrees but blame the educational system for inculcating the values, of the consumer - oriented societies of the Western world. This is because education has played a major role in conditioning third world people to believe that western way of life represents the highest human achievement.

Bribery and corruption have really plagued our political and social life. They take the form of gifts and kickbacks, which accompany contract awards. It is a practice fund in both the public and private sectors and from the lowest to highest cadres. Idankpo (2015) analyzed the situation right when he said, "No one can adequately analyze all the subtleties of the epidemic because. We the practitioners as well as the victims are all experts of its allies, namely, hypocrisy, greed and sycophancy. It is the master key which opens all doors in Nigeria.

**Lack of Vision and Ideals**

Another problem that has' continued to face us as a nation and has contributed to the washing moral values is the lack of vision and ideas. The aim of any vision or ideals according to Adedeji (2016) is to believe in something worthwhile to set national sights high and to keep striving for perfection to lay standards which a society or country most strive to attain and the values it must cherish and expose. The national values that citizens must commonly hold dear are justice and fair play, honesty and integrity, liberty and freedom, human rights and economic rights, equality of opportunity, economic and social empowerment respect for elders and legitimate authority, respect for the law and the role of law and striving towards a human and caring society.

Does the nation as country possess any of the above, ideals? A track record of Nigeria's socio-political history shows the country. Since independence, the country is to find its footing because of political crises, religious conflicts, civil strife's mismanagement and pervasive corruption. The effect of this is that it has led to the poor management of our resources and economy which in turn affect our development.

**Educational Orientation**

Our nation's educational orientation has also played a major role in the present moral crises we are experiencing. The school system is supposed to be an agent for acquiring knowledge, values and skills, considered worthwhile by the society. The national policy on education had its foundation in the 1969 curriculum conference after which educationist and leaders interpreted the aims and policies and translated them into our national school curriculum. But what do Nigerian schools transmit in terms of moral values and culture? Our school orientation has generally inculcated values and cultures of western world which made our youths believe that their ways of life represent the highest human achievement to the detriment of our traditional values that have been handed down to us over the ages through our language institutions and customs.

Ocho (2016) stated that the educational system which should be the source of moral, social and economic rejuvenation of the society. A close look at the schools or higher institution reveals several immoralities, bribery, murder, become institution where corruption is learnt instead of being centre destroying it. The high incidence of campus unrest and cult activities is an issue of concern to most parents, teachers and school administration and government.

Investigations have revealed that examination malpractices are no longer the handwork of candidates alone, but a syndicated operation involving communities, school authorities and invigilators (Suleiman et al 2015). Economic down turn and general corruption within the society have erupt into examination Council, Joint Admission and matriculation Board and others. The result is that some officials of these agencies sometimes succumb to temptation betraying the trust imposed on

them by tempering with examination question papers. There are also allegations of issuing certificates to those who do not deserve them by these agencies. It has led to production of quacks, as professionals and this will have a serious consequence of our national life. Badmus (2014) viewed that medical student who used cheating and indulged in examination malpractice during training would become a threat to the life of his patients. Closely related is the declining level of moral or religious education in our schools. There was much emphasis placed on religious education when schools were under the various missionary bodies with the takeover of schools by the government, what we see is the declining moral situation.

In the light of the factors expatiated, we can now see that Nigeria's moral problems are national in scope and dimension and should therefore be approached in the holistic manner. In tackling these national problems, no individual no matter how committed or well-intentioned can make any meaningful impact. It has to be effectively resolved by the national initiative that is sincere, all-inclusive and above all, guided by a common purpose with all the stakeholders as participants.

### **Effect of moral Decadence**

The fact that the students should be presented with noble characters with which the children can identify has been argued by Omali (2016), it is rather unfortunate that such noble characters that children at this stage of development can and should emulate are getting fewer in Nigeria as the day pass by. The students appreciate leadership by example and since leaders are bereft of this, the youths have to grow wild. They become immoral and irreligious instead of becoming moral conscious individuals. The high degree secret and occult activities ravaging our educational institutions today is partly a product the compliance of Nigerian educationist and administrators who were responsible for disengagement of missionaries from the control and management of primary schools and colleges.

Omali (2016) observed that this action of the Federal Government has landed this country into lot of crimes for lack of God fearing by our youths who do not have opportunity to be taught the word of God. The effect of moral decadence is glaring on our nation. It affects the home, private and public institutions and government organizations.

The public outcry printed in the media on insecurity all over the country today are evidence of moral decadence where most residences can no longer sleep at night not work freely with, their daily business for fear of arm robbers or kidnap. Saturday Sun February 16, 2016, pg. 11, reported how two police and four vigilante group were feared dead in an armed robbery attack. Equally, the Nation February, 2016 pg. 4, reported the death of three people suspected to be the handiwork of cultists in Port-Harcourt, Rivers State. Another case was reported by this Day, July 14 Pg. 12, the kidnap of two toddlers one a British and the other a Nigerian which their kidnappers were demanding for a ransom as much as ten million naira for the release of their

hostage. Kidnapping has become a lucrative business for the kidnappers in the Niger Delta area of the country.

Another effect of moral decadence is the daily record of lost to armed robbery attack on people. Sunday Sun December 10, 2016 pg. 23 reported the arrest of a self-confessed armed robber who had robbed successful a hundred times in Lagos area while leadership March 14, 2016 pg. 15 equally reported another arrest of gang of car snatchers in Bauchi State.

However, it should be noted that moral decadence affects the country by losing a lot of money. The daily record loss the country experience as a result of pipeline vandalization is alarming. The Nation February 16, 2016 pg. 5 reported that Nigeria has lost much money as a result of pipeline vandalization. This Day February 16, 2016. pg. affirmed this claim. Beside the money, many lives had equally been lost while scoping fuel from vandalized pipeline. More so, child trafficking is another effects of moral decadence where parents now send their children into slavery for money as low as N3,000. Weekly Trust February 16, 2016 pg. 13 reported the arrest of a twenty-five (25) years old woman believed to be a trafficker trafficking twenty-four (24) children below the age of thirteen (13) years and this has become the other of the day in all parts of the country, this business uses the children for prostitution while others are trafficked to outside the country.

Corruption in high places as well as in the security agencies are equally the effects of moral decadence. Many papers have equally discovered corruption in various ministries in the country as reported by Daily Sun November 30, 2016 Pg. 6. The Boko Haram insurgency also has become another big problem affecting Nigeria today as some youths have offered themselves to die with bomb as some of them are paid for it while some other voluntarily offer themselves for their faith's sake. Much of Boko Haram and bomb blast issues have become normal today in our news as they happen every day.

### **The Importance of Christian Religious Studies**

The level of moral decadence as we are experiencing in our society has its impact on the nation's development. According to Badmus (2014), if economic life and property are not safe, people are scared to invest in profitable ventures for fear of being attacked. One can say that no matter how, technologically or materially developed a country is, it will degenerate if its citizens or youths have no good morals. In 1984, the National Ethical Re-Oriented Committee (NERC) came into existence. In its declaration, the committee admitted the collapse of the country's ethics, discipline and morality (Nwosu, 2013). In an attempt to solve the problem, the NERC proclaimed among others that; religious education has an important and crucial role to play in any effective moral education programme.

All these efforts or measures were being made to restore moral rectitude among Nigerians for national development. It is in line with this, the National Policy of Education (NPE, 1981) states that "An education imposed with religious instructions

is believed to be capable of developing youths who will be properly integrated into the mainstream of good citizenry". According to Ilori (1992), the roles of CRS are those skills, abilities, knowledge, understanding and attitudes which teacher intends that learners should demonstrate as a result of his learning experiences.' Thus, it is aimed at bringing the learner to understand that the Christian's God is a faithful father who had dealt with people. This understanding should lead the learner to respond with personal faith in God, which is expressed in worship.

The moral importance of CRS is to present the ethical teaching of the scriptures as directives of God the father to guide the life and at the same time to make the youths see this as the frame work, which ensures that they can live proper human life as well as allow them make free choice on how to express their belief and practices. Christian Religious Studies would enable the youths to build worthwhile sense of direction in life, to help them achieve a valid perspective of life, thus, the social objectives of CRS as the promotion of harmonious human relationship in school, in family and the local community. CRS is an important element in helping the youths to grow up to be alert, responsible, tolerant, courageous and patriotic citizen of a democratic and diverse nation. One of the reasons why CRS is important in Nigerians school curriculum is to enable the youths to know the Holy Scripture, to prepare them not just for the present life, but also for the life beyond.

CRS equally have an academic importance which has to do with learning, memorizing and inwardly digesting a body of factual information from the Jewish and Christian scripture. It means the preparation of the learner to acquire knowledge without reference to the application of the knowledge acquired to daily living. In addition, the National Policy on Education (NPE, Revised 1981), CRS is explicitly implied as a discipline which can produce the desired character change in the nation's area of concern. The two main objectives in NPE suggest that CRS is expected to:

- i.** Inculcate values of national conscientious and national unity.
- ii.** Inculcate the right type of value and attitudes for the survival of the individual and the Nigeria society. By this the National Educational Research and Development Council (NERDC, 1984) outlined in their document the following importance of CRS:
  - 1.** To enable youths accept Christ as personal saviour.
  - 2.** To provide an opportunity for Nigerian youths to learn more about God and thereby develop their faith in Him.
  - 3.** To enable the youths recognize Jesus Christ as the founder and sustainer of the Christian Church.
  - 4.** To help youths accept the guidance of the Holy Spirit in their daily activities.
  - 5.** To help youths accept the basic teaching of Christ and apply it to their life and work.
  - 6.** To develop in youths Christian attitudes and moral values such as humility, respect, love, kindness, justice, fair-play, spirit of forgiveness devotion to duty, orderliness in behaviour and selfless to God and humanity and to prepare youth for higher education for service within the community.

### **The Teaching and Learning of Christian Religious Studies**

The inculcation of good values has been the objective of every educational curriculum, it traditional, western, secular or sacred. The curriculum for teaching and learning of CRS in Nigeria schools is no exception. In consonance with the need for CRS in schools, the National Policy on Education (NPE, 1981) states that education infused with religious instruction is believed to be capable of developing Nigerians who will be properly integrated into the mainstream of good citizenry.

However, in Nigeria, religious education is considered to be fundamental to the achievement of national unity and development. This quotation from NPE, 1981 expressively place teaching and learning of CRS at the apex of the various discipline that make up the school curriculum. Scholars have expressed conviction that CRS is a sure way to inculcate the desire moral values and attitudes into Nigerian youths. Onubi (2011) explained that after an analysis, identification and selection of traditional Nigeria values in the sense of wide acceptability or broad agreement. Such values must be taught or imparted. The teaching of these values can be achieved via CRS.

The contribution of CRS in school is unique. Orebanjo (2016) asserts that the point has been made that even though other school subjects have their own contributions to make towards development of morals in school children, the contribution of CRS is unique. Thus the teaching and learning of CRS can equally be study for its own sake as viewed by orebanjo (2016), CRS like history, art, mathematic or science is a distinctive way of interpreting experiences and mode of understanding, CRS can be studied for its own sake as an academic discipline in schools. Fafunwa (1974) the core of CRS curriculum is the Bible. He continues to say Christian missionary whose primary aim was to convert the benighted Nigerians into Christianity and inculcate character training and development based on Christian principles introduced western education.

Ilori (1992), presents four objectives for CRS in schools as follows:

- i. Christian Religious objectives: This is set objectives aimed at bringing the learner to understand that Christian God is a faithful father who had dealt with people right through history and still dealt with people. This understanding should lead the learners to respond with personal faith in God.
- ii. Moral objectives are to present the ethical teaching of the scriptures as directives of God the father to guide the lives of learners and at the same time to make the learner see this as a frame work which ensure that they can live proper human life.
- iii. Social objectives could be summed up as the promotion of harmonious human relationship in school, in the family and civil Objective. Here Ilori sees the teaching and learning of CRS as an important element in helping the learners to grow up to be alert, responsible, tolerant, courageous and patriotic citizens of a democratic and diverse nation
- iv. Academic

objectives which have to do with the learning, memorizing and inwardly digesting a body of factual information from Jewish and Christian scripture. It means the preparation of the learner to acquire knowledge without any reference to the application of the knowledge acquired to daily living.

In the National Policy on Education (NPE) the teaching of CRS is explicitly implied as a discipline which can produce the desired character change in the nations' area of concern. Two main objectives in NPE (Revised 1981), suggest that the teaching of CRS is expected to:-Inculcate the right types of values and attitudes for survival of the Nigeria society and inculcate values of national conscientiousness and national unity. The national Education Research and Development Council (NERDC, 1984), charged with the responsibility of drawing both objectives and curriculum for CRS states the following in their document: to enable youths accept Christ as personal saviour; to provide an opportunity for Nigerian youths to learn more about God and thereby to develop their faith in Him; to enable youths to recognize Jesus as founder and sustenance of the Christian churches; to help youths accept the guidance of the Holy Spirit in their daily activities; to help youths accept the basic teaching of Christ and apply these to their life and work; to develop in youths Christian attitude and moral values such as humility, respect, love, kindness, justice, fair-play, spirit of forgiveness, devotion to duty, orderliness in behaviour and selfless to God and humility; and to prepare youths for higher education for service within the community. In the same view, Gbari (2016) deduced the teaching and learning of CRS to include: Moral and spiritual training; intellectual training; transmission of cultural values; acquisition of skills; rationality of man training; transmission of cultural values; acquisition of skills; rationality of man developing the rational mind; and the development of all round worthwhile attitudes or behaviours.

### **The Christian Religious Educator**

The aims and objective of CRS as beautiful as they may be can only be realized by a teacher who sees himself as a necessary agent of change in the character and attitude patterns of his students. As an important change agent, the teacher has the crucial role of teaching the CRS curriculum into practical reality.

According to Ezeji (2001), the Christian Religious Educator (CRE) will guide and coordinated knowledge rather than presenting it in pre-digested package functioning as a specialist in learning methods. From the above, the role expectation of the teacher is that he will energize or activate learning in his pupils. He will also guide them to the necessary resources of learning as well as helping them to develop the ability to find chose and evaluate knowledge for themselves. The CRE is a source of information and often a model for social habits and skills in the life of his students.

Also, the CRE can make a noticeable and appreciable impact in the lives of his students; he/she must be true Christians. The teacher must be one who has genuinely received Jesus Christ to his/her life as a saviour and based on this experience, he had become a consistent follower of Jesus Christ. This fact is

emphasized by Ilori (2005) by identifying the following nine (9) essential characteristics of an ideal CRT which are presented thus:

1. **He is a leader:** The CRT has much more to do than to teach. In fact, teaching is not always their most important work. Teaching Christian religious education lesson is one thing; affecting lives is another. While either may be done without the other, the ideal CRT do both together, but do the second even when they are not doing the first.
2. **He is a learner:** The cooperative enterprise of education implies that all the members of the groups are learning together. Therefore, the CRT cannot teach effectively unless they make specific preparation for doing so, gain knowledge from the class he teaches, he feels their inadequacy and make constant attempts to improve and the very act of effective teaching compels him to learn more.
3. **He is a growing personality:** A CRT realizes the importance of personal development. So, the earnest CRT problem is: How can I improve myself?
4. **He poses a good teaching personality:** This means that a CRT is expected to possess all the good traits that should be found in a human being.
5. **He has a striking physical appearance:** A person of good physique, commands the attention and draws the interest of others from the very beginning no matter how disappointing the later impression may be. The CRT craves towards this by being careful of his dress, physical health, speech and character.
6. **He is mentally and emotionally balance:** The CRT thinks intelligently and analyze issues carefully taking care of his reflective thinking, makes sound judgment and has intellectual appetite.
7. **He has moral integrity:** The CRT because of his greater influence by way of example is a person of a good moral character. Impurity, compromise with wrong, lack of sensitivity of fine distinction, low moral standard and indulgence in questionable practices are far from him.
8. **He has spiritual maturity:** The CRT is a mature Christian manifesting strong Christian character and possessing certain Christian graces such as kindness, modesty, patience, cheerfulness, loyalty, tolerance and love. If all teachers are to teach from the heart to the heart, they must possess that which they would teach.
9. **He has academic qualification:** A CRT must have the required academic and professional qualifications. Spiritual qualities must correspond with intellectual qualities to meet the modern challenges of education. There is every possibility that the above highlighted characteristics of an ideal CRT are also found in teachers of other disciplines, however, it is expected that all teachers should have these characteristic if teaching and learning must go well.

Furthermore, Hickey (2015), asserts that a CDR is one leading people to take effective action. Leadership is the ability to lead. Thus, a CRE is a leader by virtue of performance. Iruman (1978), agrees that a leader is a person who has the ability to get others to do what they do not ordinarily want to do. The degree of influence will depend on the personality of the teacher.

**Biblical Teaching Concerning Youth**

The Bible clearly states that “Youths/children are gracious gift from God” They must therefore be given good care (Genesis 33:16). Parents are charged in the Bible to “Train up a child in the way he should go and when he is old, he will not depart from it”. Parents are therefore expected to train up their children in a way they want them in line with the Judeo-Christian religion so that they will grow up and to be a glory to their parents and to God. This mean that any training that is of negative effect on the child, it is contrary to what is expected of parents and the blame, if the child grows up to be bad would be on the parents (Prov. 22:6).

The writer of Proverbs says that correction and discipline are good for children. If a child has his own way, he will make his parents ashamed of him. Proverbs 29: 15 teaches that parents should train their children in a good way but any parent that spears the rod will certainly spoil the child. It is clearly stated in the teachings of the Bible children should be taught how to live with people especially, the law of love should be emphasized so that children would grow up to love and be loved. They should also be diligently taught to love the Lord God (Deut. 6:7).

Mathew teaches that parents should love their children and give good gifts to them, in the same way God the father will also send good gifts to them. (Mathew 7:11). Mark also documented Jesus teaching that children should be first fed and not to throw children food to the dogs, while children are unfed (Mk. 7:27). This implies that parents should love their children and should always feed them well. Paul, in Ephesians charged children/youths with the obligation of obeying their parents so that they will live long (Eph. 6:2-3). Parents are also charged to be careful not to provoke their children unnecessarily but bring them up in the nature and admonition of the Lord. (Eph. 6:4). Also, in Colossians, Paul again charge children/youths to obey their parents as that pleases God. (Col. 3:20). Timothy teaches that parents shall lead their children/youths to Christ as early as possible less they go astray to the devil. (II Tim. 3:15).

According to Luke, parents should encourage their children to grow mentally, physically, spiritually and socially. The child should be taught to grow in all aspect (Lk. 2:52). The Bible cautions parents to check their children company as keeping bad company corrupts character, so parents should discourage their children against keeping bad friends, especially when you know your child's friend have questionable character. Parents again should be careful with the type of books and films watched at home. Some books and films teach immoralities and so many social ills as they read and watch them on screen (I Cor. 15:33).

Parents are equally warned not to neglect the spiritual upbringing of their children. Children should be brought up in a sound spiritual way so that they will grow up to be followers of Christ. For Jesus says "Bill if anyone causes one of those little ones who believe in me to sin, it would be better for him to have a large millstone tied around his neck and be dawning in the depth of the sea" (Mt. 18:6).

**Possible Ways to Curbing Moral Decadence**

In curbing moral decadence, the importance of the family or home can never be overemphasized. Since the success or failure of youths in schools usually begin from and has its foundation in the home, parents should have more supervisory responsibilities over their children. This can be done by helping them to have the proper experiences and acquiring the moral skill appropriate for their age. This requires the giving of time and effort by parents. By way of instruction and control, they should not allow their children to form bad habits.

According to Idankpo (2015), since the heart of any successful learning programme is the informed classroom teacher, schools and teachers should be assigned more responsibilities by the government by way of monitoring students especially at the primary school level. Within the school system right values like hard work, honest, patriotism and national consciousness should be instilled in the youths which will make them better members of the society and responsible future leaders.

Gban (2016) asserts, for Nigeria to progress economically, scientifically, politically and socially, there is need for the government of the federation to take active steps towards promoting religion and moral values. No nation can develop well without its citizenry having sound religious and moral values. There is therefore the need to change our attitudes and values for positive development of the society from all Nigerian youths and adults, girls and boys, men and women; the young and old for a better Nigeria and better tomorrow.

Government should also train more CRS teachers and send them to rural areas where they can educate rural dwellers on the need to live a good life and train their children according to biblical teachings. They should also educate them on the consequences of actions against the law of the society.

However, there is need for the government to create more job opportunities for the youths in such a way that they can be employed either by their academic or vocational qualifications. The Government should also support non-governmental organization (NGOs) to help and create more awareness among its citizenry on the need for moral instructions amongst the youths.

The government of Nigeria should fight vehemently to eradicate poverty as one of the main cause of moral decadence as well return some schools back to the mission and fund schools by training religious teachers 'and equally making Christian religious studies a compulsory subject at the primary and secondary level and a general studies at the tertiary level. Since the government has already initiated poverty alleviation programmes like FEAP, FSP, NDE, UBE, etc. The general public should be educated on how to benefit from these government agencies. They should be educated on forming association and organizations to be able to obtain loans from the government.

**Summary**

In view of the above points of different authors and newspaper; it could be seen that moral decadence has already affected the country security as well as the

development as a result of corrupt practices in high offices. Poverty, armed robbery, murder, Boko Haram, kidnapping and prostitution are some of the major manifestation of moral decadence in the less developed countries. Lack of respect for the elders and cultural values have also been identified as instance of moral decadence. Also revealed in this section that youths/children are to obey and honour their parents as this was a command attached with blessing in Genesis (20:12).

### Recommendations

Having established from the paper that Christian Religious Studies can grossly curb moral decadence among youth, the paper therefore recommends that:

- i. government should finance the education of Christian Religious teachers and should provide more job opportunities and with reasonable salary.
- ii. within the school system, right values like hard-work, honesty, patriotism and national consciousness should be instilled in the youths via Christian Religious Studies which will make the youths better members of the societies and responsible future leaders.
- iii. parents should teach their children good morals and have more supervisory responsibilities over their children. This also requires the giving of time and efforts by parents to study the Bible and teach their children.
- iv. youths should obey their parents and other authorities by keeping the rules and regulations of the society.  
churches should also assist in the campaign to curb moral decadence through prayers and fasting seminars that create awareness among youths
- v. all stakeholders should systematically rise and address the immediate and remote causes of moral decadence among youths in order to achieve the national goals and aspiration because the youths of any nation are the hope of that nation.

### References

- Adedeji, A. (2016). The Nigerian Political Economy in the Millennium. *The Guardian*, Wed Lesday.
- Badmus, K.I. (2014). "Moral decadence and his remedies for effective national development" *Journals by several educations*. Vol. 1, No.1.
- Eze T. I. (2015). "Examination malpractice. Implication for teachers' education' A paper presented at the National Conference of N.C.E. Teachers in Education, Kano.
- Ezeji S. C. (2001). *Guidance and Counseling in Education*. Nsukka, Nigeria. Chulbson international.
- Fafunwa, A. B. (1974). *History of Education in Nigeria*. London,
- Federal Republic of Nigeria (1981) *National Policy on Education* (Revised). Lagos, NERC Press.
- Gbari, U.S. (2016). "The place of religious and moral values in education". *Zaria Journal of Educational Studies* 8:1 Good News Bible (1994).
- Idankpo, S. (2015). "The Relevance of Religious Education in Curbing Social Vices in Tertiary Institutions in Nigeria. *Ankpa Journal of Arts and Social Science*. Vol. 12.

- Ilori, J. A. (1995). *Principles and method of teaching Christian religious education in post primary institution*. Ayodapo printing work. Kaduna.
- Ilori, J. A. (2002). *The New approach to the teaching of Christian religious studies in post-secondary school in Nigeria*. Unpublished manuscript. A.B.U. Zaria.
- Irene, A.B. (2009). *Introduction to philosophy of education and son, contemporary issues in Nigeria Education System*. Zaria Journal of Education Studies. Vol. 1 No 1&2. This Day. Vol. 13, NO. 4683, Pg.9
- Oji, C. (2016). "Luck runs out, for Robbery Gang": Weekly Spectators. Vol. 1, No. 58, Pg.23
- Omali, F. (2016). "Teachers and moral develop, Ankpa Teacher Education Journal. Vol. 1, No. 6
- Onubi R. (2011). *Citizenship Education: A tool for National Development*. In
- Orebanjo, M. A. (2016). "A comparative study of religious education in secondary schools of South Wales and Western Nigeria". Unpublished Masters of (Ed) Thesis Wales University.
- Suleiman, J. et al (2015). "Examination malpractices and standard'-. *Journal of studies in general education*. FCE, Okene. Christian Religious Studies. plan.