

**PEDAGOGICAL APPROACHES
TO
CHRISTIAN RELIGIOUS STUDIES CURRICULUM**

Implications on Students' Character Formation

Osuji, Gregory Ekene, fms
Everlyn A. Oluoch – Suleh

PEDAGOGICAL APPROACHES TO CHRISTIAN RELIGIOUS STUDIES
CURRICULUM

Implications on Students' Character Formation

ISBN 978-9914-708-31-8

©2021 Osuji, Gregory Ekene, fms & Everlyn A. Oluoch-Suleh

All Rights Reserved: No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means; electronics, mechanical, photocopying, recording or otherwise without the prior permission of the copyright owner.

Published and printed by Franciscan Kolbe press

P.O.Box 468 Limuru 00217

Contents

<i>Dedication</i>	9
<i>Foreword.....</i>	10
<i>Acknowledgements</i>	13
<i>List Of Abbreviations And Acronyms</i>	15
<i>Preface</i>	16
<i>Operational Definition Of Key Terms.....</i>	18

PART ONE

INTRODUCTION.....	22
-------------------	----

CHAPTER ONE

Background Information	23
School Community	23
Senior Secondary School Christian Religious Studies Curriculum.....	24

CHAPTER TWO

STAKEHOLDERS' CONCERN.....	29
Major Worry	29
Social Outcry from Different Perspectives.....	31

CHAPTER THREE

Implications And Significance.....	34
Study Problem.....	34
Study Questions.....	35
Beneficiaries	35
Coverage (Content/Geographical/Level)	37

CHAPTER FOUR

Theories On The Phenomenon.....	38
Introduction	38
Social Learning Theory.....	38
Moral Development Theory.....	41

Classroom Management Theory	42
Self-Control Theory	44
Family Systems Theory	45

CHAPTER FIVE

Conceptual Framework.....	47
Schematic Representation	47
Interrelationship of Variables.....	48

PART TWO

KNOWLEDGE & GAPS	50
(Scholars' Contributions)	

CHAPTER SIX

Key Factors For Students' Character Formation	51
Introduction	51
Literature at the Global/International Level	52
Literature at the Regional Level	55
Literature at the National/Local Level	57

CHAPTER SEVEN

Contributions Of Christian Religious Studies To Students' Character Formation.....	60
Introduction	60
Literature at the Global/International Level	61
Literature at the Regional Level	62
Literature at the National/Local Level	64

CHAPTER EIGHT

School Environment And Students' Character Formation	67
Introduction	67
Literature at the Global/International Level	68
Literature at the Regional Level	70
Literature at the National/Local Level	72

CHAPTER NINE

Challenges In The Implementation Of Christian Religious Studies Curriculum For Students' Character Formation.....	77
Introduction	77
Literature at the Global/International Level	77
Literature at the Regional Level	79
Literature at the National/Local Level	81
Way Forward	82
Analysis of Knowledge Gaps.....	88

PART THREE

PHILOSOPHICAL ASSUMPTIONS & METHODOLOGY	92
---	----

CHAPTER TEN

PARADIGM AND PARTICIPANTS	93
Introduction	93
Study Design	93
Study Site	94
Study Population	94

CHAPTER ELEVEN

Sample And Sampling Techniques	97
Introduction	97
Schools	97
Students	98
Teachers	99
Principals	99
Parents.....	99

CHAPTER TWELVE

INSTRUMENTS	101
Description of Data Collection Instruments	101
Focus Group Discussion Guide for Students.....	102
Interview Guide for Teachers of Christian Religious Studies.....	102
Interview Guide for Principals, Teachers in Charge of Discipline,	

Teachers in the Guidance and Counselling Unit and Parents	103
Document Analysis Guide	104
Observation Guide	104

CHAPTER THIRTEEN

Data Quality	106
Introduction	106
Trustworthiness of the Study	106
Data Collection Procedures	108
Data Analysis Techniques	110
Ethical Considerations.....	111

PART FOUR

TEACHING APPROACHES PRESENTATION, INTERPRETATION AND DISCUSSION	114
--	-----

CHAPTER FOURTEEN

Participants	115
Introduction	115
Students	116
Teachers and Principals	116
Demographic Information of Participants.....	116
Socio Demographic Characteristics of Participants	116
Gender of the Participants	117
Religious Affiliation of the Participants.....	119
Demographic Characteristics of Parents.....	120
Demographic Characteristics of Teachers and Principals	122
Demographic Characteristics of Students.....	124

CHAPTER FIFTEEN

Influences On Students' Character Formation.....	127
Introduction	127
Concrete Ways of Influence	127
Family, School, and Society as Key Factors.....	129
Media as a Key Factor	132

CHAPTER SIXTEEN

Role Of The Curriculum In Students' Character Formation ...	134
Introduction	134
Contributions of Christian Religious Studies Curriculum to Students' Character Formation.....	134

CHAPTER SEVENTEEN

Instructional And Administrative Aspects Of The School	140
Introduction	140
Analysis of the Senior Secondary School Christian Religious Studies Curriculum	140
Analysis of the Senior Secondary School Christian Religious Studies Textbooks.....	144
Classroom Observation	145

CHAPTER EIGHTEEN

IMPLEMENTATION OF CHRISTIAN RELIGIOUS STUDIES CURRICULUM	151
Introduction	151
Instructional Techniques.....	151
Administrative Support	154

CHAPTER NINETEEN

CHALLENGES IN CHRISTIAN RELIGIOUS STUDIES IMPLEMENTATION	155
Themes	155
Analysis of the Challenges.....	156
Management of the Challenges	159

CHAPTER TWENTY

POSSIBLE SOLUTIONS	161
Introduction	161
Collaboration of the Key Factors.....	161
Responsibilities of the Key Factors.....	164

Summary of the Findings and the Identification of the Knowledge Gaps.....	169
---	-----

PART FIVE

WAYS FORWARD	172
--------------------	-----

CHAPTER TWENTY-ONE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	173
Introduction	173
Summary of the Study	173
Conclusions	175
Recommendations.....	176
Ministry of Education.....	176
Secondary Education Management Board (SEMB)	177
Parents.....	177
Principals.....	178
Teachers	178
Students	179
AFTERWORD	180
REFERENCES.....	182

DEDICATION

The authors dedicate this work to Religious Institutes charged with the ministry of Christian Education of the youth. In a special way, they dedicate this work to the Marist Brothers of the Schools (Catholic Mission), who devote their energy in the formation of the young people to virtue and hard work. They also dedicate the work to their biological families who helped formed them productively in their youth.

FOREWORD

In Africa, especially in Kenya and Nigeria, secondary schools are places where the character of the adolescents are moulded. Here, adolescents are formed and trained to develop self-control, character orderliness and efficiency. One of the ways to achieve this is through the effective implementation of the Christian Religious Studies Curriculum. In the Nigerian context, students in secondary schools in Imo State, Nigeria for instance have experienced the Christian Religious Studies curriculum either in the junior class or in the senior class. The Christian Religious Studies curriculum has the general aim of teaching and helping the youth to improve their attitude to God, to their fellow men and women, to their work, and improve themselves to give dedicated service to the nation generally. This means that Christian Religious Studies as a subject helps for effective character and moral formation of the student and for a sustainable acquisition of knowledge, skills, values, and positive attitudes for the transformation of the Nigerian society.

The Bible, which is the chief source of Christian inspiration, acknowledges the need to form the young people to morality. It is because of this therefore that the book of Sirach categorically states; “my son from your youth embrace discipline; thus will you find wisdom with greying hair” (Sirach 6:18 The African Bible). A developing child is like an egg and if it is not properly guided, it will get spoiled and if it gets spoiled, it will also spoil the environment. If the growing youth is not morally guided, he or she will lose the sense of right and wrong, good and evil, truth and falsehood, and the consequences will be on the society which has failed on its responsibility. This is why in his Jewish educational philosophy of rod for discipline, Azanias Bin Haggazerubabel declares that when

you spare the rod, you scatter the brain, spoil the child, and soil the society.

The youths are the basic life wires of any society and any nation without a meaningful youth is like one building a house without a solid foundation. Talking about foundation, it is worth to mention that religion provides the moral foundation of every society. It teaches that certain things are good, bad, right and wrong and so, without a sound or strong moral foundation, every society and nation eventually collapses. Therefore, Training the youth academically without proper moral, emotional and physical education leaves the child with one- sided upbringing which is often very dangerous to humanity's genuine rationality. It is therefore essential that the future hopes of every nation be accorded a proper upbringing in order to save the society from great anarchy and moral decay.

This therefore calls for these questions: Do secondary school students still believe in the formation of their hearts through the Christian Religious Studies curriculum? If yes, why are there still rampant gross indiscipline, sexual misconduct, examination malpractice, smoking, drunkenness, substance abuse, cultism, bullying, truancy, just to mention a few in our secondary schools? Why have secularism, materialism, consumerism, and religious indifference become the order of the day among the young people of Africa today? If moral rules are universal and these rules are against cheating, disrespect of elders, wickedness, laziness, just to mention a few; why series of deviant behaviours among our students in the secondary schools?

Do we accept that the Christian Religious Studies curriculum has failed in its role in guiding the character development of the student in order for him or her to do what is right and just in the society? Can this be attributed to teacher factor: lack of innovative pedagogical approaches, and exemplary life? How much of the practical aspect of the implementation of the curriculum does the teacher of Christian

Religious Studies use and how much of role modelling does he or she exhibit in the life of the learners?

Rev. Dr Osuji, Gregory Ekene, fms and Dr Everlyn Oluoch Suleh in this empirical study have tried to explore innovative pedagogical approaches to the Senior Secondary School Christian Religious Studies Curriculum. The essence is for proper character formation of students. They have done a good work here, and I sincerely commend their research and writing prowess.

This work has five parts: part one explores the background information on the phenomenon being studied, part two looks at the work of other scholars on the same phenomenon, part three addresses the road map that the study followed, part four gives the findings that the researchers got from the field, then in part five, the authors conclude the work and make some concrete recommendations for the key stakeholders in the education sector. It is therefore a clarion call for all those involved in the formation of the young people to pay heed to the contents of this work. I strongly recommend this book to all stakeholders in the education sector.

Rev. Fr. Prof. Donatus Nwobodo, CM
Head of Department – Educational Foundations
Godfrey Okoye University
Enugu, Nigeria

ACKNOWLEDGEMENTS

The authors wish to express their profound gratitude to those who in one way or the other helped in the publication of this book. Firstly, thanks to God who made this publication possible. With much appreciation, the authors thank Dr Elizabeth Ngumbi, Rev. Sr. Dr Elizabeth Ngozi Okpalaenwe, and Dr Lucy Wakiaga. They were very instrumental to the publication of this book. They critiqued it constructively.

They are also greatly indebted to the following for their assistance in various ways: Rev. Sr. Prof. Marcella Momanyi, Rev. Sr. Prof. Jacinta Adhiambo, Rev. Fr. Prof. Clement Majawa, and Rev. Br. Prof. Paulos Welday, Dr Paschal Wambiya, Dr Anne Kanga, Dr Samuel Mutweleli, and Dr Jared Anyona, Rev. Sr. Prof. Lucy Kimaro, Rev. Sr. Dr Sabina Mutisya, Dr Margaret Gikuhi, and Dr Reuben Nguyo, Rev. Sr. Mafiana Monica, Rev. Br. Aristide Yao, Rev. Sr. Adeola Adedoyin, and Rev. Sr. Grace Koech, Mrs Anyanwu Queen, and Mr Nnadi Eze, Dr Innocent Ishiwu, Dr Vero Mogboh, Rev. Fr. Dr Edward Kanife, Dr Hilda Agusiobo, Prof. Aaron Eze, and Rev. Fr. Prof. Christian Anieke. The authors thank them for their encouragement, guidance and assistance.

To Chy Blessing, thank you so much for your positive contributions to this work. Adanne, you have been a great source of strength and encouragement to us especially in the completion of this work. May God continue to bless your generosity and good heart. To Rev. Br. Dr Joseph Udeajah, Rev. Br. Dr Francis Verye, Rev. Br. Jude Mary Umenze, Rev. Br. Nnodu Onwutalu, Dr. Andrew Juma Suleh, Ms Dorothy Aluoch Suleh, Dr. Audrey Atieno Suleh, and Mr. Gerald Odhiambo Suleh, thanks a lot for your encouragement and support

during this research endeavour and its publication.

To Rev. Fr. Prof. Donatus Nwobodo, thank you for taking your time to write the foreword of this book. Thanks for the academic friendship we share. Further, thanks a lot for your constructive comments on the work.

To all the Marist Brothers of the Schools (Catholic Mission), especially, Marist Brothers of Nigeria; thanks also for your moral and financial support, understanding, patience and encouragement. More so, to the Management, staff and students of Marist International University College Nairobi, Kenya, Godfrey Okoye University Enugu, Nigeria, Marist Polytechnic Enugu, Nigeria, and colleagues, thanks a lot for the opportunity of sharing knowledge together. May God continue to bless you. Amen!

LIST OF ABBREVIATIONS AND ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
ATR	African Traditional Religion
B.Ed.	Bachelor of Education
CRE	Christian Religious Education
CRK	Christian Religious Knowledge
CRS	Christian Religious Studies
FGD	Focus Group Discussion
ICT	Information and Communications Technology
IRS	Islamic Religious Studies
JSS	Junior Secondary School
LCD	Liquid Crystal Display
M.Ed.	Master of Education
NERDC	Nigerian Educational Research and Development Council
Ph.D.	Doctor of Philosophy
RQ	Research Question
SEMB	Secondary Education Management Board
SSCE	Senior Secondary Certificate Examination
SSS	Senior Secondary School
St	Saint
TEACHER	Teachable, Enthusiastic, Amiable, Character, Honouring, Eager, and Responsible
UK	United Kingdom
USA	United States of America
YCS	Young Christian Student

PREFACE

Teachers' commitment in the implementation of senior secondary school Christian Religious Studies' curriculum cannot be overemphasised. This is because there has been an outcry in the moral decadence in the society. This has posed a lot of worrying questions to all stakeholders in the education sector. One could ask these questions: of what relevance is the teaching of Christian Religious Studies in schools since there are still pockets of indiscipline acts among students? How much influence do teachers have on their students? Are teachers really role models for their learners to emulate their heroic acts? How has the teacher of Christian Religious Studies influenced positively the character formation of students in institutions of learning, especially in senior secondary schools in Nigeria?

This book is borne out of the authors' desires to make public what they found in the field during an intensive academic research. The authors adopted a qualitative paradigm, specifically the collective case study design in exploring the vital role of the teacher in establishing discipline and healthy living in the learners through the Christian Religious Studies curriculum. Hence, innovative pedagogical approaches in handling the Christian Religious Studies curriculum for students' character formation.

This book; Pedagogical Approaches to Christian Religious Studies Curriculum: Implications on Students' Character Formation is based on an empirical study. The researchers used five questions as a guide for the study. These were: What are the key factors that influence the character formation of students? What are the contributions of Christian Religious Studies curriculum to the character formation of students? What are the roles of the instructional and administrative aspects of the school environment in the implementation of the Christian Religious Studies curriculum for the character formation

of students? What are the challenges to commitment in the implementation of the Christian Religious Studies curriculum for the character formation of students? What are the possible solutions to commitment in the implementation of the Christian Religious Studies curriculum for the character formation of students? These questions form parts of this book.

In this work, the key stakeholders in the education sector with regard to the phenomenon under study were considered. These key stakeholders were students, principals, teachers, and parents. Different sampling techniques such as maximum variation sampling technique, homogeneous and purposeful random sampling techniques, automatic inclusion sampling technique, criterion sampling technique, and snowball sampling technique were employed to get the participants of the study.

The researchers used interview guide, focus group discussion guide, observation guide, and document analysis guide to collect data from the participants of the study. The researchers transcribed the interviews, coded the data, categorised the data, and derived themes from the categories. They also interrelated themes from each group of participants, and interpreted the meaning of themes.

The researchers established trustworthiness in the entire study; that is, from problem identification to the report writing. The findings of the study revealed that student-centred approaches in teaching and learning with emphasis on moral problem solving were far-fetched in the schools. The study therefore recommended that teachers of Christian Religious Studies need to use discovery approaches, and use varied instructional resources in teaching. Furthermore, the teachers and students need to maintain a vibrant life of faith and integrity in order to enhance the character formation of the students.

Rev. Dr Osuji, Gregory Ekene, fms

Dr. Everlyn A. Oluoch – SULEH

February 2021, Nairobi, Kenya

OPERATIONAL DEFINITION OF KEY TERMS

Some of the terms that are very useful and unique to this book are as follows:

Administrative Aspect of the School Environment: This refers to the support the school administration gives to the teacher of Christian Religious Studies in order to enhance his or her work.

Character Formation: This is the education that students acquire in the course of being exposed to the CRS curriculum that enables them to be morally, socially, and transformation-oriented persons.

Christian Religious Studies Curriculum: This is a document of planned activities designed for senior secondary school students that help them to have Christian attitudes, and develop virtues and moral values.

Deviant Acts: This refers to a young person's actions that are against the ethos of the school and the wider society.

Deviant Student: This is a learner who often violates the rules and regulations of the school.

Indiscipline Acts: These are actions that a secondary school student exhibits that are against the values, rules and regulations of the school.

Implications: This means the capacity of the teaching of the Christian Religious Studies in instilling positive change of behaviour in the student.

Instructional Aspect of the School Environment: This refers to the teaching methodology; Content development and teaching skills of the teacher of Christian Religious Studies, statement of the objectives of the lesson, resource materials, and his or her classroom management.

Pedagogical Approaches: This refers to the teaching of the Christian Religious Studies using varied instructional techniques and resources in order to help the student imbibe right attitude to God and life, and right conduct to self and to others.

Youth Crime: This refers to offences that a secondary school age boy or girl commits at home, school or the wider society that are against the norms and values of the society. Examples are disrespect for elders, truancy, sexual misconduct, theft, bullying, examination malpractice, cultism, and substance abuse.

PART ONE

INTRODUCTION

CHAPTER ONE

BACKGROUND INFORMATION

School Community

The administration, staff, and students form the school community. The school community is the home for role modelling and proper upbringing of students focusing on their proper cognitive, affective and psychomotor development. The teachers' innovative pedagogical approaches help the students for this holistic development.

There has been a call for secondary schools in Nigeria as citadel of learning to offer holistic education to students in order to equip them morally, socially and intellectually for the demands of the 21st Century. Secondary schools are places where the character of the adolescents is moulded. Good character is the life of right conduct in relation to oneself and to others. The choices that the student makes here is of paramount importance in judging his or her character.

Therefore, good character constitutes knowing the good, desiring the good and doing the good. Based on this statement therefore, the school as a citadel of character formation of students needs to be more committed in promoting personal and social responsibility in the learner. The school needs to help the learner develop good character traits and moral virtues of honesty, trust, cooperation, respect, responsibility, hope, determination, and loyalty.

Some organised societies like the United States of America (USA) and the United Kingdom (UK) have seen the need for character formation of students. This is why the secretary of the USA Department of Education expressed that education at its best should

expand the mind and build character. Furthermore, that character education teaches the habits of thought and deed that help people live and work together as families, friends, neighbours, communities and nations (Spellings, 2013).

The UK government has recognised that character formation is of paramount importance in her education system. Arthur and Revell (2010) in their study on character formation in schools and the education of teachers in Britain, opined that effective policies for the many problems in education and in society can best be developed through a knowledge of the defects in character formation in families and schools. Therefore, schools and teachers have crucial role to play in helping shape and reinforce basic character traits.

Character formation is really becoming an increasingly important issue for schools. Seldon (2011) argued that schools have become too much like exam factories, concentrating their energies on securing passes at A to C at General Certificate of Secondary Examinations (GCSE) level. In addition, that schools have given too little attention to the overall development of the child and their character. He therefore recommends that the Government should embrace character formation and all-round education not as an alternative to academic attainment, but as part and parcel of the curriculum.

Senior Secondary School Christian Religious Studies Curriculum

Christian missionaries introduced the western education system in Nigeria in the mid-nineteenth century. This education system was more readily accepted in the southern part of Nigeria (Ajidagba, 2012). Students in public secondary schools in Owerri Municipal, Imo State, the south-eastern part of Nigeria for example, have been exposed to the Christian Religious Studies (CRS) curriculum. The exposure is either in the junior secondary school or in the senior secondary school. Christian Religious Studies (CRS) is one of the core subjects in the upper basic education curriculum; that is, JSS

1-3 (Igbokwe, 2015). On the other hand, it is an elective subject in the senior secondary school education curriculum; that is, SSS 1-3, but a core subject for those in Humanities (Obioma, 2012).

This is why the Nigerian Educational Research and Development Council (NERDC) (2012) expressed that Christian Religious Studies (CRS) curriculum has the general aim of teaching and helping the youth to “improve their attitude to God, to their fellow men and women, to their work, and improve themselves to give dedicated service to the nation generally” (p. ii). NERDC (2012) further outlined the objectives of the senior secondary school CRS curriculum as follows:

1. To provide more opportunity for the Nigeria youth to learn more about God and thereby develop their faith in God.
2. To enable the youth to accept Christ as their Saviour and Redeemer.
3. To enable the youth to recognize Christ as the founder and sustainer of the Christian Church.
4. To enable the youth accept the guidance of the Holy Spirit in their daily lives and activities.
5. To help the youth to understand the basic teachings of Christ and to apply these to their daily lives and work.
6. To help develop in the youth Christian attitudes and moral values, such as humility, respect, love, kindness, justice, fair play, spirit of forgiveness, obedience, orderly behaviour or discipline, hard work and devotion to duty, selfless service to God and humanity.
7. To prepare the youth for higher education, self-reliance, critical thinking and for selfless service within community.
8. To instil in the youth the spirit of tolerance, reconciliation, peaceful co-existence and non-violence.
9. To develop and foster in the youth the spirit of respect for all people and human life.

Drawing from these objectives, this work hinges more on the sixth objective which is to help develop in the youth Christian attitudes and moral values, such as humility, respect, love, kindness, justice, fair play, spirit of forgiveness, obedience, orderly behaviour or discipline, hard work and devotion to duty, selfless service to God and humanity. Therefore, the CRS curriculum is a tool that helps the Nigerian youth to be disciplined and empowered for the good of the society.

School's commitment in the teaching of moral education which Christian Religious Studies (CRS) curriculum offers will help instil moral values in the student and form his or her character. With regard to this, NERDC (2012) expressed that Religion provides the moral foundation of every society. Despite Religion providing the moral foundation of the student, it seems the CRS curriculum needs to put more effort in bringing to the awareness of the student the need for these moral values. This is because as Lemu (2002) and Ajidagba (2012) claimed, the content of the CRS curriculum does not include how a good Christian should worship God in practical terms failure to do which could 'de-Christianise' him or her.

This is different from the Islamic Religious Studies (IRS) that teaches that there are five pillars of Islam. Therefore, failure to do one of which automatically removes one from Islam. Here, students are taught how to practice their religion as well as being taught about their religion. In Islamic Religious Studies (IRS) which is predominantly taught in the northern part of Nigeria for example, the teacher of IRS accompanies his or her students in their daily activities; demonstrating role modelling to them and making sure that all students of IRS participate in Friday prayers in school (Lemu, 2002). They do this in respect of the objectives of the senior secondary school Islamic Studies curriculum. This summarily hinges on spiritual, moral and intellectual development of the Muslim student and the practical application of the Islamic teachings in his or her daily life (Ajidagba, 2012).

This is quite different from the teacher of Christian Religious Studies (CRS) who ends his or her business with the students in the classroom (Uzoh, 2015). However, the cultural milieu and religious orientation of the teacher of Islamic Religious Studies (IRS) and the teacher of Christian Religious Studies (CRS) are different. Nevertheless, one of the goals of teaching of Religious Studies (Christian or Islamic) in the Nigerian senior secondary schools is the inculcation of moral values and the practical application of these values in the daily lives of the students. Therefore, there is a call for teachers of CRS as agents of curriculum implementation to re-orient their implementation strategy of the CRS curriculum for the character formation of students. This is because students' indiscipline is a menace that has been hunting the educational system in Nigeria over the years and they are national concerns that pose threat to school effectiveness (Okosun, 2010; Moye, 2015).

Analysing the contents of the Nigerian senior secondary school (SSS) Christian Religious Studies (CRS) curriculum, they are not all that abstract as was claimed by Lemu (2002) and Ajidagba (2012). The contents have the ability to address character formation of students. For example, in the SSS 1 curriculum, themes 2, 4, 9, 10 and 13 were selected to checkmate the behaviours of students. Theme 2 looks at love for one another and the various ways to demonstrate love for one another; theme 4 looks at new life in Christ and the characteristics of old life and new life; theme 9 looks at the effects of unforgiveness; theme 10 looks at the rights and duties of family members and it allows learners to discuss sources and consequences of conflict in the family; and theme 13 looks at the effects of social vices in the society.

In the SSS 2 curriculum, theme 4 outlines the consequences of the irresponsible behaviour of parents; theme 5 x-rays the consequences of obedience and disobedience; theme 6 examines the characteristics of good and bad friendship; and theme 9 identifies the effects of greed. Finally, in the SSS 3 curriculum, theme 1 exemplifies ways of

overcoming temptations to sin today; theme 8 looks at submission to those in legitimate authority and theme 10 stresses on the obligation to work.

If what we have seen are the contents of the senior secondary school Christian Religious Studies (CRS) curriculum, then, they actually have the capacity of forming the character of students. The question therefore is; what can be the causes of increase in students' indiscipline in secondary schools? It is presumably the teacher factor: lack of innovative pedagogical approaches in implementing the curriculum, and role modelling. This is simply an assumption!

CHAPTER TWO

STAKEHOLDERS' CONCERN

Major Worry

The Ministry of Education, Nigerian Educational Research and Development Council, Secondary Schools Management Board, Parents, School Administration, Teachers, and Students are key stakeholders in this education enterprise. Character formation of students therefore is a concern to these major stakeholders in education. This is because there has been a social outcry on the incidences of indiscipline in secondary schools. The key stakeholders in this work are parents, teachers, principals, and students. Some parents and other stakeholders in the education sector have observed that their children and wards do not behave well at home; some of them are involved in some vices such as theft, examination malpractice, disobedience, disrespect, substance abuse, bullying, cultism, and sexual misconduct. Therefore, they wondered if CRS is being taught.

In this era of secularism, materialism and consumerism, Christian Religious Studies (CRS) curriculum has not done much to positively influence the character formation of students in Nigeria (Ohwovorione, 2013). This may be attributed to the teacher factor. Some stakeholders in the education sector have also noticed that many teachers of Christian Religious Studies (CRS) are not fully trained and even when trained, their characters or behaviours were not scrutinized to see if they are qualified to be role models to the students. Since one cannot give what he or she does not have, this poses a big problem to the schools that receive these teachers from the Ministry of Education to teach CRS.

Character formation of students is really a great concern in the education sector. At the global level, Junger-Tas et al. (2012) studied many faces of youth crime. Their study adopted a quantitative paradigm and focused on the behaviour of young people in 30 countries in Europe and America. The study revealed drug dealing, theft, vandalism, assault and indiscriminate shooting of staff and students, as the prevalent deviant acts of students. The study therefore recommended the use of citizenship education curriculum to promote social values.

At the regional level, Nyabwari, Katola and Muindi (2013) explored holistic Christian Education for the character formation of students in Nyamira County, Kenya. The study found that inadequate implementation of the school philosophy led to drug and substance abuse, sexual abuse, violence, and drunkenness among students. The study recommended that teachers should introduce students to knowledge, skills, positive attitudes, and values that would help them make worthwhile decisions in life.

At the national level, Asiyai (2013) surveyed students' indiscipline in three States in Nigeria. The study revealed that assault on teachers and prefects, vandalism, examination malpractice, substance abuse, and alcoholism were the most types of indiscipline cases among students. In order to positively influence the character formation of the students, the study recommended that teachers should increase supervision of students' activities, teach them moral education, and be role models to them.

The studies explored at the global, regional and national levels have identified the need for teachers to promote values in schools for the character formation of students. Therefore, in addressing the Italian Teachers' Union on 5th January, 1954, Pope Pius XII as recorded by (Majawa, 2014) exclaimed that:

A society that is really interested in intellectual and moral values, a society that does not want to slip and slide towards that materialism, secularism and consumerism to which it is being drawn by weight of the ever more mechanical life of technical civilization, holds on to quality and credible education. (p. 15)

The teacher of Christian Religious Studies (CRS) is the key factor in this Pope's message because of his or her role in the CRS curriculum implementation in schools. Research has shown that some of the teachers who teach CRS in secondary schools in Nigeria have little solid Christian background. They are sometimes wanting in Christian values, and creativity in teaching methodology (Ilechukwu & Ugwuozor, 2014). With this, it may be difficult to expect maximum results from them on the character formation of students. This creates opportunities for students to be involved in incidences of indiscipline in the secondary schools (Dalhatu & Yunusa, 2013).

Social Outcry from Different Perspectives

The social outcry about indiscipline in students may be attributed to the ways the teacher of Christian Religious Studies (CRS) implements the curriculum. The implementation starts from the arrangement of the contents of the curriculum to its practical translation into action in the classroom. If for instance, the arrangement of the contents is not coherent and consistent, it may find it difficult to address the character formation of students. Furthermore, the way the CRS is taught and the ethical behaviour of the teacher of CRS enhance or negate the character formation of students.

Drawing from the global perspective on the major concern of the stakeholders, Brady (2011) in her content analysis examined the values of teachers that inform classroom relationships. She focused on values education in secondary schools in Sydney, Australia. Her study revealed that the inability of the teacher to create warm and

supportive classroom environments makes learners to be involved in indiscipline cases. Similarly, Bogomilova (2015) did a quantitative study in Eastern Europe. He focused on the problems of teaching Religion: Christianity, Islam, Judaism, and Buddhism in public schools in Bulgaria. The study found that lack of sufficiently well-trained Religion teachers, poor teaching skills of the teachers, and lack of resource materials for the subject were the pronounced problems in the teaching of Religion. Therefore, this led to increase in youth crime.

At the regional level also, the findings from the global level had some similarities. These were in the teaching skills of Religion teachers and the resource materials in the teaching and learning process. In their study, Wambui and Amukowa (2013) adopted quantitative approach and elicited information from teachers and students. The study focused on constraints teachers are faced with in using life approaches to teach Christian Religious Education (CRE) in secondary schools in Nairobi East District, Kenya. The study found that teachers had inadequate resources, and they often used the lecture method in teaching due to wide syllabus. In the same vein, Situma (2016) studied methods used by teachers to teach Christian Religious Education in secondary schools in Kimilili, Bungoma County, Kenya. Her study adopted a quantitative paradigm and specifically used survey research design. The study revealed that teachers of Christian Religious Education (CRE) use lecture methods in teaching instead of the more collaborative learning methods such as group discussion, demonstration, class presentation, drama, discovery methods and audio-visual. The lecture method revealed in these studies is ineffective in helping learners to understand and retain content. Hence, CRE finds it difficult to achieve its intended objectives of imparting moral values in students.

More so, at the national level, the increase in the incidences of indiscipline in schools is assumed to be due to lack of role models

from the school. Furthermore, it is assumed to be as a result of the non-practical aspect of the implementation of the Christian Religious Studies (CRS) curriculum. This is not far from the findings of Okosun (2010) that among the causes of indiscipline in Nigerian secondary schools were poor teaching by some teachers, teachers' lateness and absenteeism, non-conducive school environment, and poor leadership of some school administrators. These findings agreed with Ememe, Ezeh, and Onwuchekwa (2013), who found that teachers' method of teaching was one of the factors responsible for the acts of students' truancy in secondary schools in Abia State, Nigeria.

Similarly, Ogwu and Ezema (2016) studied the influence of teaching methods on students' interest in Christian Religious Studies. They delimited the study to senior secondary school students in Igbo-Eze South Local Government Area of Enugu State, Nigeria and employed descriptive survey in their design. The study found that the teachers of Christian Religious Studies (CRS) use poor, boring and obsolete methods such as memorization of Bible passages, dictation of notes and recitation, in teaching. According to the study, these obsolete methods make students to lose interest in the subject; hence increase in moral decadence. The study therefore recommended more innovative and modern methods of teaching which include simulation, drama, discussion and demonstration. This is because these innovative methods would increase students' interest and enhance their character formation.

Christian Religious Studies (CRS) is very important to the character formation of students. Therefore, the more the teacher of CRS use innovative methods in the teaching and learning of CRS, and exemplify themselves as role models to their learners, the more the students will develop interest in the subject. As a result, students' character formation is enhanced.

CHAPTER THREE

IMPLICATIONS AND SIGNIFICANCE

Study Problem

Christian Religious Studies (CRS) occupies a key position in secondary schools in Nigeria. Despite that, there has been a social concern on its positive influence on the character formation of students. This is because core values such as respect, honesty, hard work, generosity, cooperation, responsibility, love of God and neighbour, do not seem to be internalised by students. Hence, increase in moral decadence leading to incidences of indiscipline cases in schools such as theft, examination malpractice, disobedience, disrespect, substance abuse, bullying, cultism, laziness, and sexual misconduct. These incidences of indiscipline disrupt school activities; as a result, pose threat to school effectiveness.

Some key stakeholders in the education sector have observed that their children and wards do not behave well at home and wondered if Christian Religious Studies (CRS) is being taught at school. This is presumably due to the fact that some teachers of CRS rarely influence the behaviour of the students positively. Some studies have revealed that most of the acts of indiscipline inherent in schools were as a result of poor teaching techniques of the teacher of CRS (Ememe et al., 2013; Ughamadu & Okaforocha, 2014), and lack of concrete instructional resources (Situma, 2016). Other causes of indiscipline cases in schools were as a result of lack of role models in schools (Asiyai, 2013; Eze, 2015), and students' lack of interest in CRS (Ogwu & Ezema, 2016). Therefore, there is need for those entrusted with the character formation of students to be more committed in their

duties. This is because according to Vadiyanathan (2015), education having no moral values will definitely vouchsafe reversal attitude.

Study Questions

The following were the questions that guided this work:

1. What are the key factors that influence the character formation of students?
2. What are the contributions of senior secondary school Christian Religious Studies curriculum to the character formation of students?
3. What are the roles of the instructional and administrative aspects of the school environment in the implementation of the Christian Religious School curriculum for the character formation of students?
4. What are the challenges in public secondary schools' capacity to committedly implement the senior secondary school Christian Religious Studies curriculum for the character formation of students?
5. What are the possible solutions to public secondary schools' commitment in the implementation of the senior secondary school Christian Religious Studies curriculum for the character formation of students?

Beneficiaries

This work is significant to the Ministry of Education, the Nigerian Educational Research and Development Council (NERDC), school community, parents, the church, and other researchers. This study is beneficial to these stakeholders in the following ways:

The Ministry of Education will directly benefit from this study. The findings will help the Ministry of Education to have well formulated policies on training and employment of qualified teachers of Christian Religious Studies (CRS) with positive values to schools. The study will also be beneficial to the Nigerian Educational Research and Development Council (NERDC). The findings of the study will

advise NERDC on the need to review the existing CRS curriculum and bring in some topics and instructional methodologies and resources that will help build the affective domain of the students.

To the secondary school community; that is staff and students, the study will be beneficial to them in the following ways: Through this study, the school administration will see the need to give full administrative support to the teacher of Christian Religious Studies. This support is in the areas of instructional materials and in-service training. The support will help the teacher to be fully equipped for the character formation of students. For the teachers of CRS, the study also hopes to expose more practical pedagogical approaches to CRS. These practical teaching methodologies will help the teacher of CRS to influence the behaviour of the students positively.

Students will benefit in a special way in this study. The findings will enable students to see the need to embrace virtues such as honesty, hard work, obedience, cooperation, and responsibility. The study will also help them to shun vices such as theft, examination malpractice, disobedience, disrespect, substance abuse, bullying, laziness, cultism, and sexual misconduct. The study is also significant to parents, guardians and or sponsors of the students. They will benefit from the positive behavioural pursuits of their children and or wards. Their children and wards will learn how to be consistent in doing home chores, respect their elders, keep good friends and companies, take care of the home, and engage in more productive activities in the society.

The church will benefit in a special way in this study. This is because when the characters of the students are enhanced, they become more responsible citizens. This leads other young people to emulate their disciplined characters. By so doing, increase in virtuous life and decrease in vices. The other non-state actors such as the civil society and non-governmental organisations will also benefit immensely from this study. This is due to the fact that when students' characters are well formed through the Christian Religious Studies curriculum, they thrive for discipline and excellence in school, and the wider society.

Lastly, the findings of this study will add new knowledge in the academic field. The study will be relevant to other researchers who are interested in character formation of students. It will bring to their awareness the importance of the Christian Religious Studies curriculum in the character formation of students. In so doing, contributes to existing knowledge, theory, practice, and scholarship.

Coverage (Content/Geographical/Level)

This work covered the key influences on students' character formation, and the instructional, and administrative aspects of the school environment. It looked at how they impact the implementation of the Christian Religious Studies (CRS) curriculum for the character formation of senior students in public secondary schools. The key influences were family, society, media, church, and school. The instructional aspect of the school environment focused on the teaching methodologies of the teacher of CRS, and the resources that enable him or her to implement the curriculum. The administrative aspect of the school environment looked at how the administration of the school supports the efforts of the teacher of CRS in the implementation of the CRS curriculum. The aspects of support in this work were motivation, in-service training, recognition, and provision of adequate classroom facilities.

The study was delimited to senior secondary school students in three public secondary schools: two single sex schools; a boys' school and a girls' school, and a co-educational school, in Owerri Municipal, Imo State, Nigeria. The justification for the choice of the schools was to get in-depth similarities and differences with regard to the phenomenon under study. The study was carried out in Owerri Municipal because it is assumed that the process of modernisation in the urban areas has brought in its wake myriad of problems. This makes senior students deviate from the standard norms of the society.

CHAPTER FOUR

THEORIES ON THE PHENOMENON

Introduction

The use of theories to understand the implications of the use of varied innovative pedagogical approaches in Christian Religious Studies for the character formation of students is of paramount importance. The focus of a theory in this study was to obtain an abstract analytical schema of a phenomenon that is related to the study. Apart from the Theory of Social Learning that this study anchored on, there were other theories that the researcher looked at which were also essential for the current study. They were essential because they focused on the student's background and moral development. In addition, they focused on the school environment that influences the character formation of the student. Let us discuss the theories:

Social Learning Theory

This study was hinged on the Social Learning Theory developed by Bandura, Ross & Ross (1961). The justification for the use of this theory was that it enabled the researcher to explore how the character of the student is formed as a result of the commitment of the teacher of Christian Religious Studies (CRS) in teaching. More so, the exemplary life that he or she leads, and the support the school administration gives to him or her. This study found the theory relevant because recent researchers such as Atilano (2014), Korir and Kipkemboi (2014), and Akintayo and Adebola (2015) who worked on similar phenomenon anchored their studies on the theory.

The Social Learning Theory demonstrates that children's future behaviours are strongly influenced by observing the behaviour of adults and how these behaviours are rewarded and punished for their behaviours. In their lives, children observe a variety of people that can influence how they grow, develop, and behave. The behaviour of these people can define the child, and these influences include parents, siblings, friends, and teachers (Nesbitt, 2013; Johnson, 2014). The people that children observe are referred to as models and their behaviours influence children. This is because, when children observe models, they encode some of their behaviours, remembering what they have seen and replicating such behaviours (Brown, 2013).

Drawing from the Social Learning Theory, there are four conditions necessary for social learning to take place. They include: attention, retention, production and motivation. In the principle of attention, observers cannot learn unless they pay attention to what is happening around them. In retention, observers must not only recognise the observed behaviour, but also remember it at some later time.

Furthermore, in the condition of production, observers must be physically and or intellectually capable of producing the act. In many cases the observer possesses the necessary responses. In the principle of motivation, an observer will only act if there are some motivations behind the action. Therefore, the presence of reinforcement or punishment, either to the model or directly to the observer becomes most important here.

One of the key strengths of the Social Learning Theory is the fact that the researchers verified that children copy aggression. This was confirmed in their case study of 1961 (Brown, 2013; Vergara, 2013). These scholars reiterated that the other strength of the Social Learning Theory is that many acts of aggression or tragedies were linked to violent and gruesome television shows. Additionally, that the experiment was rigorous enough to establish cause and effect relationship; that is, watching violent TV shows and acting them out.

The researchers in the current study believe that the theory easily handles inconsistencies in the child's behaviour. For instance, a child may be reinforced at school for good behaviour and punished at home due to bad behaviour. Similarly, this behaviour is optimistic for it suggests that given the right environment, any behaviour can be changed. According to Weebly (2014), the theory gives an accurate picture of the way behaviours are learned. The researcher in the current study is of the view that this theory offers a way to integrate social and cognitive theories. This actually allows and accounts for cognitive processes and explains a large number of behaviours. The theory is actually easy to understand when applied in a study.

The researchers in the current study are of the opinion that there was biasness in the Social Learning Theory. The reason for this is that the participants of the study came from one case; the Stanford University Nursery, and the sample size was small for the general conclusion of children's behaviour in the Bobo doll experiment. Some of the weaknesses of the theory that some researchers identified were: the theory could not explain why some children watch these violent television shows and play these games yet they never copy them (Brown, 2013; Vergara, 2013).

In addition, that there are some children who are naturally aggressive even if they play violent games or watch gruesome television shows. Another important weakness the researcher of the current study identified was that the theory did not take into account what one person views as punishment; another person may view it as reward. This is very true because in the present society, especially in schools, some students may be happy cutting grass in the field as their punishment because they may not like to be in class for lessons. Therefore, any teacher who wants to punish them because they did not carry out their class assignment for example, and sends them out to cut grass in the field, instead of being a punishment for them, it turns to be reward for them. This is where the researchers should have reviewed their conclusions about punishment and reward.

The theory emphasised on the affective domain of learning. Attention and retention account for acquisition or learning of a model's behaviour while production and motivation control the performance. With this, in the classroom, all teachers are supposed to be role models and it is their responsibility to ensure that they behave in a way that meets the expectations of a role model (Nesbitt, 2013). In doing so, they can help develop and shape students in a way that is beneficial to their character formation.

In the classroom, there is a need for students to get a chance to observe and model the behaviour that leads to positive reinforcement. Therefore, the teacher of Christian Religious Studies (CRS) needs to encourage collaborative learning. The teacher also needs to provide incentives and the supportive environment for the behaviour to happen (Brown, 2013; Johnson, 2014). The teacher of CRS needs to teach CRS using discussion, forums, debates, and stories as part of his or her instructional techniques. In the same vein, he or she needs to employ resource materials in class that can have positive impact on his or her students. This is because these techniques and resources will retain the attention span of the students, motivate them and enable them to put into practice what they learnt (Spencer, 2015).

Moral Development Theory

In his doctoral dissertation, Kohlberg (1958) developed the Theory of Moral Development. This was a framework of moral reasoning where he viewed moral judgments as judgments of value, social judgments, and judgments that enable an individual to take action. His approach begins with the assumption that humans are intrinsically motivated to explore, and become competent at functioning in their environments. In social development, this leads individuals to imitate role models they perceive as competent and to look to them for validation (Kohlberg, 1984). The Theory of Moral Development holds that moral reasoning is the basis for ethical behaviour.

The conventional level among the three levels of Moral Development was the researcher's focus in the current study. This was because this level comprises the secondary school stage. In this conventional level, the public senior secondary school student is exposed to the Christian Religious Studies curriculum that helps mould his or her moral character, and helps him or her avoid incidences of indiscipline (Krebs & Denton, 2005; Berk, 2009; Kiser, Morrison & Craven, 2009). The student realises that it is good to do good for its intrinsic value; that doing evil does not pay, rather attracts a lot of alienation and punishment. Also, that one can decide to be influenced by his or her peers either positively or negatively. Besides, the student takes full responsibility of his or her actions. He or she tries to value selflessness and empathy and also becomes more concerned with behaving in a way that helps society run smoothly (Clark, 2013).

In this theory, the teacher of Christian Religious Studies (CRS) is reminded that he or she needs to mould holistic and well-rounded students. He or she needs to let his or her students realise that they are responsible for their character formation by presenting them with different anecdotes or examples that will inspire and teach them to be morally responsible with their own actions (Jay, 2010). Furthermore, the teacher of CRS needs to teach CRS using discussion, forums, debates and stories as part of his or her instructional techniques. For example, when an indiscipline case occurs in the class or the school compound, the teacher has it as a duty to ask his or her students to discuss the issue among themselves, identify how it affects people, and how to make amends. Moreover, the teacher needs also to teach CRS to the students using games and activities that anchor on character formation.

Classroom Management Theory

Thomas Gordon was the proponent of Classroom Management Theory. In his books; *Teacher Effectiveness Training* (Gordon, 1974), and *Discipline that Works: Promoting Self-Discipline in Children*

(Gordon, 1989), he explicitly showcased how an effective classroom management enhances productivity in the students. The basic tenet of his approach to classroom management is the importance of developing meaningful and mutually beneficial relationships. He believed that classroom discipline is best accomplished by helping students acquire an inner sense of self-control.

Relating Classroom Management Theory to the current study, it can be recalled that the only truly effective discipline is self-control developed internally in each student. To develop students' self-control, the teacher of Christian Religious Studies (CRS) needs to give up his or her powers of control and authority and replace them with positive influence and role modelling. At the beginning of the class for a new term for example, the teacher needs to sit and discuss with his or her students the expectations and what they hope to achieve by the end of the term.

There is need for the teacher of Christian Religious Studies (CRS) to have some behavioural agreements whereby each student is allowed to express his or her feelings (Christy, 2012; Bluestein, 2014). In addition, the teacher and the students need to discuss how they want the class to be and the behaviours expected from each person for the whole term. These statements of behavioural agreement can now be displayed at the corner of the classroom and allowed them to remain there where everybody can see them and lead by example.

The researcher in the current study strongly believes that classroom management is the key to curbing incidences of indiscipline such as disobedience, disrespect, lying, bullying, examination malpractice, and truancy. Classroom management also helps students acquire the virtues of honesty, hard work, collaboration and responsibility. The researchers in this current study hold Gordon's Theory of Classroom Management to a greater esteem. In their contribution, they add that there is need for a sizable classroom of 1:30 with adequate teaching

and learning facilities. That is, one teacher to thirty students per class in order to enhance transfer of values in the students. In addition, in order to manage discipline effectively, there is need for teachers and the school administration to involve the learners in drawing up the rules and regulations of the school (Sosnowski, 2016).

Self-Control Theory

This theoretical perspective was developed by Gottfredson and Hirschi (1990). The theory states that a lack of self-control explains all possible types of deviant acts among young people. According to the proponents of this theory, low self-control in young people is not only predictive of crime but also of other types of comparable behaviours. These behaviours are excessive smoking and drinking, use of drugs and gambling, engagement in pre-marital and illicit sex, have children out of wedlock, abortion, driving dangerously, and being involved in dangerous sports.

Reviews of literature based on this theory indicate that self-control is an important correlate of antisocial activity (Piquero, Jennings & Farrington, 2011). In addition, empirical evidence suggests that low self-control is, in fact, related to imprudent behaviours such as substance use or abuse (Baron, 2013), academic dishonesty, and pathological gambling (Higgins, Ricketts & Vegh, 2011; Jones & Quisenberry, 2014), bullying, and sexual promiscuity (Donner, 2013).

These empirical studies done in other countries concurred with Okeke's (2011) study in the current study site; Owerri Municipal, Imo State, Nigeria. Her study looked at challenges faced by principals in secondary schools in Owerri Municipal. The study revealed that a large proportion of secondary school students in Owerri Municipal lack self-control. This makes them to be involved in incidences of indiscipline in school. Hence, poses leadership threat to the principals.

The current study indirectly confirmed that lack of self-control was associated with indiscipline in public secondary schools in Owerri Municipal, Imo State. Nonetheless, the researcher's take on this is that the school is where the young person acts out his or her lack of self-control. Almost everybody in the school environment feels the impact; incidences of indiscipline. That being the case, the family; the first socialisation agent of the student and the neighbourhood or society, and religious institutions need to collaborate with the school in order to enhance the character formation of the student.

Family Systems Theory

The Family Systems Theory was introduced by Bowen (1988). According to the theory, individuals cannot be understood in isolation from one another, rather as a part of their family. This is because the family is an emotional unit. The family is often given an important role in examining the causes of incidences of indiscipline in students. Reason being that the family dynamics often have a strong influence on the way young people see themselves, others and the world, and influence their relationships, behaviours and their wellbeing (Hay, 2011).

How family dynamics may affect the honesty of a child can provide a pertinent example. It is clear, however, that a small child's motive to be honest is jeopardised when he or she is punished for honest responses to such parental questions as; 'who broke this plate?' When this subtle reinforcement of dishonesty is combined with similar training in other socially disapproved behaviours, serious problems may develop. The child may live with dishonesty in any situation he or she finds himself or herself.

Parents, through early childhood socialization, have the primary responsibility of instilling morality in their children. For character formation to be enhanced in children, parents according to Donner (2013) must accomplish effective child rearing through three

principal mechanisms. These are: Parents must be able to monitor their children closely, they must be able to effectively recognize antisocial behaviour in their children, and they must also effectively and consistently punish deviant acts. If these mechanisms are put in place, it is assumed that children would refrain from deviant acts. This is because empirical research consistently finds that parenting techniques, such as monitoring and discipline, have an influence on a child's level of character formation (Higgins, 2012; Gibbs, Giever & Martin, 2013).

The researchers in the current study believe that the family is the first point of call for instilling values of honesty, obedience, respect, responsibility, and hard work in the child. Students from public secondary schools in Owerri Municipal, Imo State, Nigeria, come from families. They come from diverse socio-economic family backgrounds. Some of the incidences of indiscipline from the students do presumably occur due to the dynamic nature of their families. The current study confirmed that the family influences the student's character formation either positively or negative.

CHAPTER FIVE

CONCEPTUAL FRAMEWORK

Schematic Representation

The following is the diagrammatic representation of the phenomenon under study:

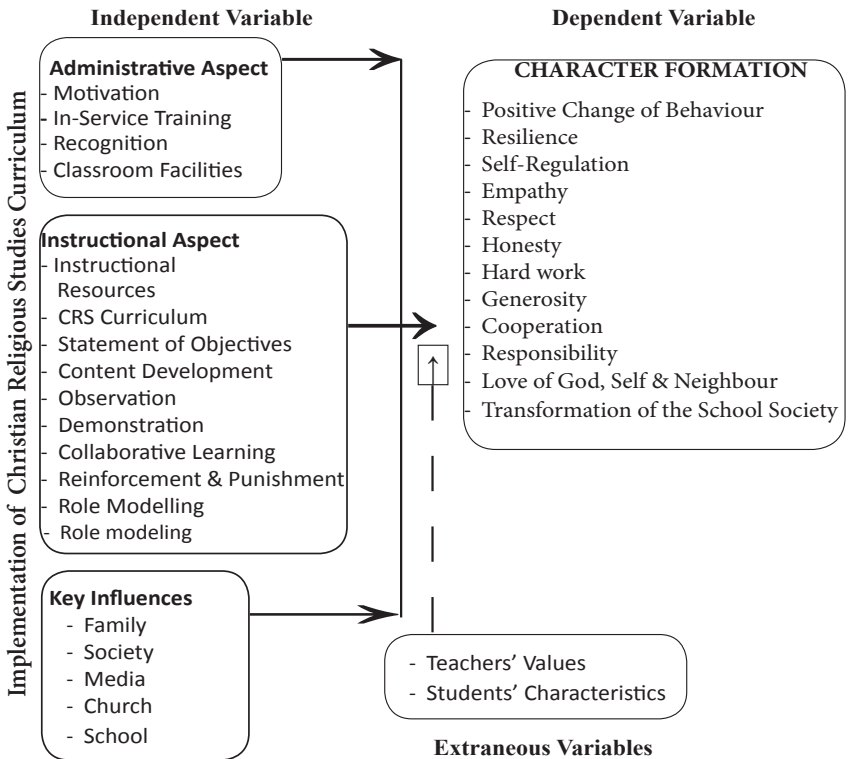


Figure 1: Implications of Christian Religious Studies Curriculum on Students' Character Formation

Interrelationship of Variables

Figure 1 shows the conceptual framework of the implementation of the Christian Religious Studies curriculum for the character formation of students. It is a relationship between the independent, extraneous, and dependent variables. In this conceptual framework, implementation of the CRS curriculum is the independent variable. In the framework, the independent variable comprises the family, society, media, church, and school. The instructional and administrative aspects of the school environment are also part of the independent variable. The researchers manipulated these in order to determine their implications on the dependent variable.

Character formation is the dependent variable. In this conceptual framework, the dependent variable comprises disciplined and transformation-oriented students. This means that if the students' agents of socialization collaborate positively, and the teacher of Christian Religious Studies uses the right methodology and instructional materials to teach and exemplifies himself or herself as a committed teacher, it yields to the character formation of his or her students. The dependent variable changed due to the presence of the independent variable.

In the conceptual framework of the study, there are also extraneous variables. These stand between the independent and dependent variables and they mediate the effects of the independent variable on the dependent variable. The researchers had no control of these variables. These variables are teachers' values, and students' characteristics.

PART TWO

**KNOWLEDGE
&
GAPS
(Scholars' Contributions)**

CHAPTER SIX

KEY FACTORS FOR STUDENTS' CHARACTER FORMATION

Introduction

The youth are the foundation of any society, and their education needs be directed towards this. Despite the negative effects of secularism, materialism, consumerism, and religious indifference on the society as a result of social media (Canadian Paediatric Society, 2013), the youth need to be redirected towards values. They need character formation and more role models in order to be motivated to meeting the demands the society holds for them, such as quality leadership and being agents of transformation. If students misbehave in class or create problems like strike and arson at school, progress is disrupted and the learning climate suffers. On the other hand, as was expressed by Ughamadu and Okaforocha (2014), the learning climate thrives when teachers, administrators, parents and students work together to develop and implement school rules, encourage good behaviour, and solve behaviour problems quickly and effectively.

Parents, siblings, peers, school environment, teachers, media, elders in the communities, religious institutions and city life were some of the key factors that influence students' character formation as was recorded by some researchers in this section (Idu & Ojedapo, 2011; Wilson & McGettrick 2014; Freeks, 2015). These key factors can instil both positive and negative change of behaviour in the students. On the positive side, they can help students to embrace the virtues of respect, honesty, hard work, generosity, cooperation, and responsibility, love of God and love of neighbour. On the other hand,

on the negative side, the key factors can also inhibit good character formation of students by luring them to some vices such as theft, examination malpractice, disobedience, disrespect, substance abuse, bullying, laziness, cultism, and sexual misconduct.

Literature at the Global/International Level

Among some studies done on the character formation of students, it was revealed that students' characters are well formed in a well-managed classroom. A well-managed classroom is a classroom where there are ground rules and behavioural agreements between the teacher and the students for the whole of the term or the full academic year. A well-managed classroom is a friendly and a productive place for character formation. In addition, most school behaviour problems such as strike, arson, examination malpractice, disobedience, disrespect, substance abuse and sexual misconduct are solved easily by students, teachers, and peers. Some problems can be prevented and others resolved when teachers, administrators, parents and others in the community work together with students on school rules and expectations of good behaviour.

Based on this statement therefore, Narvaez and Lapsley (2007) studied teaching moral character: two strategies for teacher education in New York, USA. They did content analysis on the phenomenon. Their study found that caring schools and classrooms encourage social and emotional bonding of students. Also, that caring schools and classrooms also promote positive interpersonal experiences and character formation of students. The findings agree with Greenfield, Sheldon, Epstein, Hutchins, and Thomas (2012) who studied how the involvement of family and community could help improve the behaviour of students in Baltimore, USA. They adopted a quantitative paradigm and used survey in their design. The study revealed that, home conditions and family dynamics; e.g. parenting, decision-making style, rules and discipline strategies, family caring

relationships versus conflict have a lot of influence on the character formation of the student.

The implication of these findings is that apart from the school especially the classroom being a hub for character formation of students, parents and communities have a lot of influence on the student's behaviour. Parental involvement in the student's character formation helps prevent or reduce his or her behaviour problems in school, as well, it increases student's achievement overtime. The community also shapes the socialization of the child. A student who is exposed to persistent violence in his or her community for example is more likely to have poor school attendance, low grades, and behaviour problem in school. The studies showcased were done in the USA and the cultural milieu is different from that of Nigeria where this present study was conducted. Nevertheless, there were some similarities in the findings, but the designs and sample sizes were different.

On the influence of media on the young people, Canadian Paediatric Society (2013) did a quantitative study. The study focussed on the beneficial and harmful effects of media; television, radio, music, video games and the internet on youth in Canada. The study delimited itself to the physical and mental health of these young people. It was revealed that media have significant potential for providing young people with access to educational information.

Despite the benefits of media, on the harmful effects, the study revealed that there is a relationship between watching violent television programme and an increase in violent and irresponsible sexual behaviour. This finding agreed with the Social Learning Theory, which the current study hinged on. The current study also confirmed this finding in the field.

The study reviewed delimited itself to the physical and mental health of young people of Canada. The current study looked at the instructional and administrative aspects of the school environment that enhance character formation of the student. Media as one of

the agents of character formation is becoming part of the students' culture and daily living. Hence, their influence on young people in Canada was also seen as the same on young people in Nigeria, especially in Owerri Municipal, Imo State where this current study was carried out.

Examining teachers as key factors that influence the character formation of students, Thornberg and Oğuz (2013) researched on teachers' perspectives on values education. The study was done in Sweden and Turkey. According to the study, Sweden and Turkey are both European countries with a secular school system. The researchers qualitatively interviewed 52 primary school teachers. The Swedish sample consisted of 26 teachers and the Turkish sample comprised 26 teachers. The researchers found that teachers have a lot of influence on the character formation of students. Drawing from the study, most Swedish and Turkish teachers expressed that, a main method of values education was to be a good role model as a teacher in everyday interactions with students. This is because students adopt their teachers' behaviours as theirs.

In England, Arthur, Crick, Samuel, Wilson and McGettrick (2014) studied the formation of virtues and dispositions in 16-19 year olds in south west of England. They adopted mixed methods paradigm and sampled 551 students. They found that mothers are the most influential people on students' moral identity. Friends are the second, fathers; third and siblings; fourth. They also found that local communities and religious traditions were not major influences on students' values. On the other hand, their study revealed that media has a major influence on the character formation of students. The researchers in the current study are of the opinion that these influences on students' character formation can be both positive and negative.

In India, Sachar (2015) studied teacher's positive influence on learner's character formation. In the content analysis, the researcher

explored the crucial role the teacher plays toward the achievement of highest degree of self-awareness and personal illumination in the learner. The researcher specifically studied the role of the teacher in building good character of the learners in Ambala city, India. The study found that teachers have filled the vacuum of the presence of parents in the life of the learner. The reason for this was that parents have limited contact with their children due to hectic life and earning money to secure the future of their child. The researcher continued that the teacher is the authority figure, friend and guide of the learner. That the teacher represents role model for the learner and he or she is in a unique position to influence and guide his or her learner. The researchers in the current study explored that some teachers are not role models to students.

The studies reviewed so far were very unique to this current study. This is because the teacher is the key factor in this study. He or she is the agent of the Christian Religious Studies (CRS) curriculum implementation. Furthermore, his or her exemplary life has an immense role to play in the character formation of his or her students.

Literature at the Regional Level

Among the studies done in Africa with regard to the key factors that influence the character formation of students, the findings are almost the same as in the international level. In South Africa for example, Rossouw (2009) studied learner discipline in South African public schools. He adopted a qualitative approach. The study focused on teachers' positive and negative reactions to learner misconduct in South African schools. He worked with fourteen schools and interviewed principals, teachers and students. The study revealed some factors that influence the student's character formation negatively. These factors were: peer influence, overcrowded classroom and absence of teachers in the classroom. These findings were in consistent with the instructional and administrative aspects of the school environment that the current study covered.

Family structure was also pointed out by some scholars as key influence to students' character formation. In support of the family structure as a key factor that influences young people's character formation, Malayi et al. (2013) studied the impact of parenting styles on acquisition of deviant behaviour among adolescents in Western Kenya. Their study recommended that the society should uphold the virtue of purity before marriage and stay together once people get married. This is due to the fact that children who are reared by both the mother and the father are unlikely to be swayed away to deviancy compared to children who grow up in the presence of one parent.

Similarly, Magwa and Ngara (2014) studied learner indiscipline in Zimbabwean schools. Their study disclosed that many students with disruptive behaviour come from troubled homes where there is erosion of nurturing family structure. Their study also revealed that teacher's code of conduct such as relationship with learner, and lack of commitment lead to learner indiscipline. There is need to acknowledge that teacher-learner relationship as was revealed by this study does not always result to learner indiscipline. This is because healthy teacher-learner relationship enhances the character formation of the student.

Freeks (2015) studied the influence of role players on the character development and character building of South African college students. The study adopted a quantitative paradigm and sampled 840 students. Questionnaire was used to determine the influence that certain role players played in character formation of students. The study revealed that parents, siblings, teachers play an important role in the life of students. Likewise, that specific individuals such as pastor, a boyfriend or a girlfriend, can have reasonably important role in terms of character formation in the lives of students. On institutions based, it emerged that the influence of parental home, primary school and high school was reasonably important to students' character formation. Further, in looking at the role of

persons and or factors in the lives of students, the study established that students remarkably indicated that who and what they were came about because of the role of God in their lives.

The researchers in the current study believe that the awareness of God in the life of students is actually one of the roles of Religion. This is because being aware of the presence of God in the life of the students helps them to always do good and avoid evil. This is where commitment in the teaching of CRS comes in. It is assumed that it enhances character formation of students in public secondary schools in Owerri Municipal, Imo State, Nigeria.

The studies reviewed focused on the family in South Africa, Kenya and Zimbabwe. The family in this current study had influence on the character formation of the students. Furthermore, the issue of the teacher that one of the studies brought out was of immense interest to the researchers in this current study; focussing more on Owerri Municipal, Imo State, Nigeria.

Literature at the National/Local Level

In Nigeria, the key factors that influence students' character formation are also almost the same as were explored in the international and regional levels. Oloruntimehin (2008) studied juvenile delinquency in Ibadan city, Oyo State, Nigeria. The study found that the key factor that influences the character formation of students is the social environment. The social environment which produces the behaviour of the student might be primary; for instance: the family, the peer group. It may also be secondary; for instance: the society and the school.

Some studies have tended to focus on the family while others have focused on the society (Kimani, 2010; Sanni, Udoh, Okediji, Modo & Ezeh, 2010), for the explanation of students' acts of indiscipline and character formation. Researchers who claim that family structure is a major factor in the character formation of the young people worked on a particular assumption. It is assumed that if the family

background especially the general atmosphere of the home and the attitudes of the family is suitable for the proper development of a child, it is likely that the child will grow up to be law-abiding.

In Rivers State, Nigeria, Idu and Ojedapo (2011) studied indiscipline in secondary schools: A cry to all stakeholders in education. The study adopted a quantitative approach and used survey design to study character formation among students. 200 students were part of the study from three Local Government Areas of Rivers State. The study revealed that parental attitude, government nonchalant attitude, teachers' influence and peer-group influence were the influences on students' character formation.

Consequently, Oye, Obi, Mohd and Bernice (2012) studied guidance and counselling through information and communications technology (ICT). They looked at it as a key factor that influences the character formation of the secondary school student in Nigeria. The study revealed that it gives students room to discuss the problems and prospects they are encountering in their educational pursuit. As a result, it becomes an opportunity to enhance their behaviour.

In the same vein, Oyeleke, Akinyeye and Opeloye (2013) critiqued teaching profession and teacher education in Nigeria. They did a content analysis and explored a lot of related literature to the topic. Their study agreed with the other researchers whose studies confirmed that the school is a key factor that influences the character formation of students. Their study focused more on the teacher. In the findings, it was revealed that the teacher is a role model in and outside the school. It continued that students look up to the teacher and naturally imitate his or her mannerism, values and disposition. In addition, the study affirmed that the teacher is father or mother figure; that is, a surrogate parent to the students under his or her tutelage.

The current researchers did not totally agree with their assertion that teachers are role models. There may be a bit of exaggeration in

the study. Their finding could rather be an assumption than a fact. This is because some researchers showcased so far have ascertained that some teachers do not influence their students positively due to their lifestyle. More so, the current study also confirmed that some teachers are not role models to students in public secondary schools in Owerri Municipal, Imo State, Nigeria.

Further, Moye (2015) studied indiscipline and principal's attitude in Ondo State secondary schools. The study adopted a quantitative paradigm and sampled 500 students. The study revealed that the major factor that influences students' character formation was school authorities' lackadaisical attitude towards discipline. Specifically, the study found that high percentage of the participants agreed that principal's attention was more on monetary benefits than curbing indiscipline in school.

This is where the researchers in the current study were asking the question: has the teacher of Christian Religious Studies some Christian principles and values to influence the behaviour of the students positively? Does he or she have adequate formation and training on the innovative pedagogical approaches to CRS? The current study explored this and proffered solutions on ways of enhancing the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria.

These findings on the key factors that influence students' character formation could be summarised as family-related factors, school-related factors and society-related factors. They had both positive and negative influences on the character formation of students. Some of the studies done were outside Owerri Municipal, Imo State, Nigeria. This is why the current study was so relevant that it could not be downplayed.

CHAPTER SEVEN

CONTRIBUTIONS OF CHRISTIAN RELIGIOUS STUDIES TO STUDENTS' CHARACTER FORMATION

Introduction

Education brings about a change in the individual which promotes greater productivity and work efficiency. It remains a major component in the development of human resources. Improvement of human resources is not limited to the inculcation of skills and knowledge. It includes having values, positive attitudes and motives consistent with the goals and methods of development plan that will benefit the future generations (Osuji & Suleh, 2015).

As a result, students need to eschew deviant acts and embrace discipline that will help them live a more successful life for the good of the society. This is because any society whose educational system does not consider the needs of the learner and that of the society is bound to fail. For this singular reason, it is important for the curriculum to relate adequately and take care of the aspirations and needs of the learner and the society (Ajidagba, 2012).

Recent scholarship shows that religion and religious participation are able to shield adolescents from delinquent tendencies. This is because no society has been successful in teaching morality without religion, for morality cannot be created (Omomia & Omomia, 2014). In this chapter, the researcher discussed studies done at the global or international, regional, and national or local levels on the contributions of Christian Religious Studies (CRS) to students' character formation.

Literature at the Global/International Level

At the international level, the teaching of religion is not much pronounced. This is because religion is embedded in value education, and character education taught in some of these societies. It is deeply believed by many in the USA that religion plays a profound and necessary role in the creation and maintenance of a moral and law-abiding community (O'Connor & Perryclear, 2009). To buttress this point, Benda (2010) adopted a quantitative approach and analysed data collected from two southern States in the USA. The attempt was to assess the relationship between religion and drug use among adolescents. The study revealed that youths who did not follow worship practices were most likely to report higher levels of alcohol and drug use.

It has also been observed that pro-social activities, which include participation in religious activities and co-curricular activities such as school clubs help to enhance character formation of students. Based on this statement, Duncan, Strycker, Duncan and Chaumeton (2011) studied relations between youth antisocial and pro-social activities. The study focused on White and Native American students. It adopted a quantitative paradigm and studied grades 7-12 students. The study disclosed that students who frequently attend church were less frequent or heavy users of alcohol, cigarettes and marijuana.

These studies from the USA focused more on students participating in religious activities as an aid to their character formation. On the contrary, the current study dealt more on the teaching of Christian Religious Studies (CRS) and its influence on the character formation of the students. The main concentrations of the present study were public senior secondary schools in Owerri Municipal, Imo State, Nigeria. The cultural milieu is different. Nevertheless, the behaviours of the students are almost the same.

There is need for a curriculum that will enable the student to develop

knowledge, understand the spiritual, moral and aesthetic dimensions of life and open to new ways of thinking. In Australia for example, the yearning for students' intellectual, physical, social, moral, spiritual and aesthetic development has always been the core to holistic education. This is one of the reasons Lovat, Dally, Clement and Toomey (2011) studied values pedagogy and teacher education in Australia. The study sampled 316 schools organised into 51 clusters across the country. The participants were 100,000 students, 10,000 teachers and 50 university academics. The study revealed that by creating an environment where values were constantly shaping classroom activity, student learning was improving. The study further established that teachers and students were happier and school was calmer.

The researchers in the current study are of the opinion that this reviewed study is a good indicator of the contributions of CRS to the character formation of students. Despite the fact that the study looked at values education, the current study focused on the teaching of CRS. The reviewed study was done in Australia and used a big sample of students and teachers, while the current study was done in Nigeria and it employed a qualitative sample of 68 participants including teachers, students, principals, and parents. That notwithstanding, values education and Christian Religious Studies (CRS) instil values in the student. Thus, there is no much difference between values education and Christian Religious Studies.

Literature at the Regional Level

The role of Religious Studies is the inculcation of moral values and virtues in the student. On the regional level, there have been a lot of empirical studies on the contributions of Christian Religious Studies (CRS) to the character formation of students. In Kenya for example, Mathenge (2008) studied students' perception of the importance of Christian Religious Education in character development in secondary schools in Limuru, Kenya. The study adopted a quantitative paradigm,

specifically the descriptive survey design. Three hundred (300) students were sampled from twenty-three (23) schools. One of the research questions focused on students' attitude towards Christian Religious Education (CRE). The study disclosed that students have good perception of CRE as an important subject in their character development. It was also revealed that CRE plays a major role in transforming the students through guidance, counselling, fostering high self-esteem, and promoting positive behaviour change.

These findings were consistent with the study of Kasomo (2011) who looked at students' attitudes on the teaching of Christian Religious Education. The study sampled 37 secondary schools in Machakos. It employed both quantitative and qualitative paradigms and delimited itself to the implementers and consumers of Christian Religious Education (CRE). In the findings, one of the teachers participant expressed that CRE enables him to be conscious of his destiny as a man; that CRE is a source of light for him. In agreement to this, one of the student participants also stressed that CRE improves his moral values and it should be made compulsory in schools.

In spite of the positive contributions of CRS to the character formation of students, some of the participants of the study were of divergent opinions of the effectiveness of Christian Religious Education (CRE). A teacher participant expressed that CRE is of no use because it is full of stories. He recommended that it would be better if it was incorporated in history lesson. A student participant also proposed that CRE should be taught to those who want and not make it compulsory. He finally stated that it should be abolished. The response of this student participant in the study may be a clear indication why some schools are not committed in the teaching of Christian Religious Studies (CRS). It is obvious that the teaching of CRS is shifting towards solely academic performance while the character formation of students is relegated to the background.

This is not quite different from the findings of Itolondo (2012) on the role and status of Christian Religious Education in the school curriculum in Kenya. The study focused on the prevailing social and moral issues in the country. It adopted a quantitative paradigm and used survey design to study eight schools from one educational zone of Nairobi County, Kenya. Two hundred and eighty-seven (287) Form Three Christian Religious Education (CRE) students and fourteen (14) CRE teachers were participants in the study. The study disclosed that many students registered for CRE mainly because it could boost their performance in Kenya Certificate of Secondary Education examination.

This may be the same situation in some of the secondary schools who focus mostly on the cognitive domain of learning; knowledge acquisition, neglecting the affective; values and feelings, also neglecting the psychomotor domains; skills of the learner. This was one of the reasons this current study focused more on the affective domain of learning. It tried to bring out values in the learners and the teachers, which help enhance students' character formation.

Literature at the National/Local Level

In Nigeria, it was discovered that the divergent views of some participants from the Kenyan scenario with regard to the phenomenon under study were different from Abumere (2013). He did a content analysis on the significance of Religious Education in local primary schools in Nigeria. The study stressed that Christian education is an investment. It continued that anyone who has the opportunity to provide Christian education for his or her child, the person is investing in the child and of his or her future.

In the same line, Ohwovorione (2013) reviewed some related literature on moral education in Nigerian secondary schools. The study observed that the concern for a sound moral status is occasioned by the alarming rate of decline in the moral consciousness

among youth and adults in the Nigerian society. The researchers in the current study are of the view that this is a clarion call for public senior secondary schools in Imo State, Nigeria to renew their efforts in handling the issues of moral regeneration in schools with all sense of dedication. This was actually what the current study explored; the implementation of the CRS curriculum and the character formation of students.

Commitment in the teaching of CRS in secondary schools in Nigeria has an immense contribution to the enhancement of character in the students. Based on this statement, Ilechukwu and Ugwuozor (2014) evaluated Religious Education in Nigerian Catholic schools. Their study adopted a quantitative paradigm and specifically used descriptive survey in design. It used simple random sampling technique and sampled ten (10) secondary schools in Enugu State, Nigeria. The participants of the study were senior secondary school (SSS) 3 students and the Religious Education teachers. The study confirmed that religious education teaches students to live in the world guided by moral ideas of loyalty to God and charity and justice to their neighbours. In addition, it inculcates in the students attitude and moral values such as humility, respect, love, kindness, and the spirit of forgiveness, and a deep sense of responsibility in their work.

The participants in the study were the senior secondary school (SSS) 3 students and the Religious Education teachers. The paradigm the study adopted was quantitative and the design was descriptive survey. Lastly, the site was Enugu State. However, the current study employed a qualitative approach and a collective case study design. The site was Owerri Municipal, Imo State. Further, for the sample of the study, the current study used the SSS 1-3 students, CRS teachers, the principals, the teachers in charge of discipline, the teachers in the guidance and counselling unit and parents. This enabled the current study to get robust data on the phenomenon under study.

Similarly, Falade (2015) studied Christian Religious Knowledge and the teaching of moral values in the Nigerian junior secondary schools. The study found that the values inherent in the junior secondary school (JSS) Christian Religious Knowledge (CRK) curriculum are capable of helping the learners grow up and become obedient, just, fair, honest, forgiving, loving and caring citizens. The study further revealed that if learners are able to acquire these values, they can help in solving problems of dishonesty, disobedience, injustice, disunity, corruption, intolerance, and selfishness that characterize the Nigerian socio-economic and political system.

The researchers in the current study firmly believe that Christian Religious Knowledge (CRK) curriculum has values that can help learners in Nigerian junior secondary schools be disciplined students. This is not different from the CRS curriculum of the senior secondary school students in Imo State, Nigeria. The curriculum has what it takes to make disciplined students. The important question the current study was asking is; if truly that the SSS CRS curriculum has the ability to make disciplined students, why cases of indiscipline in these schools? The current study explored this focusing more on the commitment of the school in implementing the senior secondary school (SSS) CRS curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria.

CHAPTER EIGHT

SCHOOL ENVIRONMENT AND STUDENTS' CHARACTER FORMATION

Introduction

The roles of the instructional and administrative aspects of the school environment in the implementation of the Christian Religious Studies (CRS) curriculum for the character formation of students cannot be downplayed. Curriculum implementation is really a continuous process that involves conveying new ideas about the curriculum, and giving in-service training to teachers to equip them effectively for the task of implementation. In addition, it involves the diffusion of curriculum materials, provision of instructional resources, and utilization of the curriculum (Osuji & Suleh, 2015).

If the educational system of a nation is careless about the need of the society and that of the learner, it is likely to pose a threat to the productivity of that nation. It is not enough to have a curriculum; it is most important that the curriculum relates and adequately takes care of the entire societal aspirations (Uzoh, 2015). This is why all planned and unplanned learning experiences of the learner under the auspices of the school and the society need to focus on character formation of the learner and the transformation of the society.

The qualities of the teacher of Christian Religious Studies (CRS) are the first key factor in determining the effectiveness of the teaching and learning process for the character formation of students. This is because the teacher is the agent of curriculum implementation. From the global perspective, Houk (2012) looked at traits every teacher needs

to have, and developed an acronym for TEACHER: T – teachable, E – enthusiastic, A – amiable, C – character, H – honouring, E – eager, and R – responsible. For Houk, every teacher needs to have positive attitude about learning the curriculum and its procedures. In being teachable, humility demands that the teacher disposes himself or herself to learn more. The teacher needs to be enthusiastic in showing the love of Christ to the students and help the students to apply the values they got from the Bible to their daily lives.

In continuation, a teacher who is amiable is the one who builds positive relationship with students and their parents. Here, the teacher needs to be firm, consistent and he or she needs to show no favourites. The teacher also needs to be a woman or man of good character. He or she needs to be a gentle, kind, loving, peaceful, joyful and loyal teacher. He or she needs to show respect to those in authority and teach the students to do the same. He or she needs to be eager for the students to learn and be creative so that they learn the more. The teacher needs to be responsible by doing the tasks that are assigned to him or her. The researchers of the current study opine that these qualities are a bit demanding for some CRS teachers in Owerri Municipal, Imo State, Nigeria. Nevertheless, there are also some of the teachers who work hard in order to maintain these qualities.

This part of review looked at how the instructional and administrative aspects of the school environment enable the teacher of Christian Religious Studies (CRS) implement the curriculum for the character formation of students. It reviewed literature from its global perspective, regional perspective, and national perspective.

Literature at the Global/International Level

The roles of the instructional and administrative aspects of the school environment in the implementation of the CRS curriculum for the character formation of students cannot be overemphasised. With regard to this therefore, Sachar (2015) studied teacher's

positive influence on learner's character formation in Ambala City, India. The study adopted a quantitative approach. The study revealed that the good relationship between teachers and students is an added advantage to curriculum implementation. This is because it helps in the character formation of the students.

Focusing more on teacher-student relationship, Brady (2011) studied teacher values and relationships: factors in values education in Sydney, Australia. The study established that care, respect, professionalism, commitment and cooperation were the hallmarks of classroom relationship for desired learning outcomes. The study further identified some contemporary approaches to values education in Australian schools. Some of these were first, the trait approach; which focuses on developing values that can be observed through behaviour and can be achieved through moral biography. Second was values clarification; which focuses on making students aware of their own values through clarifying tasks facilitated by teacher questioning. Third was the cognitive developmental approach; which focuses on improving moral reasoning and this can be promoted through guided discussion. Fourth was role play; which focuses on becoming aware of self and others through briefed, spontaneous verbal exchanges between students that explore solutions to given scenarios.

These contemporary approaches are still far-fetched in the implementation of the CRS curriculum in public senior secondary schools in Owerri Municipal, Imo State, Nigeria. The lecture method of teaching is predominantly used in the teaching of CRS. This has not been so effective in the character formation of students because there are still incidences of indiscipline cases among students.

Consolidating on the practical approaches to the teaching of CRS for the character formation of students, Arthur and Revell (2010) did a quantitative study. The study focused on character formation in schools and the education of teachers in Canterbury and Manchester.

Two institutions were used for the study and 2,000 questionnaires were distributed to ascertain student teachers attitudes and experience of character education in schools. The study revealed that the moral education that parents want is not concerned with theories about the way thinking motivates moral behaviour. It is concerned with encouraging the young to develop positive thinking and patterns of behaviour that will persist through time. Despite the fact that the study adopted quantitative paradigm, and the current study adopted qualitative paradigm, the finding is the essence of commitment in the implementation of the CRS curriculum for the character formation of public senior secondary school students of Owerri Municipal, Imo State, Nigeria.

Literature at the Regional Level

The approach the teacher of Christian Religious Studies (CRS) adopts in the implementation of the curriculum says a lot about the desired learning outcomes expected from the learners. In this era of secularism, materialism and religious indifference, the life approach of teaching, which involves role play, drama, and use of audio-visuals, group discussion, field trips, and action projects, is the best method to elicit the desired behaviour from the students (Obaga, 2009).

Among some studies done in Africa about the implementation of the CRS curriculum for the character formation of students, the life approach methodology had not been properly used. In Kenya for example, Wambui and Amukowa (2013) studied constraints faced by teachers of Christian Religious Education (CRE) in using life approach. The study site was secondary schools in Nairobi East District. The study adopted quantitative paradigm and sampled 14 secondary schools. Teachers and students that participated in the study were 360. Questionnaires, interview guides and observation schedules were used for data collection. The study revealed that the teachers of CRE frequently used questions and answers method, and

group work, in the teaching and learning process. However, more life approach techniques such as role play, social action projects, audio-visual, and drama, were least employed by the teachers in the content presentation. The current study observed classroom teaching and learning of CRS and confirmed the findings of this reviewed study.

Audio-visual materials have significant effect on learning, especially in enhancing the character formation of students. It is therefore recommended to the CRS teachers as they implement the CRS curriculum. Based on this recommendation therefore, Ngussa (2015) adopted mixed methods approaches and studied integration of media resources in Christian Religious Education. The study focused on secondary schools in Chemundu Zone, Kenya. Questionnaire and observation schedules were used to collect data from 159 participants; teachers and students. The study revealed that teachers are not creative in the teaching and learning process and this hinders the transfer of values to the students. Teachers mostly used textbooks and Bibles as the only sources of information.

These findings concurred with Situma (2016) who studied methods used by teachers to teach Christian Religious Education (CRE) in secondary schools in Kimilili in Bungoma County, Kenya. The study adopted a quantitative paradigm and specifically used survey design. The study also used simple random sampling technique to select the teachers of CRE and students who participated in the study. The researcher selected 242 students of CRE and 24 teachers of CRE, and used questionnaires and observation schedules to collect data. The main research question the study asked was: What methods do CRE teachers employ in teaching CRE in secondary schools in Kimilili Division, Bungoma County? The study revealed that the CRE teachers solely used verbal communication and textbooks in teaching. It then recommended that principals should encourage and support the CRE teachers by ensuring that the requisite teaching aids are provided.

The findings from these studies were not different from the current study, which focused on commitment in the implementation of the senior secondary school CRS curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria. In the study done in Bungoma County for example, the teaching approaches of the CRE teachers were social concerns with regard to transfer of values to students. This finding is similar to the findings of the current study. Nevertheless, the paradigms and designs used were different. The reviewed study adopted quantitative paradigm and survey design, while the current study adopted qualitative paradigm and case study design. Further, the participants in the reviewed study were CRE teachers, and students, while the participants of the current study comprised: Students, CRS teachers, teachers in charge of discipline, teachers in the guidance and counselling unit, principals, and parents. Also, the reviewed study used six girls' schools, three boys' schools and seven mixed-gender schools, while the current study used one girls' school, one boys' school, and one co-educational school.

Literature at the National/Local Level

Curriculum implementation is simply the actual engagement of learners with planned learning experiences. Ilechukwu (2014) did a content analysis on curriculum implementation in Religious Education in Nigeria. The study focused on the factors that enhance and militate against effective curriculum implementation in secondary schools. The study emphasised that curriculum implementation is the stage when in the midst of learning activities teachers and learners are involved in negotiations aimed at promoting learning. In this scenario, the teacher adopts the appropriate teaching methods and resources to guide learning.

A very important part of curriculum implementation is that the teacher needs to consider carefully the order in which learning

targets are to be learnt. A consideration of Bloom's (1956) domains of learning; the cognitive, affective, and psychomotor in the implementation of the curriculum is of paramount importance. The cognitive domain looks at the development of intellectual abilities and skills. The affective domain deals with values and beliefs, attitudes and appreciation, interest, social relation, emotional adjustments, habits and lifestyles. The psychomotor domain is concerned with manipulative skills and bodily movements. Many a time, teachers focus more on the cognitive domain and relegate the affective and the psychomotor domains to the background (Seldon, 2011). It should be noted that holistic education involves all the domains of learning and at equal consideration.

The teacher of Christian Religious Studies (CRS) needs to know how to make use of these domains especially the affective domain. This is due to the fact that CRS focuses more on feelings, emotions, attitudes and values. The implementation process of the CRS curriculum consists of breaking down the curriculum into syllabus, then to scheme of work, unit plan and lesson plan. The CRS teacher's critical involvement begins at the level of the scheme of work. Here, his or her resourcefulness, initiative and complete involvement and dedication, all combine to produce meaningful and workable portions of the syllabus. These reflect the content and learning experiences that should be covered by every class in every term of the academic session.

The scheme of work is very important to the teacher of Christian Religious Studies (CRS) because it guides him or her in planning lessons in line with the available time. It also facilitates the provision of learning experiences to learners. There is need to always remember that no instructional plan may be successfully undertaken in the absence of a close reference to the scheme of work (Moyinoluwa, 2015). The scheme of work does not only identify the content to be taught but also suggests the amount of time that may reasonably

be devoted to each content area. The scheme of work is split into unit plan; which describes those closely related subject matter and learning experiences that are preferably learned simultaneously.

From the unit plan, the teacher of Christian Religious Studies (CRS) makes his or her lesson plan. The lesson is the planned and organised amount of subject matter and learning activities that the teacher communicates or presents to learners in the class. This lasts for a period of about thirty-five to forty minutes (Oyeleke et al., 2013). These lessons need to be planned and a lesson plan presents details of the steps to be taken in pursuing the stated objectives. It includes statements of objectives, materials and subject matter to be used. Also, techniques and methods to be employed in assessing the extent to which behavioural changes have taken place in the learner.

The methodological approach of the teacher of Christian Religious Studies (CRS) to lessons is vital to the character formation of his or her students. Based on this assertion, Ohwovorione (2013), studied methods of teaching morality in Nigerian secondary schools and recommended that learners-centred teaching methodology needs to be adopted. According to the study, this methodology comprises of discussion, questioning and project methods, which should provide ample opportunity for learners to critically and objectively examine and evaluate the issues that arise in CRS. The researcher of the current study is of the opinion that the CRS teacher should always endeavour to explicitly explain Bible texts to learners and help them to apply the message in their daily living.

In support of learner-centred methodology on the teaching of CRS, Falade (2015), and Njoku and Njoku (2015) suggested some teaching approaches to CRS. These approaches were modelling, task analysis, informal gathering, induction, discussion, shaping and generalization. According to the studies, these approaches in CRS would effectively help to teach target skills, knowledge, attitudes and

values such as respect, honesty, hard work, generosity, cooperation, and responsibility, to the learners.

The researchers of the current study affirm that the learner-centred approaches of teaching as were established by the studies reviewed so far are far-fetched in some public senior secondary schools in Owerri Municipal, Imo State, Nigeria. The predominant teaching approach is the expository or teacher-centred method and not the heuristic or discovery or learner-centred method. The rationale behind this opinion was due to the increase in indiscipline in the schools. If for example the heuristic or learner-centred approaches were often used in teaching Christian Religious Studies, there would have been easy transfer of values, virtues and morality to students. This would help students to shun vices of disrespect, examination malpractice, laziness, bullying, disobedience, truancy, cultism, and theft.

There is also need for educational resources to augment good teaching methodology and techniques in CRS for students' character formation. The study of Ilechukwu (2014) recommended that for the teacher to effectively implement the Christian Religious Education (CRE) curriculum, resource materials must be available, and there is need for full administrative support. As part of the instructional aspect of the school environment in the implementation of the CRS curriculum for the character formation of students, resource materials offer reality of experience, motivate learners and stimulate self-activity. Furthermore, the study recommended that administrative support in the areas of adequate financial resources, learning opportunities, expertise, and time, learning resources, and in-service training for teachers would aid effective implementation of the CRE curriculum.

The learner is a precious resource in enhancing Christian Religious Studies (CRS) curriculum implementation. Since the CRS curriculum is planned to meet the affective, cognitive and psychomotor needs

of the student, he or she is expected to participate effectively in the teaching and learning process. Also, feedback is expected to be gotten from him or her in order to ascertain the achievement of educational goals. More so, teacher effectiveness cannot be over-stressed in the successful implementation of the CRS curriculum. This is because the teacher plays a pivotal role in curriculum implementation. Therefore, he or she should possess some qualities such as: Being knowledgeable, being a role model to the students and having mastery of the subject matter. Likewise, he or she must possess psychological and emotional competencies, good teaching skills and methodology. Also, he or she should exhibit proficiency in diagnosing students' learning difficulties and classroom management.

The teacher of Christian Religious Studies (CRS) needs to have these qualities in order to committedly implement the curriculum for the character formation of students. Based on these qualities therefore, Eze (2015) emphasised that the new Christian Religious Knowledge (CRK) teacher needs to be professionally trained, innovative, democratic, resourceful, business oriented, a modeller and knowledgeable of the subject matter. This would help him or her to achieve meaningful learning, and have high moral and academic standards.

CHAPTER NINE

CHALLENGES IN THE IMPLEMENTATION OF CHRISTIAN RELIGIOUS STUDIES CURRICULUM FOR STUDENTS' CHARACTER FORMATION

Introduction

Schools' commitment in the implementation of the Christian Religious Studies (CRS) curriculum for the character formation of students is not without some challenges (Jebungei, 2013). There are certain factors that interfere with the schools' capacity to committedly implement the CRS curriculum. In this section, the researcher discussed studies done at the global or international, regional, and national or local levels on the challenges in schools' capacity to committedly implement the CRS curriculum for students' character formation. This is simply the challenges that schools are faced with in the effective implementation of the CRS curriculum.

Literature at the Global/International Level

Among the empirical studies done at the global level, the challenges faced in the implementation of Religious Studies for students' character formation either in Islamic Religious Studies or Christian Religious Studies are almost the same. In Pakistan for example, Khan (2014) studied the role of Islamic Education in character building of students. The study adopted quantitative and qualitative approaches. The population consisted of teachers teaching Islamic Education at secondary level in public and private schools of Karachi. The study focused on the description of the selected Islamic Education contents and their effects on character building of students.

The study revealed that the contents of the textbook for Islamic Education are quite enriched with such topics which are useful for character formation of students. Also, it was noted that teachers are satisfied by the included topics in the textbook. In addition, they stated that because of media and as parents are not performing their desired roles; such as monitoring what their children do at home and the people they relate with, expected character formation is not achieved.

In the same vein, Anwar (2015) studied learning value for students' character formation in the eyes of Islamic Religious Studies. The study site was a senior high school in Al-Kautsar Lampung, Jakarta. The study adopted a qualitative paradigm and used observation guide and interview guide for data collection. The study revealed that some co-curricular activities in school such as discipline student orientation, out-door study, spiritual provision, emotional provision, and life skills education are some programmes that help students to have positive pursuits. Nevertheless, the implementation of this curriculum encounters some barriers such as the school's orientation towards science alone. According to the study, another barrier was the school's less emphasis on the formation of attitudes and behaviours of students. The study further revealed that students' urge for pornography and pornographic materials, narcotics and drugs were some barriers to effective implementation of the Islamic Religious Studies curriculum.

In Malang city, Indonesia, Anggraini and Kusniarti (2016) studied the implementation of Character Education model based on empowerment theatre for primary school students. The study applied a qualitative method and sampled five primary schools. The participants of the study were students, theatre coach teachers and the school society. The study revealed that human resource problem, lack of facility and less support from family were the hindrances to the implementation of character education in the schools.

To buttress these findings, one of the school principals expressed that incomplete facilities such as teaching aids and inadequate library materials available in school affected the implementation of character education. He stated that due to lack of the LCD (Liquid Crystal Display) Television, the character education was hampered, because LCD was used by turn. In addition to facility, character education was constrained by the attitude of parents who were less concerned about the character of the students at home. According to the study, this attitude caused less effective character education implementation, leading to less optimal outcomes of character education.

The studies discussed so far were done in Muslim dominated areas of Pakistan, Jakarta and Indonesia. They really showcased the importance of the implementation of the Islamic Religious Studies and Character Education for the character formation of students. Nonetheless, the barriers encountered in the effective implementation of these curricular were parents related factors, media related factors, students related factors, and school administration related factors. The current study confirmed these findings, but in a different cultural milieu; a Christian dominated area using the Christian Religious Studies (CRS) curriculum.

Literature at the Regional Level

In Africa, especially in Kenya, some studies have been done on the implementation of the Christian Religious Education. One of the studies was that of Obaga (2009), on the role of Christian Religious Education in character formation. It was a quantitative study and the study focused on the primary school youth in Nyansiongo central division of Borabu district, Kenya. On the factors that interfere with the schools' commitment to implement the Christian Religious Education (CRE) curriculum, the study disclosed that lack of appropriate teaching and learning resources and problem of wide content interfere with effective teaching of CRE.

Also, that lack of required role models from the school and the deteriorating morals in the society were some of the challenges in teaching CRE. This is because they hinder the role CRE plays in character formation among pupils of Nyansiongo central division. The study further established that secularisation which is accelerated by urbanisation was another challenge to the effective implementation of CRE curriculum. According to the study, secularisation leads to the disruption and disintegration of traditional societies and values. It has promoted the attitude of materialism than promoting human dignity, family spirit and personal integrity which CRE offers.

Likewise, Jebungei (2013) examined the challenges faced by teachers in using Christian Religious Education (CRE) to convey values to students. The study site was secondary schools in Eldoret, Kenya. The study adopted a quantitative paradigm and used descriptive survey in its design. The study sampled ten (10) secondary schools, two hundred and forty (240) students, and twenty (20) CRE teachers. Among some of the challenges the study revealed were emphasis on science subjects, moral degradation in society and lack of opportunities to attend seminars, workshops and refresher courses. Others were wide syllabus and examination pressure, negative media influence and general negative attitude towards CRE. These factors interfere with the school's capacity to committedly implement the Christian Religious Studies curriculum for the character formation of students.

These challenges from the regional level are almost the same in the global level. In the global level for example, one of the studies focused on a Muslim school of Jakarta, where more emphasis was on Science Subjects and not Religious Studies that enhances character formation of students. Here, there were more administrative supports to the teachers of Sciences than the teachers of Religious Studies. The current study was conducted in a different environment. It explored whether there was enough administrative support in terms of teacher motivation and maintenance of discipline in school

that could help the teacher of Christian Religious Studies (CRS) to be committed in the implementation of the CRS curriculum. The study revealed that the administrative support was fair; that is, in the capacity of the schools.

Literature at the National/Local Level

At the national/local level, Ilechukwu (2014) did a content analysis on curriculum implementation in Religious Education in Nigerian secondary schools. The study found that curriculum overload, large class population, dearth of instructional materials and teacher factor were some factors that militate against effective curriculum implementation in Religious Education. Furthermore, the study established that examination malpractice, learner related issues and evaluation of learning inhibit effective implementation of Religious Education.

Comparably, Falade (2015) also did a content analysis on Christian Religious Knowledge and the teaching of moral values. The study focused on junior secondary schools in Nigeria. The study disclosed indoctrination, memorization and rote learning as some of the problems associated with the teaching of moral values in the junior secondary school (JSS) Christian Religious Knowledge (CRK) classes. These accrue as a result of the conventional method of teaching which only encourages learners to memorize and recite facts and values laden issues mainly to succeed in examination.

The conventional method does not give the learners the opportunity to develop and demonstrate the inherent morals or values in the concepts learnt. The study therefore concludes that poor quality of teaching and learning is grossly responsible for examination malpractice, cultism and other social misconducts among students. The study also identified inability of some of the CRK teachers to live by examples, negative peer influence, and wide spread of moral laxity in the entire Nigerian society such as dishonesty, disrespect, disobedience, selfishness, and covetousness as some causes of

indiscipline cases in students. These are factors that interfere in schools' commitment in the implementation of the CRS curriculum.

In the same vein, Njoku and Njoku (2015) studied the challenges of effective implementation of Christian Religious Studies curriculum. The study concentrated on secondary schools in Ebonyi State, Nigeria. The researchers adopted a quantitative paradigm and used descriptive survey in the design of their study. The study revealed that among the challenges that hinder the effective implementation of the CRS curriculum, factors such as time allocated to the teaching of CRS and vast nature of the curriculum and syllabus were more pronounced. Moreover, teachers' beliefs, abstract contents of CRS, lack of concrete instructional materials had major influence. Likewise, moral decadence occasioned by negative internet, and or media influences and poor understanding of the pedagogical and theological aims of the subject were more pronounced.

The researchers of the current study are of the view that the findings said a lot about the challenges in the implementation of the CRS curriculum in the Nigerian institutions of learning. Though, the reviewed studies concentrated on some States in Nigeria apart from the State of the current study. The current study confirmed some of these factors in its findings. It concentrated on Owerri Municipal, Imo State and adopted a qualitative approach.

Way Forward

There is need to find plausible solutions to the challenges faced in the implementation of Christian Religious Studies curriculum for students' character formation. Christian Religious Studies (CRS) is a subject concerned with the upbringing, instructing and informing students on Christian beliefs and practices as found in the Bible and Christian traditions (NERDC, 2012). This probably informed the attitude and philosophy of Christian Missionaries who introduced this as a core subject in the Nigerian secondary school education system.

The emphasis on the curriculum was to make converts who will be nurtured and groomed for Christian service. Anyway, today, it is to make the students useful to themselves and the society. Eluu (2015) supports this view by emphasising that “Christian Religious Knowledge (CRK) curriculum seeks to inculcate in individuals how to become useful to themselves, their community, the nation and the entire human race” (p. 220). Therefore, institutions of learning need to be committed in the implementation of the Christian Religious Studies curriculum.

The literature reviewed so far has been able to identify some factors that interfere with the schools’ capacity to committedly implement the Christian Religious Studies (CRS) curriculum. Nevertheless, there is need for some solutions to these barriers to commitment in the implementation of the CRS curriculum. The researchers deemed it necessary to examine these solutions from its global or international, regional, and national or local levels.

In Australia, Brady (2011) worked on teacher values and relationship. The study was a qualitative study. Through content analysis, it focused on factors in Values Education in secondary schools in Sydney. The study argues that for a more inclusive teacher formation programme to address the affective dimension of teaching, there is need to nurture an appreciation of the teacher’s self, including self-esteem, initiative and care for others. Also, there is need to encourage an understanding of the teacher’s role and relationships in society, particularly with the local community and parents. Lastly, there is need to promote an awareness and responsibility for the teacher’s role in touching the lives of students.

The findings of this study focused on the teacher. The teacher is the chief agent of curriculum implementation. Based on this therefore, when the teachers’ work is recognised and appreciated, they put more effort and bring out the best in the teaching profession. The current

study hopes that the role of the CRS teacher in the enhancement of the character formation of the senior secondary school students in Imo State would be recognised and appreciated.

In like manner, Thornberg and Oğuz (2013) did a qualitative study in Sweden and Turkey. The study concentrated on teachers' views on Values Education. The study suggested that since there is a tendency for teachers to split ordinary teaching and Values Education into two different tasks, there is a strong need for implementing programmes in which Values Education and best practice pedagogy are inextricably interrelated. Further, that there is need to raise teachers' ethical knowledge. This is because, without a moral vocabulary, it is difficult to see how teachers can address the complexity of moral judgements they must make with either confidence or competence. In addition, for teachers to be able to teach students to think about and reflect on moral issues, they need ethical knowledge. These findings agree with the old saying that you cannot give what you do not have. As a result, there is need for teacher training colleges to steep the student teachers especially those for CRS in ethics.

In line with teacher development, Khan (2014) who studied the role of Islamic Education in character building of young generation in Pakistan felt it was not enough to steep teachers in ethics. He emphasised that parents and the media should collaborate with the Religious Studies teacher for the character formation of the students. The implication of this suggestion is that parents should influence their children positively so that the teacher of CRS may not find it difficult in implementing the CRS curriculum for the character formation of the student. The same goes to the media. There is need for the media to always expose educative programmes that can help build the character of students.

At the regional level, the recommendations of how the school could be committed in implementing the Christian Religious Studies (CRS)

curriculum were not far from the studies done at the international level. Freeks (2015) for instance, studied the influence of role-players on the character development and character building of South African college students. The study was of the opinion of professional development of teachers. This would help equip the CRS teacher for the character formation of students.

In Kenya, Itolondo (2012) recommended that teachers of Christian Religious Education (CRE) should be given recognition and be treated equally in terms of remuneration and employment. Moreover, that CRE should be made compulsory in secondary schools. This means that the Government has a big role to play here. This is because the CRE teachers need to feel belonged as their counterparts in Mathematics and other Science subjects. This is to say that, there is need to attach importance and emphasise seriously on the need for CRS.

The study of Jebungei (2013) agrees on attaching importance and emphasis on CRE. It also supports the idea of making CRE a compulsory subject. It further suggests to the administration of the schools to support the CRE teachers in the areas of instructional materials and incentives. As well, organise in-service courses for them.

Wambui and Amukowa (2013) were of the same opinion of making CRE a compulsory subject. They also agree on full administrative support of the CRE teacher in the area of educational resources. From these findings, it is obvious that when the CRS teacher is supported in his or her work, he or she becomes more committed in implementing the CRS curriculum.

The findings from the national or local level may also not be different from that of the international and regional levels. The whole idea is to help the school to be more committed in the implementation of the Christian Religious Studies (CRS) curriculum in order to enhance the character formation of students. Oladipo (2009) who studied moral education of the Nigerian child, asked this question:

whose responsibility? The study established that teaching moral education basically is reinforcing the values practiced at home and in the society.

Therefore, for the school to be more committed in the implementation of the CRS curriculum there is need for the collaboration of moral development agents. That is, the home, the school and the society. This implies that the school will be motivated in the implementation of the CRS curriculum when it sees the family and the society doing their duties for the character formation of young people.

Igwe, Rufai and Olufemi (2013) studied social reconstruction through Religious Education. The study adopted a quantitative approach and specifically used descriptive survey in its design. The study site was secondary schools in Lagos State. It randomly sampled one hundred (100) teachers and two hundred (200) senior secondary school (SSS) 1 and 2 students. The study found that Religious Education has a place in the social reconstruction of Nigeria. The study recommended that for the school to be more committed in the implementation of Religious Education, religious teachers must be treated with high courtesy by the society. According to the study, teachers of religion should be well remunerated, and Religious Education should be made compulsory from primary to tertiary institutions.

The position of the researchers of the current study is that CRS offers learners ample opportunity for positive pursuits in life. Therefore, the subject should be fully established in schools and the teachers recognised and well supported administratively. The full support given to the teachers of CRS would help them to motivate their students to have interest in the subject and imbibe values that accrue from the subject. The reviewed study was done in secondary schools in Lagos State, and it adopted quantitative paradigm. The participants of the study were teachers and students. The current study was done in Owerri Municipal, Imo State, and it employed qualitative case

study design. The participants of the study were teachers, students, principals, and parents. Nevertheless, the current study confirmed the recommendations that teachers needed to be well remunerated and the CRS made compulsory in order to motivate learners.

Njoku and Njoku (2015) studied attaining Christian Religious Studies learning outcomes through effective use of teaching methods. The study employed a quantitative approach and adopted survey design. The study focused on secondary schools in five States in south-eastern part of Nigeria. The study used accidental sampling technique to sample five hundred (500) teachers of Christian Religious Studies (CRS) who were participants of the study. The study revealed that when the teacher of CRS applies appropriate methods in teaching, it helps greatly in attaining the learning outcomes. In order to ensure that the teacher of CRS is committed, the study recommended that the government should provide adequate teaching and learning facilities, and send teachers of CRS for in-service training programmes. The study also recommended that parents and society should collaborate with the teacher of CRS for the character formation of the students.

The recommendations from this study are good for decision making. However, the implementation is the problem. The study was done in five States in south eastern part of Nigeria. Therefore, Imo State, the site of the current study was part of the study. This is because there are five States; Abia, Anambra, Ebonyi, Enugu, and Imo, that make up the south eastern Nigeria. However, the study adopted a quantitative paradigm while the current study adopted a qualitative paradigm. That notwithstanding, the Ministry of Education in Imo State had not fully adhered to the recommendations of the study in the areas of providing adequate teaching and learning facilities. The current study confirmed this in the field and reminded the Ministry of Education, and the Secondary Education Management Board (SEMB), Owerri Zone, of the need for this in order to enhance the character formation of students.

The findings from the studies done in Nigeria concur with those done in Kenya. The implication of this agreement in the findings is that studies done at both the regional and national levels treat the teacher of CRS the same. The researchers of the current study agree that it is high time the teachers of CRS got their full recognition and motivation from the school, the society, the government, and the family. This would help them to be more committed in the implementation of the CRS curriculum for the character formation of students.

Analysis of Knowledge Gaps

The school is universally acknowledged as vital institution in preparing learners for life challenges. Apart from providing opportunities for learners to acquire needed competences for various vocations, the school functions as a major agent of socialisation outside the home, since almost every child is formally introduced to the world of schooling (Oliha & Audu, 2013). Therefore, an effective educational structure is one in which the learner is helped to imbibe societal values and virtues, think effectively, communicate thought clearly, and make relevant judgments (Osuji & Suleh, 2015).

The youth who are presumably seen as the foundation of the society need character formation and more role models. This will help them to be motivated to meeting the demands the society holds for them. The school is in the better position for the upbringing of the young people. This implies that the teacher of Christian Religious Studies (CRS) who is an agent of implementing the CRS curriculum has a lot to do with regard to the character formation of students.

From the conceptual and empirical review, the school, parents, media, and society were the key factors that influence the character formation of the students. They influence the behaviours of students either positively or negatively. On the positive dimension, they help students to embrace the virtues of honesty, hard work, respect, responsibility, and cooperation. On the other hand, on the negative

dimension, they lure students to incidences of indiscipline cases such as theft, dishonesty, disrespectfulness, laziness, examination malpractice, sexual misconduct, cultism and substance abuse.

It was also found that Christian Religious Studies (CRS) teaches students to live in the world guided by morality. Despite this, poor quality of teaching of CRS and lack of role models from the teachers of CRS negate the character formation of students. Generally, it was revealed that support from the government, parents and the school administration, and the collaboration from teachers and students would help to maintain the ethos of the school.

Most of the studies reviewed adopted quantitative paradigm in their approach. They used big samples to the phenomenon under study, and used questionnaires to collect data. They saw the need of CRS curriculum as a boost to character formation of students. Even so, the studies focused more on other Nations and States.

The researchers in the current study are of the opinion that study of this nature that looks at the affective domain of the learner needed to be approached in a more committed manner. Therefore, using quantitative research method in approaching this problem was not the best solution because in quantitative research the researcher distances himself or herself from the researched. This presumably was one of the reasons there are still increase in indiscipline in some of the secondary schools. The current study adopted a qualitative paradigm, and used qualitative instruments for data collection. The main reason for this was that the researcher wanted to lessen distance, collaborate and spend time with the researched and become an insider participant in order to proffer solutions to the phenomenon under study.

PART THREE

PHILOSOPHICAL ASSUMPTIONS & METHODOLOGY

CHAPTER TEN

PARADIGM AND PARTICIPANTS

Introduction

The study was based on the Constructivist Philosophy. It is an inquiry that is grounded in the assumption that individuals construct social reality in the form of meanings and interpretations they make of it. These constructions tend to be situational and subjective. There is no single reality, but multiple realities constructed by both participants and researcher (Creswell, 2013). This chapter describes the research design and procedures that were employed to collect data for the study. The researchers delved into this chapter under the following sub-topics: research design, study site, study population, description of sample size and sampling techniques, description of data collection instruments, trustworthiness of the study, data collection procedures, data analysis techniques, and ethical considerations of the study.

Study Design

The researchers adopted a qualitative paradigm in the study and used case study design. Case study helped the researchers carry out an in-depth analysis (Creswell, 2013) of the phenomenon under study. The researchers had an intensive observation of the schools under study and this was bounded by time and activity (Baxter & Jack, 2008). The case study also helped the researchers to collect detailed information using a variety of data collection procedures over a sustained period of time (Stake, 1995; Patton, 2002; Yin, 2012). The researchers specifically made use of collective case study in order to explore differences and similarities on the phenomenon under study.

Study Site

The study was carried out in Owerri Municipal, Imo State, south-eastern part of Nigeria. Owerri Municipal is the seat of power for Imo State Government. It borders Irete in the north, Umuguma in the west, Uratta by the east and Naze in the south. It has an approximate population of 125,337 and covers an approximate area of 40 square miles; that is, 100 km² in area according to the 2006 census of the National Population Commission of Nigeria.

As a seat of power, it has people from different socio-economic backgrounds and different walks of life. Half of its youthful population is in schools (SEMB, 2016). Some of its population also are involved in all forms of youth crimes (Okeke, 2011). Owerri Municipal has many private and public institutions of learning: nursery schools, primary schools, and institutions of higher learning. All these have a lot of influence to the urban life of this city where the schools for this study are located.

Study Population

There are nine public secondary schools in Owerri Municipal (SEMB, 2016). These schools have common observable characteristics of interest. Hence, the target population were all the students, teachers and the principals from the senior class of these schools. The target population was nine thousand seven hundred and forty-eight (9,748) people from the schools. Outside the school environment, there were Parents who were also part of the target population.

The justification for choosing these schools in Owerri Municipal were: they teach Christian Religious Studies (CRS), they are located in very populated areas of the town with varied economic, religious, social, political and educational activities. In addition, the reasons for choosing senior secondary school students was due to the assumption that senior students are mostly involved in incidences of indiscipline in the school (Oku & Onuoha, 2014). Besides, they were the ones that

expressed their views freely about character formation in school and the influence of the CRS curriculum on their character formation.

The principals and teachers were vital resources to the study. This is because they are in the administration of the school, implementation of the CRS curriculum, fostering discipline in school and guiding students' behaviour and life choices. Their contributions were of immense help in getting quality data for the study. Parents were also very valuable to this study because the family is the cradle for the character formation of the child. Table 1 shows the study population.

Table 1
Study Population

S/ No	School	Type	SSS Students	Teachers	Principals	Total
1	A	Single Sex (Boys)	663	24	1	688
2	B	Co- Educational	785	20	1	806
3	C	Single Sex (Girls)	2,047	21	1	2,069
4	D	Co- Educational	296	23	1	320
5	E	Single Sex (Boys)	616	18	1	635
6	F	Co- Educational	1,772	16	1	1,789
7	G	Single Sex (Boys)	1,189	22	1	1,212
8	H	Single Sex (Boys)	1,788	24	1	1,813
9	I	Co- Educational	406	9	1	416
10	Parents	Male and Female	-	-	-	-
Σ			9,562	177	9	9,748

Source: Secondary Education Management Board (SEMB), Owerri Zone (2016)

Table 1 depicts that there are 9 public secondary schools in Owerri Municipal, Imo State, Nigeria. Among the 9 schools, there are 5 single sex schools (a school for girls and 4 schools for boys) and 4 co-educational schools. The total number of students in the Senior Secondary School (SSS) is 9,562. Also, the total number of teachers is 177 and that of principals is 9. The target population of the study was 9,748. Parents were also part of the target population. However, their total population was not ascertained at the study time.

CHAPTER ELEVEN

SAMPLE AND SAMPLING TECHNIQUES

Introduction

The researchers described the sample of the study. He gave justification for selecting the cases for the study. The researchers also looked at the sampling techniques the study adopted in selecting the participants of the study. The sampling techniques were purposive since the study was solely a qualitative study.

Schools

The researchers used three public senior secondary schools out of the nine public secondary schools in Owerri Municipal, Imo State, Nigeria (SEMB, 2016). Since it was a qualitative study, it was necessary to use a small sample in order to have an in-depth study of the phenomenon (Creswell, 2013). Furthermore, the basis of selecting three schools out of nine schools was due to the fact that the study had to be defined within an analytical framework (Starman, 2013). More so, the schools were where the practical problem that the researchers were interested in existed. Also, the researchers wanted to get the most diverse information about the phenomenon under study. The three schools were: two single sex schools (a boys' school and a girls' school) and a co-educational school. This enabled the researcher to analyse the common themes from the study and replicate findings across these schools (Yin, 2009).

The sample of the study came from the senior secondary school (SSS) students, SSS teachers of Christian Religious Studies (CRS), the teachers in charge of discipline, the teachers in the guidance and

counselling unit and the principals of the senior secondary schools. Parents were also part of the study because the character formation of students starts from their homes.

The researchers employed purposive sampling techniques (Starman, 2013) in the study. This was due to the fact that he wanted to get a sub-group of the target population believed to be reliable for the study (Kombo & Tromp, 2006). The researchers used maximum variation sampling technique in selecting the three schools for the study. According to Creswell (2013), maximum variation sampling selects a wide range of variation on dimensions of interest. The purpose of using this sampling technique to select the schools was to discover and or uncover central themes, core elements, and or shared dimensions that cut across the cases, and to get diverse variations with regard to the phenomenon under study.

Students

The researchers used homogeneous and purposeful random sampling techniques to get the students. The researchers with the help of the principals assembled the participants according to their classes. In Cases A and C, which were single sex schools, in each class the researcher identified those who offer Christian Religious Studies (CRS) and those who do not, and divided the class into two. He had pieces of papers according to the number of students. In the group of those who offer CRS, he wrote on three pieces of paper; 'part of the study' and the other pieces of papers were written; 'not part of the study.' This he also did for the group of those who do not offer CRS. He allowed the students to pick the papers from the front of the class. The six students who picked; 'part of the study' were selected to participate in the study. This was how he got his student participants. In Case B that was a co-educational school, he also employed the same technique in sampling them. However, he first divided them into gender, before the subsequent steps.

The researchers sampled 6 students from SSS 1, 6 students from SSS 2 and 6 students from SSS 3; totalling 18 students from each school. The total number of students that participated in the study from the three schools was 54. The reason for these homogeneous and random sampling was to randomly bring together people of similar backgrounds and experiences. The sampling techniques facilitated focus group discussion, and helped get robust data for the study.

Teachers

For the teachers of Christian Religious Studies (CRS), the teachers in charge of discipline and the teachers in the guidance and counselling unit, the researchers employed criterion sampling technique to sample them. Criterion sampling selects all cases that meet some criterion (Creswell, 2013). The researchers sampled three SSS CRS teachers, three teachers in charge of discipline, three teachers in the guidance and counselling unit: one from each of the three schools. The reason for sampling three CRS teachers was that the senior secondary CRS teachers are the ones teaching the senior secondary school students and they provided quality data for the study. The same applied to the teachers in charge of discipline and the teachers in the guidance and counselling unit. These teachers were selected with regard to their interest in the study.

Principals

The researchers employed automatic inclusion technique to select the principals. They selected three principals from the three schools. The reason for this was that since the researcher was dealing with the senior secondary school (SSS), the principals that participated in the study automatically came from the SSS administration.

Parents

The researchers used snowball sampling technique to select the parents that participated in the study. He selected a male parent and a female parent. The justification for this sampling technique was that

he wanted to use those who were conversant with the phenomenon under study. Also, he selected those who were interested in the study, and who were good interview participants. The parents selected gave rich information that helped the researcher in the study.

Table 2 presents the sample size of the study.

Table 2

Sample Size of the Study

S/ No	School Type		SSS 1 Students	SSS 2 Students	SSS 3 Students	Teachers	Principals	Total
1	A	Single Sex (Boys)	6	6	6	3	1	22
2	B	Co- Educational	6	6	6	3	1	22
3	C	Single Sex (Girls)	6	6	6	3	1	22
4	Parents	Male and Female	-	-	-	-	-	2
Σ								68

Table 2 shows the sample size of the study. Three schools participated in the study; 2 single sex schools (a boys’ school and a girls’ school) and 1 co-educational school. The number of student participants was 54. There were 3 classes; SSS 1-3. Each of these classes had 18 students. There were also 9 teachers and 3 principals that participated in the study. Each of the three schools had 22 participants. Additionally, 2 parents outside the school environment were part of the study. The total number of participants for the study was 68.

CHAPTER TWELVE

INSTRUMENTS

Description of Data Collection Instruments

The researchers solely used instruments for collecting qualitative data in the study. Since it was a qualitative case study, the researchers did not want to adopt any other instruments that could not be beneficial in getting robust and credible data for the study. Table 3 displays the overview of the data collection instruments of the study. It presents the type of instrument and the focus.

Table 3
Overview of Data Collection Instruments

S/ No	Type of Instrument	Focus
1.	Focus Group Discussion Guide	Students
2.	Interview Guide	Teachers, Principals, and Parents
3.	Document Analysis Guide	SSS CRS Curriculum, and Textbooks
4.	Observation Guide	Classroom Teaching and Learning Process, and availability of CRS Textbooks

The researchers used the instruments in Table 3 to collect data in order to answer the research questions. These multiple data sources were the hallmark of this collective case study research. This was because they enhanced data credibility through triangulation. They also helped the researcher to attain the robust, comprehensive, well

developed and richest possible understanding of the phenomenon under study (Patton, 2002; Yin 2009; Waller, 2011; Creswell, 2013).

Focus Group Discussion Guide for Students

The researchers used focus group discussion guide to collect data from the students in the study. The reason for this was that it created an environment that put students at ease and allowed them to thoughtfully answer questions in their own words and add meaning to their answers (Creswell, 2013). Here also, students reacted to and built upon each other's responses to produce information or ideas that they could not think of on their own. This instrument for data collection from students had an opening statement emphasising the purpose of the study and the demographic information of the students. It also consisted of topics and the questions that corresponded with the main research questions.

The main topics for this group discussion guide were: key factors that influence the character formation of public senior secondary school (SSS) students in Imo State, Nigeria, and the contributions of Christian Religious Studies (CRS) curriculum to the character formation of students. Furthermore, it looked at how the teacher of CRS implements the curriculum and the challenges in schools' capacity to committedly implement the CRS curriculum. Lastly, it explored the possible solutions to commitment in the implementation of the SSS CRS curriculum in public secondary schools in Imo State, Nigeria.

The follow up open-ended questions posed accrued from the responses of the students and they yielded powerful information. Focus group discussion guide helped reveal a wealth of detailed information and deep insight about character formation in public senior secondary schools in Owerri Municipal, Imo State, Nigeria.

Interview Guide for Teachers of Christian Religious Studies

The researchers used interview guide to collect data from the teachers of Christian Religious Studies (CRS). The justification for this was

that the researchers hoped that this instrument would help to elicit a vivid picture of the participants' perspective on the research topic (Natasha, Cynthia, Kathleen, Greg & Emily, 2010). The instrument actually helped to elicit a clear picture of the phenomenon under study. The interview guide for the teachers of CRS consisted of an opening statement about the purpose of the study, the demographic information of the teachers followed by the main research questions.

The main topics in the interview guide were as follows: firstly, key factors that influence the character formation of public senior secondary school (SSS) students in Imo State, Nigeria, and secondly, the contributions of CRS curriculum to the character formation of students. Thirdly, how the teacher of CRS implements the curriculum, and fourthly, the challenges in schools' capacity to committedly implement the CRS curriculum. Lastly, it looked at the possible solutions to commitment in the implementation of the SSS CRS curriculum in public secondary schools in Imo State, Nigeria. Follow up open-ended questions were posed in order to get in-depth information about the phenomenon under study.

Interview Guide for Principals, Teachers in Charge of Discipline, Teachers in the Guidance and Counselling Unit and Parents

Interview guide was appropriate in getting data from the principals, teachers in charge of discipline, teachers in the guidance and counselling unit and parents. This was due to the fact that these participants were seen as specialists with regard to the phenomenon under study. Moreover, in-depth interviews offered them the opportunity to express themselves freely and in a way ordinary life rarely afforded them (Natasha et al., 2010; Ngumbi & Ombajo, 2015). In using interview guide for these participants, the challenges of teaching Christian Religious Studies (CRS) for the character formation of students were revealed and possible solutions found.

The interview guide for principals, teachers in charge of discipline, teachers in the guidance and counselling unit and parents were constructed to capture the purpose of the study, the demographic information of these participants and the main topics of the interview. These topics were: key factors that influence the character formation of public senior secondary school (SSS) students in Imo State, Nigeria, and the contributions of CRS curriculum to the character formation of students. Additionally, how the teacher of CRS implements the curriculum, and the challenges in schools' capacity to committedly implement the CRS curriculum. Finally, it explored the possible solutions to commitment in the implementation of the SSS CRS curriculum in public secondary schools in Imo State, Nigeria. Follow up questions also accrued from these main topics through probing technique.

Document Analysis Guide

The essence of this data collection instrument was to enable the researchers analyse the contents, instructional resources and the teaching methodology as planned in the senior secondary school (SSS) Christian Religious Studies (CRS) curriculum and textbooks. The purpose of this was to explore how relevant they were in influencing the character formation of students.

Observation Guide

This instrument of data collection was essential in this study because through observation, the researchers were able to uncover factors important for a thorough understanding of the research problem but that were unknown when the study was designed. This instrument was mostly used to observe how the teachers of CRS implemented the CRS curriculum during the period of the study. The researchers also used this instrument to check whether the CRS textbooks were available in the school library.

The instrument was also used to observe incidences of indiscipline in the classroom. The observation guide helped the researchers to identify some of the instructional techniques of the CRS teacher. Likewise, to verify how the students collaborated with the teacher of CRS in the classroom in order to enhance character formation in the school.

CHAPTER THIRTEEN

DATA QUALITY

Introduction

To ensure validity and reliability in qualitative research, examination of trustworthiness is crucial. The researchers established the trustworthiness of the study based on four techniques: credibility, transferability, dependability and confirmability, developed by Guba and Lincoln (1985). According to these scholars, these are the four big steps to evaluate honesty in qualitative study. These four big steps, which have been advanced by other researchers, can be related to validity and reliability in quantitative research. Credibility of the study is likened to internal validity in quantitative research, transferability; external validity or generalizability, dependability; reliability, and confirmability; objectivity (Golafshani, 2003; Shenton, 2004; Creswell, 2014; Mvumbi & Ngumbi, 2015).

Trustworthiness of the Study

The researchers ascertained trustworthiness in the entire research; that is, from the problem identification to the final report. The researchers had an in-depth observation of the phenomenon under study and had a rigorous literature search on the same. They adhered to academic honesty in the literature review and identified the gaps that the current study filled.

For data collection instruments, the researchers sought the assistance of specialists in measurement and evaluation, and curriculum studies. They made constructive comments about items on the instruments and the researchers effected the changes. Later, the

researchers subjected the instruments for pilot testing to participants with similar characteristics to the sampled group. The researchers had constant debriefing, and peer scrutiny with their colleagues (Tracey, 2010), about the findings from the pilot testing. Later, the researchers went in for data collection of the study. The researchers established rapport with the participants and told them that they needed to be frank and open in their contributions and anyone was free to refuse to participate in the study.

The researchers established the credibility of the data by spending five Weeks in the field in order to develop an in-depth understanding of the phenomenon under study. They also triangulated different data sources by examining evidence from the sources and using it to build a coherent justification for themes. After the data transcriptions, the researchers did inter coder reliability with their field assistants and this enabled the study to come up with significant and robust themes across the cases during the analysis. The researchers later sent the themes back to the participants for member checking; that is, to determine their accuracy.

In the final report, the researchers also had frequent debriefing sessions with some colleagues and made ample use of their suggestions to enhance the accuracy of the account. The researchers also examined previous research findings in order to assess the degree to which the findings were congruent with those of past studies. With regard to transferability, the researchers had a rich and thick description of the phenomenon under study, the study site, and the participants. This gave their readers a better perspective of the study and felt being part of the study. Dependability and confirmability were established through an audit of the data by a colleague and an external researcher in order to assure accuracy and completeness of the research procedures.

The position of the researchers about the phenomenon under study was that Christian Religious Studies (CRS) has positive influence on learners. However, in order not to allow this bias rule the study, the researchers held this positionality constant by bracketing their feelings in the entire research. The researchers allowed the findings to be shaped by the participants and not the researchers' interest, motivation or bias.

Data Collection Procedures

The researchers collected data through focus group discussion, face-to-face interviews, observation, and document analysis (Natasha et al., 2010; Boeije, 2010; Creswell, 2014; Mvumbi & Ngumbi, 2015). The focus group discussion was with students, and the face-to-face interviews were with the teachers of Christian Religious Studies (CRS), the teachers in charge of discipline, the teachers in the guidance and counselling unit, the principals, and the parents. The researchers also did direct observation of students and a teacher of CRS in the classroom with regard to the phenomenon under study. Finally, the researchers did document analysis using the senior secondary school (SSS) Christian Religious Studies (CRS) curriculum, and the CRS textbooks.

For the focus group discussion, with the help of the school administration, the researchers used 6 students per group (Creswell, 2013); that is, 6 students from each class. Each school had a group of three; senior secondary school (SSS) 1, SSS 2 and SSS 3. The total group for the focus group discussion was nine. The researchers also recruited nine field assistants who acted as assistant moderators of the focus group discussion. The researchers schooled them in the topic of the study. The researchers also schooled them in focus group discussion techniques especially in the areas of qualitative listening, note taking and the operation of the recording device. The researchers created an environment conducive to group discussion, allowed the participants to sit in a circular form and used a recorder to gather the information.

In the introduction, the lead researcher welcomed the participants, gave an overview of the topic, and outlined some ground rules of the discussion, gave room for self-introduction of the assistant moderator and the participants. After this, the lead researcher; that is, the moderator now posed the first question; the discussion continued. During the discussion, the researchers had some room for spontaneity. That is, asking spontaneous questions that arose from the discussion and probing deeper into the topic. At the end of the discussion, the researchers summarised with confirmation the topic, reviewed purpose and asked if anything had been missed. The researchers also thanked and dismissed the group. This focus group discussion did not go beyond 1 hour in order not to inconvenience the participants.

For the interview with the teachers of Christian Religious Studies (CRS), the teachers in charge of discipline, the teachers in the guidance and counselling unit, the principals and the parents, the researchers used a face-to-face interview technique. That is, collecting data in person from these participants by asking them questions on the topic under exploration. This technique helped the researchers gather valid and theoretically satisfactory results.

Though, before starting the interviews, the researchers allowed the participants to schedule the interview when they were free and in a setting that they were comfortable with. After settling for the interview, the researchers introduced themselves, the topic and the purpose of the study before asking the first question. After the interview, the researchers summarised with confirmation the topic, reviewed purpose and asked if anything had been missed out. The researchers also thanked the participants for sacrificing their time in granting the interview.

In the observation procedure, the researchers had some questions in mind before beginning to observe. These questions accrued from the

research questions. The researchers focused directly on observing the instructional techniques of the teacher of Christian Religious Studies (CRS), and the collaboration of the students towards the teaching and learning of CRS in class for character formation. The researchers video-recorded what they observed. The essence of this was to help them remember what they observed for easy analysis. They also observed the availability of the CRS textbooks in the school library.

For the document analysis, the researchers first analysed the CRS curriculum, then, the CRS textbooks. In the CRS curriculum, the researchers analysed the relevance of the contents, the instructional resources, and the teaching methodology to the character formation of the students. In the CRS textbooks, the researchers analysed contents, readability, instructional approach, organisation, and illustrations (Engel, 2013).

Data Analysis Techniques

The researchers systematically searched and arranged interview transcripts, and field notes obtained from the field for each case (McGuiggan & Lee, 2008). The aim of doing this was to increase the researchers' own understanding of them and enabling the researchers to present them to their readers. The researchers explored the database of each case and transcribed the interviews.

The researchers wrote reflective notes on the classroom observations, and critically reviewed the relevance of the Christian Religious Studies (CRS) curriculum and CRS textbooks. The researchers manually coded the data, categorised the data, derived themes from the categories, interrelated themes, interpreted the meaning of themes and validated the accuracy of the information. The researchers described personal and demographic information of the participants, and had a diagrammatic and narrative representation of themes.

Diagrammatically, the researchers analysed the data in this manner:

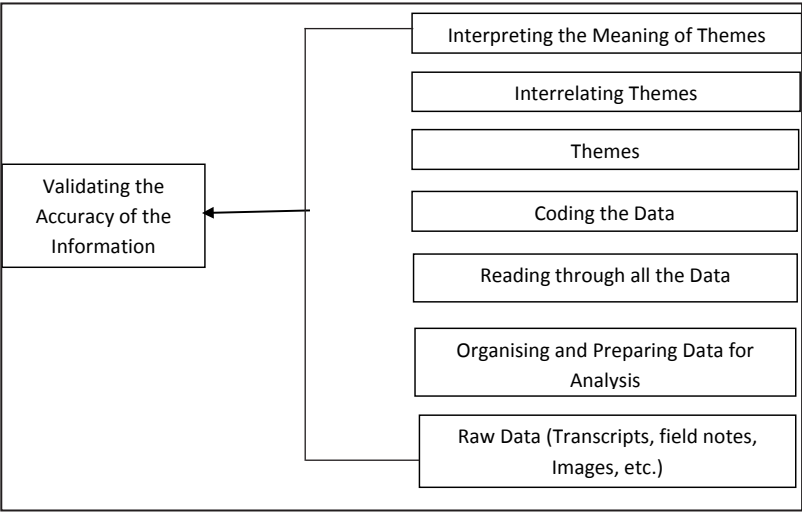


Figure 2: Data Analysis Technique

Source: Creswell (2014, p. 197)

Ethical Considerations

The researchers ensured that they adhered to ethical rules governing and guiding academic research study. This is because research is governed by rules and regulations which help to reduce conflicts and misunderstandings among researchers and participants. Therefore, ethical considerations in research are necessary.

The need for informed consent of the participants is very vital to research (Boeije, 2010). Based on this therefore, the researchers sought informed consent from the administration of the schools in order to go ahead with the research. The researchers prepared informed consent forms, which the participants signed in order to freely and voluntarily accept to be part of the study. Secondly, the researchers fully explained to the participants the nature of the research and assured them confidentiality (Creswell, 2014). In order

to maintain confidentiality, there was need to use pseudonyms and not the real names of the participants (Mvumbi & Ngumbi, 2015). The researchers adhered to this ethics in the entire interview with the participants.

Since the researchers have vested interests in the character formation of the young people through Religious Education, the researchers bracketed their bias. The reason for this was that, according to the researcher did not want to allow their positionality (Creswell, 2013; Bourke, 2014; Pechurina, 2014), to influence data collection and data analysis. For the purpose of academic integrity, the researchers duly acknowledged all the sources of information for this study using the report writing style developed by American Psychological Association (APA) 6th edition.

PART FOUR

TEACHING APPROACHES

PRESENTATION, INTERPRETATION AND DISCUSSION

CHAPTER FOURTEEN

PARTICIPANTS

Introduction

Part four of this work looks at analysis, presentation, interpretation and discussion of the findings. The study was carried out in three schools; that is, three Cases: Case A, B, and C were involved in the study, and the researchers collected data from the principals, teachers, and students. The researchers also collected data from parents who were outside the three Cases. The total number of participants for the study was 68.

The researchers brought out the emerging themes from the responses of the participants. The themes from teachers, parents, students, and principals from all the Cases were presented in Tables. From this, the researchers interrelated the themes across all the Cases and groups of participants, and presented the major themes in Figures. The direct quotes of the participants were ascribed to them according to their Cases.

The order of the presentation includes: Data collection response rate of the study, the demographic information of participants, analysis of the key factors that influence the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria. Others are: analysis of the contributions of the Christian Religious Studies (CRS) curriculum to the character formation of students, analysis of the role of the instructional and administrative aspects of the school environment in the implementation of the CRS curriculum for the character formation of students. More so, analysis of the challenges faced in the implementation of the CRS curriculum

for the character formation of students, and analysis of the solutions to commitment in the implementation of the CRS curriculum for the character formation of students. The discussion of the findings was clearly supported by up to date literature sources.

Demographic Information of Participants

Figure 3 shows the demographic characteristics that the researchers looked at. It looked at the characteristics of student participants. It also presents the characteristics of teachers and principals. Further, it brings out the characteristics of the parent participants.

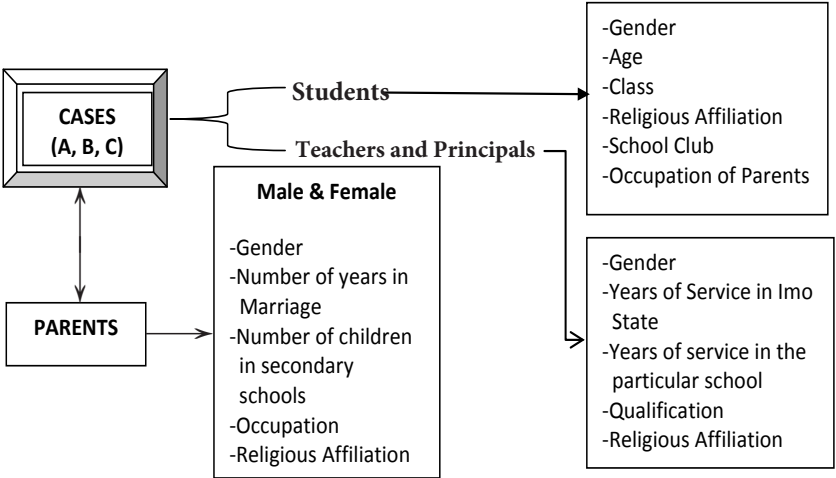


Figure 3: Demographic Characteristics of Participants

Socio Demographic Characteristics of Participants

The collective case study consisted of three cases. Case A was a boys’ school, and the school is located in a densely populated housing estate, west of Owerri Municipal. Case B was a co-educational school. It is situated in the central part of Owerri Municipal, where there are a lot of administrative and commercial activities. Case C was a girls’

school that is built in a residential area previously meant for the elites of the State. It is located east of Owerri Municipal.

Each of the cases had its own participants. The participants included: principals, students, teachers of Christian Religious Studies (CRS), teachers in charge of discipline, and teachers in the guidance and counselling unit. Outside the three cases, parents that participated in the study also came from these environments. The study sites had a lot of influence on the way the participants looked at the reality of the phenomenon under study.

Gender of the Participants

Gender of the participants was very important extraneous variable in the study. The study ascertained how the gender of the participants mediated the influence the implementation of CRS curriculum had on students’ character formation. Table 4 presents the gender of the participants of the study in a quantitative form.

Table 4
Gender of the Participants

Category	Parents		Principals		Teachers		Students	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Male	1	50.0	1	33.3	3	33.3	27	50.0
Female	1	50.0	2	66.7	6	66.7	27	50.0
Total	2	100.0	3	100.0	9	100.0	54	100.0

Table 4 shows that there were two parents that participated in the study; 1 (50%) was male parent and 1 (50%) was female parent. The researchers chose them in order to get diverse views on how schools’ commitment in the teaching of Christian Religious Studies (CRS) positively influences the character formation of public senior secondary students in Imo State, Nigeria. Since these students come from different families, it was of vital importance to seek the opinion

of these parents on the behaviour of their children at home after being exposed to the CRS curriculum.

Among the 3 principals that participated in the study, 1 (33.3%) was male, and 2 (66.7%) were females. This shows the contributions of women in the education sector. Some of them are placed in leadership positions in schools in Imo State. This gives them the opportunity to fully exercise their motherly role in forming the character of the students entrusted unto their care. This is in line with the study of Wilson and McGettrick (2014) which revealed that mothers are the most influential people on students' moral identity. However, the fathers are challenged to consolidate the work of the mothers in instilling discipline in their children at home.

With regard to the teacher participants of the study, 3 (33.3%) were males, and 6 (66.7%) were females. This implies that female teachers were more involved in the learning and behavioural activities of the students than male teachers. It can also imply that more duties that focus on students' behaviour such as discipline, counselling and the teaching of the Christian Religious Studies (CRS) were given to more female teachers than male teachers. With regard to this therefore, it was expected that the female teachers would have used their feminine and caring nature to nurture the behaviours of these students; helping them to acquire the virtues of respect, hard work, obedience, and love for God and neighbour, and shun the vices of disrespect, cultism, drug and substance abuse.

There were 27 (50%) female students and 27 (50%) male students that participated in the study. The study was gender balanced in this aspect. It overcame one of the limitations of the Theory of Moral Development of Lawrence Kohlberg: gender biasness (Barger, 2010), which this study reviewed. The implication of this gender balance in the study was to get varied opinions about the phenomenon under study. However, it was found that there was no difference in the

behaviour of male and female students after being exposed to the CRS curriculum. This is because the themes that emerged from the data collected from them attested to this fact. This confirms Oku and Onuoha’s (2014) study that in Nigerian secondary schools, cases of indiscipline acts of students are similar irrespective of gender.

Religious Affiliation of the Participants

Religious affiliation is another extraneous variable that focused on the values of the participants. Values were very significant in the study because, inculcation of values in the learners is one of the objectives of Christian Religious Studies (CRS). Table 5 demonstrates the religious affiliation of the participants.

Table 5
Religious Affiliation of the Participants

Category	Parents		Principals		Teachers		Students	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Christianity	2	100.0	3	100.0	9	100.0	54	100.0
Islam	-	-	-	-	-	-	-	-
ATR	-	-	-	-	-	-	-	-
None	-	-	-	-	-	-	-	-
Total	2	100.0	3	100.0	9	100.0	54	100.0

In Table 5, among the categories of the religious affiliations such as Christianity, Islam, African Traditional Religion (ATR), the study found that all the participants of the study, 68 (100%) were Christians. For this reason, it is assumed that they know the need for proper Christian values and the character formation of young people. This is because when the young people are fully formed in character, they bring in values to whatever they do in the society.

This tends to disagree with Okeke’s (2011) finding that students in Owerri Municipal are morally bankrupt. Since all participants of the study are Christians, and morality is the hallmark of Christianity, Okeke’s (2011) finding may not be a good representation of public senior secondary school students in Owerri Municipal.

Demographic Characteristics of Parents

The home is the cradle for students’ character formation. Therefore, caring and uncaring homes play significant role in the students’ behaviour. The religious, social, educational, and economic background of the student’s home shapes the way he or she views life. Table 6 identifies the occupation of the parents who participated in the study and the parents of the student participants.

Table 6
Occupation of Parent Participants and Students’ Parents

Category	Parents		Students	
	<i>f</i>	%	<i>f</i>	%
Civil Service	2	100.0	20	37.0
Self-Employment	-	-	34	63.0
Total	2	100.0	54	100.0

In Table 6, the occupation was of two categories: the first category was civil service, that is, those who their salary is constant and who are employed in the Government sector. The second category was self-employment, that is, those who do their private businesses. These categories were part of the family dynamics, which was part of the extraneous variables of the study. The researchers wanted to find out if parents’ occupation influences the character formation of the students.

The study revealed that all the parent participants; 2 (100%) were civil servants. With regard to the parents of the student participants, 20

(37%) of them were civil servants, while 34 (63%) of them were self-employed. This implies that students from families where the parents are civil servants have the opportunity of being given the essentials for their education such as school writing materials, textbooks, and guidance at home, due to the fact that their parents have constant salary to cater for these needs. On the contrary, more students that participated in the study came from families where the parents are self-employed. This means that sometimes, there may not be money for example to enable them purchase some educational resources they need in the Christian Religious Studies (CRS) lessons.

Therefore, lack of educational resources such as notebooks, textbooks, Bible, pens, hinder the effective implementation of the CRS curriculum for the character formation of the students. This assertion confirms some studies that the general good atmosphere of the home and the positive attitudes of the family are suitable for the proper development of a child; therefore, it is likely that the child will grow up to be law-abiding (Sanni et al., 2010; Greenfield et al., 2012; Malayi et al., 2013). Table 7 looks at the number of years the parent participants have been in marriage, and the number of children they have in secondary schools.

Table 7
Parents’ Number of Years in Marriage and Number of Children in Secondary Schools

Parent	Years in Marriage			Children in Secondary Schools		
	Years	<i>f</i>	%	No	<i>f</i>	%
Male	10	1	50.0	1	1	50.0
Female	14	1	50.0	2	1	50.0
Total	24	2	100.0	3	2	100.0

The study tried to ascertain the behaviour of their children at home, especially those who have been exposed to the Christian Religious Studies (CRS) curriculum. In Table 7, the study revealed that the

male parent participant has been in marriage for 10 years and he has 1 child in the secondary school. The female parent participant also has stayed in her marriage for 14 years and she has 2 children in secondary schools.

This means that both parent participants have experienced the behaviour of their child or children at home. It should be noted that these children have been exposed to the CRS curriculum. This is because, CRS is a core subject in the junior secondary school (Obioma, 2012; Igbokwe, 2015; Moyinoluwa, 2015), and an elective subject in the senior secondary school. Hence, core for those in humanities in the senior secondary school (Obioma, 2012). Therefore, the parent participants were in a better position to give credible data on the influence of the CRS implementation on the character formation of their children.

Demographic Characteristics of Teachers and Principals

The teachers and principals’ academic qualifications and years of service were important variables in the study. They also determined the effectiveness of the school in the transfer of values to students. Table 8 looks at the academic qualifications of the teachers and the principals who participated in the study.

Table 8
Academic Qualifications of Teachers and Principals

Qualification	Teachers		Principals	
	<i>f</i>	%	<i>f</i>	%
B.Ed.	8	88.9	2	66.7
M.Ed.	1	11.1	1	33.3
Ph.D.	-	-	-	-
Total	9	100.0	3	100.0

In Table 8, the study revealed that 8 (88.9%) teachers and 2 (66.7%) principals had Bachelor degree in Education. Also, 1 (11.1%)

teacher and 1 (33.3%) principal had Master’s degree in Education. Furthermore, none of the participants had Doctorate degree. Nevertheless, this implies that all the teachers and principals who participated in the study were academically qualified for holistic formation of students in public senior secondary schools in Owerri Municipal, Imo State, Nigeria.

This finding disagrees with Asiyai (2013) who found that some teachers were not academically qualified to implement the Christian Religious Studies (CRS) curriculum for the character formation of students. On the other hand, Okeke’s (2014) study recommends that an effective school requires more than just having many teachers with the approved teaching and academic qualifications. Rather, commitment in shaping the behaviour of students. Therefore, commitment in the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria was what this study focused on, and not really academic qualifications. Table 9 describes the years of service for the principals and the teachers.

Table 9
Years of Service for Teachers and Principals

Years	Teachers				Principals			
	Imo State		School		Imo State		School	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
1-5	2	22.2	5	55.6	1	33.3	3	100.0
6-10	3	33.3	3	33.3	2	66.7	-	-
11-15	2	22.2	-	-	-	-	-	-
16-20	1	11.1	1	11.1	-	-	-	-
21-25	1	11.1	-	-	-	-	-	-
Total	9	100.0	9	100.0	3	100.0	3	100.0

In Table 9, the study revealed that 2 (22.2%) teachers and 1 (33.3%) principal had served in the education sector in Imo State for about 1-5 years. Within the same range also, 5 (55.6%) teachers and 3

(100.0%) principals were serving in the school where the study was carried out. Furthermore, 3 (33.3%) teachers and 2 (66.7%) principals had served in the education sector in Imo State within 6-10 years. Another 3 (33.3%) teachers also had served within that duration in the school of study.

Between 11-15 years, 2 (22.2%) teachers had served the education sector in Imo State. Also, 1 (11.1%) teacher had served the education sector in Imo State between 16-20 years. 1 (11.1%) teacher had also served the school of study between 16-20 years. Finally, 1 (11.1%) teacher had served the education sector in Imo State between 21-25 years.

Drawing from the finding, majority of the teachers and the principals had served in Imo State education sector and the school of study between the ranges of 1-5 years. This simply means that they had experienced students and they were in a better position to shape the behaviour of the students in public senior secondary schools in Imo State, Nigeria.

Demographic Characteristics of Students

Table 10 presents the age of the students who participated in the study. The student participants were drawn from senior secondary school (SSS) 1 to 3. The senior students were more prone to indiscipline cases. Therefore, they were most affected in the area of character formation. Each class had 18 students. The student participants were well distributed in terms of class. The ages of the student participants were as follows:

Table 10
Age of the Students

Age	<i>f</i>	%
14	16	29.6
15	7	13.0
16	15	27.8
17	11	20.3
18	5	9.3
Total	54	100.0

According to Table 10, out of the 54 students that participated in the study, 16 (29.6%) were 14 years old, 7 (13.0%) were 15 years old, 15 (27.8%) were 16 years old, 11 (20.3%) were 17 years old, and 5 (9.3%) were 18 years old. Majority of the student participants were between the ages of 14 and 17 years old. This implies that they were in the full adolescent stage; a stage where they likely display all forms of disruptive behaviours such as disrespect for authority, bullying, theft, examination malpractice, drug and substance abuse, and sexual misconduct (Dalhatu & Yunusa, 2013). This means that the school has a lot of task at hand in guiding the students. This is because, at full adolescent stage for instance, if the adolescents are not properly guided, they are bound to make a lot of mistakes in life due to bad choices and negative peer influence (Lavinder, 2012).

Drawing from the age of the student participants, this is the adolescent or teenage stage where they young people exhibit youthful exuberance. It is a period of life exploration. As Berk (2009) puts it, it is a period where they do things that are destructive or troublesome for themselves or other people. It has also been revealed that students with problem behaviour are the ones who often drop out of school, indulge in anti-social activities such as cultism, seldom succeed in life, and become a burden to the society at large (Momin & Marak, 2016). This is why commitment in the implementation of the Christian Religious Studies (CRS) curriculum for the character

formation of the students cannot be downplayed. Table 11 displays the school clubs that the student participants were associated with in school.

Table 11
Students' School Club

Club	<i>f</i>	%
YCS	7	13.0
Scripture Union	2	3.7
Integrity	3	5.6
Peer Educator Anti-AIDS Health	3	5.6
Others	39	72.1
Total	54	100.0

In Table 11, out of the 54 students that participated in the study, only 15 of them joined school clubs that could lead them to greater value transfer, hence, character formation. From the study, 7 (13.0%) of the students were in young Christian students' club (YCS), 2 (3.7%) were in scripture union, 3 (5.6%) were in integrity club, and 3 (5.6%) were in peer educator anti-AIDs health club. These were clubs seen to influence the behaviour of the students positively. However, majority of them; 39 (72.2%) chose to join other clubs such as debate, scout, drama, press, interact, and Red Cross. Despite being good clubs for the young people, they seldom directly and positively influence the behaviours of the students.

The implication of this finding is that students are often bored with certain activities that are not captivating and adventurous. As adolescents, they enjoy freedom and liberty. They have found themselves in the world of secularism. Hence, according to Obaga (2009), this secularism has promoted the attitude of materialism than promoting human dignity, family spirit and personal integrity which Christian Religious Studies (CRS) offers.

CHAPTER FIFTEEN

INFLUENCES ON STUDENTS' CHARACTER FORMATION

Introduction

In exploring the key factors that influence the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria, the study found that social institutions such as family and school, and religious institutions such as church and prayer groups were the key factors that influence the character formation of students. Other key factors were: Models; such as elders, teachers, celebrities, peers, and friends. Media such as: Music, movies, and internet were also prevalent as the key factors that influence the character formation of students.

These key factors according to the participants either influence the character formation of the students positively or negatively. On the positive influences, they enable the students to imbibe good morals and values for their good and that of the society at large. On the other hand, negatively, the key factors lead the students to cultism, substance abuse, sexual misbehaviour, bullying, delinquency, and indecent dressing.

Concrete Ways of Influence

The study tried to ascertain how these key factors concretely influence the character formation of the students. The following themes emerged across the three cases and from the parents. Table 13 shows the themes that emerged from all the groups of participants about the influence of the key factors on the character formation

of students in public secondary schools in Owerri Municipal, Imo State, Nigeria.

Table 12
Influences of Key Factors on the Character Formation of Students

Participants	Themes
Parents	Responsibility, moral values, laissez faire attitude, access to information, and social vices.
Students	Honesty, moral life, responsibility, awareness of human rights, positive attitude, and indecent dressing
Teachers	Educating programmes, morals, parental upbringing, informative, entertainment, indecent dressing, and positive character.
Principals	Parenting style, caring and uncaring homes, socialization, spiritual formation, community building, and responsibility.

Table 12 presents the themes that emerged from the participants as how the key factors influence the character formation. The researchers interrelated the themes and came up with four major themes. The major themes are represented in Figure 4 as follows:

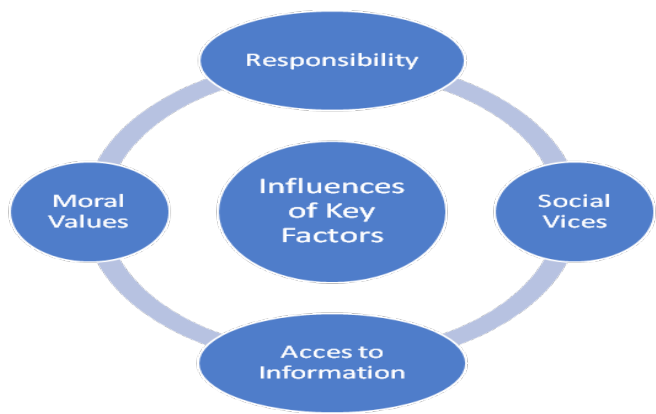


Figure 4: Influences of Key Factors on the Character Formation of Students

Figure 4 depicts how the key factors responsible for the character formation of students influence students' behaviour in public senior secondary schools in Owerri Municipal, Imo State, Nigeria.

Family, School, and Society as Key Factors

Examining the key factors that influence students' character formation, a participant responded:

Well, I think the family is responsible for the upbringing of the child from the time the child starts crawling, walking, up to the time the child goes to school. Some parents teach their children morals at home. On the negative influence, parents many a time, unknowingly expose their children to watching immoral TV shows. Also, some parents give room for peers to influence their children negatively. (Principal A, Interview, November 15, 2016)

This is where the issue of self-control comes in. In the scenario brought out by principal A, these children will be easily influenced negatively if they do not have self-control. On the other hand, if in the training process at home, their parents helped them to develop self-control, the probability of being influenced negatively by the peers will be zero. This finding supports the Theory of Self-Control by Gottfredson and Hirschi (1990) that low self-control results to antisocial behaviours. It also concurs with Junger-Tas et al. (2012) who studied many faces of youth crime in 30 countries in the western world. Their study revealed that lack of self-control leads young people to different deviant acts. The study also emphasised that self-control becomes part of one's personality as a result of effective training process by parents at a young age. This implies that parents have a lot of work to do in grooming their children for the good of the society.

In supporting principal A, principal B expressed that: “students from families; parents, siblings with positive family traits tend to develop positive characters” (Principal B, Interview, November 21, 2016). She tended to focus more on the positive influence of good parental upbringing of the child on his or her character formation. Into the bargain, her colleague in case C, tried to bring out fully the importance of the family in the character formation of the child. She affirmed:

The family provides the main early childhood experience of every student. The parenting style; that is, the level of warmth, responsiveness, control and discipline influences children’s character development. Nevertheless, many families have failed in their responsibility to teach and model what is right to children. (Principal C, Interview, November 28, 2016)

The principals from the three cases have something in common, that is, that good parental upbringing enables the child to cultivate values and the virtues of respect, discipline, honesty, hard work, truthfulness, and collaboration. This finding concurs with Oladipo (2009), and Uzoigwe (2012) who studied morality among the youth of Nigeria. Their studies posit that the home is the cradle for the moral development of the child; that at home, parents shape and model the life of their children in conformity with society’s cherished norms, rules and values.

The family is vital in the character formation of the child because it is the first moral teacher and role model that the young person has. Nonetheless, neglect of the family in exercising its God-given role in the proper upbringing of the child leads the child to some vices such as cultism, delinquency, and indecent dressing. A male parent established that:

Most parents have derailed. Most of the vices we have in our society today are due to the approach of parents towards character formation of our children. You see that most parents leave the bulk work on teachers, neglecting their primary parental role. (Male Parent, Interview, November 16, 2016)

The views of this male parent are in line with Sachar (2015) who looked at the role of the school in the character formation of students in Ambala city, India. He established that teachers have filled the vacuum of the presence of parents in the life of the learner. This is due to the fact that parents have limited contact with their children because of hectic life and earning money to secure the future of their children. In emphasising on the assertion of this male parent, a student participant expressed that:

If majority of teachers and students in my school have good or bad character, it is certain that I will be like them, because I do interact with them, sit with them and learn with them. So by this, you can see that they will impact their character to me; likewise, my friends both at home, school, church, and village. (Student 7, Case B, FGD, November 18, 2016)

The family has a lot of influence on their children. This influence extends to the school and the society as the student 7 from Case B stated. The school enables the students to be disciplined through effective teaching of moral values, and through guidance and counselling. This helps to correct some dysfunctional home effects. A student participant revealed this by declaring that: “My school influences my character formation through teaching, discipline and their methodology of teaching” (Student 10, Case A, FGD, November 14, 2016). On the contrary, the school and peers can also influence the character of the student negatively. As the CRS teacher in Case B indicated:

An Igbo adage says; ‘when a goat that does not eat yam follows goats that eat yam, the goat ends up eating yam.’ The moral standard of a given school is a function of the moral standard of her student. No man gives what he does not have; hence, a school where there is moral decadence, it is expected that the product of such schools will not be anything to write home about. (CRS Teacher A, Interview, November 21, 2016)

Drawing from the influences of the family and school on the character formation of the student, the findings from this study agree with Donner (2013), who, in contributing to the Family Systems Theory of Bowen (1988), expressed that the family dynamics have a strong influence on the behaviour and wellbeing of the child. Also, other scholars such as Hay (2011), Higgins (2012), Gibbs, Giever and Martin (2013) were of the same opinion that parenting techniques, such as monitoring and discipline, have a lot of influence on a child’s level of character formation. Concretely addressing the influences of the key factors on the character formation of students, a principal ascertained that:

Many children come to school from dysfunctional homes. With the general moral decadence in the society, there are usually more bad behaviours or attitudes to copy from peers than good ones. Furthermore, the media socializes children into violence, pornography, sexual harassment, bullying, drug abuse, and occultism. Though, religious institutions that are custodians of the moral values help to promote character development. (Principal C, Interview, November 28, 2016)

Media as a Key Factor

With regard to the influence of the media on the character formation of students as principal C brought out, the finding agrees with that of

the Canadian Paediatric Society (2013). In its study, it revealed that there is a strong relationship between watching violent television (TV) programme and an increase in violent behaviour. Also, watching certain TV programmes encourage irresponsible sexual behaviour.

This is not far from Bandura's (1961) Social Learning Theory, which this study anchored on. The Theory established that new patterns of behaviour can be acquired through direct experience or by observing the behaviours of others. However, Brown (2013) and Vergara (2013) disagree with this finding and stated that some children may watch violent television shows and never copied the actors.

Nonetheless, to buttress the point on watching television shows and copying them, Brown (2013) concludes that there is a cause and effect relationship between watching violent TV shows and acting them out. Umeogu and Ojiakor (2014) who studied internet communication and the moral degradation of the Nigerian youth support Brown (2013). They emphasised that children are no longer spending time with their parents; instead of emulating their parents' positive way of life, they tend to imbibe what they see on the television and internalise it as the accepted way of life.

CHAPTER SIXTEEN

ROLE OF THE CURRICULUM IN STUDENTS' CHARACTER FORMATION

Introduction

Establishing the contributions of senior secondary school Christian Religious Studies (CRS) curriculum to the character formation of students in public secondary schools in Owerri Municipal, Imo State, Nigeria, the study focused more on how the CRS curriculum influences character formation of students. It also assessed the behaviour of students who take CRS and those who do not take CRS. It finally elucidated the opinions of participants on the relevance of CRS in the school.

Contributions of Christian Religious Studies Curriculum to Students' Character Formation

Table 13 displays the themes that emerged from the different groups of participants across the Cases:

Table 13

Contributions of Christian Religious Studies to the Character Formation of Students

Participants	Themes
Parents	Righteous living, moral values, Christian values, fear of God, prayer life, and good citizenship.
Students	Discipline, good morals, character building, and Divine intimacy.
Teachers	Moral values, virtue formation, spiritual formation, and ethics.
Principals	Discipline, moral values, relationship with the Divine, and selflessness.

Table 13 represents the themes that emerged as the participants responded on the contributions of the Christian Religious Studies (CRS) curriculum to the character formation of students in public senior secondary school in Owerri Municipal, Imo State, Nigeria. The researchers interrelated the themes. They summarised them into major themes. Figure 5 clearly brings out the major themes that emerged from the responses of all the participants as follows:

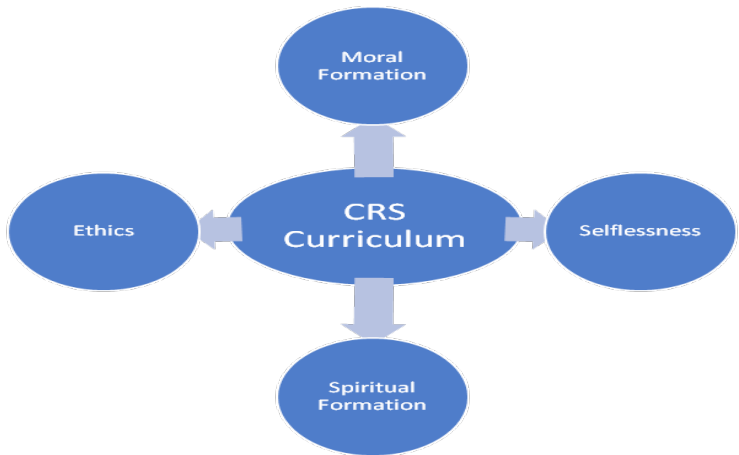


Figure 5: Contributions of Christian Religious Studies to the Character Formation of Students

From Figure 5, the Christian Religious Studies is seen as an indispensable tool in the moral and spiritual formation of the students. It offers the students the opportunity to live a life of virtue and selflessness. These themes are coherent with the Theory of Moral Development of Kohlberg (1958), which sees moral reasoning as the basis of ethical behaviour. Clark (2013) also expanded on the issue of moral reasoning and stressed that it helps the student appreciate the intrinsic value of doing good. As well, it aids the student to value selflessness and empathy and become more concerned with behaving in a way that helps society run smoothly.

Drawing from the student participants, they were of the opinion that the CRS curriculum helps them to be morally upright. One participant expressed that: “As a CRS student, I love showing good examples to others by encouraging them not to engage themselves in immoral acts in school” (Student 17, Case A, FGD, November 14, 2016). His colleague in case B supported his idea by emphasising that CRS enhances the character formation of students in a very positive way. As he noted:

This is because it tells me more about God, and the things that are right and wrong. That is, it helps me to differentiate between right and wrong when they appear in some situations of life. It is worthwhile if it is made compulsory for all students. (Student 2, Case B, FGD, November 18, 2016)

This key finding is not different from case C, where one of the student participants stated that: “CRS helps students to learn morals, discipline, positive attitude which exposes them to the realities of human existence, life and its challenges” (Student 8, Case C, FGD, November 16, 2016). These findings from the student participants are consistent with Kasomo (2011) who studied students’ attitudes on the teaching of Christian Religious Education in secondary schools in Kenya. The study concluded that CRS improves the moral values of students. In spite of that, one of the participants of the study was of a contrary view. He lamented that:

Nowadays CRS curriculum does not enhance students’ character formation because they take it as one of those subjects they can do and make their credit. They take the subject as literature in English; that is, no spiritual attachment. Therefore, there is no difference between the behaviours of the students who do CRS and those that do not do CRS. (Teacher in charge of Discipline A, Interview, November 15, 2016)

According to this participant, all students behave in the same manner. This participant is in charge of discipline in the school; hence, it is presumed that he had experienced a lot of students and their behaviours. Nonetheless, the teacher in the guidance and counselling unit in the same Case A disagrees with this. She affirmed that: “Those who take CRS behave very well in accordance to God’s guidance. And those who do not take CRS have a lot of mishaps and disappointments to their parents” (Teacher Counsellor A, Interview, November 18, 2016). These two teachers had direct contact with the students. They had experienced them fully in and out of class.

Their colleague in the guidance and counselling unit in Case B also was of the opinion that there was no significant difference in their behaviours. His idea is exemplified as follows: “There is no difference that is significant immediately. But what is internalised will be applied at the appropriate time when situations or circumstances arise” (Teacher Counsellor B, Interview, December 5, 2016). The issue of CRS curriculum not effectively doing its role as was pointed out by the teacher in charge of discipline in Case A, is in line with Obaga (2009). Her study was on the role of Christian Religious Education in the character formation of pupils in Kenya. Her study revealed that Christian Religious Education (CRE) was not effective in bringing forth responsible and morally upright citizens.

In ascertaining the behaviours of students that do CRS and those that do not do the subject, the researchers generally found that students who do CRS always contribute positively to the development of the school; they were active in school activities that promote unity, strength, and excellence of the school. Nevertheless, those who do not do CRS were involved in cultism, indiscipline cases and always dressed indecently. One of the student participants agreed that there was a difference in behaviour between those who do CRS and those who do not do it. Although, she acknowledged that: “Those who do not take CRS are also intelligent, but not exposed to the Word of God

like those ones who do CRS” (Student 13, Case B, FGD, November 18, 2016). With this, she differed a little with her principal who said that: “Students who take CRS are better team players than those who do not take CRS” (Principal B, Interview, November 21, 2016).

The student participant in Case B was able to recognise the intelligence of the students who do not take Christian Religious Studies (CRS). For her, they were also bright students. This is in the area of passing examinations; the cognitive. On the other hand, the affective domain is somehow lacking. This is why the principal in Case B pointed it out that those who do not take CRS were less team players than those who take CRS. This means that, those who take CRS can be more trusted and given pertinent tasks to do in School: such as being school prefects. The principal in Case C was of the same notion with this as she stressed that: “CRS students progressively overcome the common societal vices and contribute to the wellbeing of others and the smooth running of the school when compared to students who do not take CRS” (Principal C, Interview, November 28, 2016).

The behaviours of students who do CRS and those that do not led the study to inquire whether CRS was necessary in school. All the participants of the study agreed that CRS was necessary. Their reasons were: that it instils lasting values in students, helps students to fight immorality, helps them to establish relationship with the Divine and appreciate the sovereignty of God. It was also seen as a foundation for further studies, service and love of work. One of the parents expressed: “CRS is very important in character formation. It is a channel, whereby our children get trained and groomed” (Male Parent, Interview, November 16, 2016). His female counterpart was of the same opinion and emphasised that: “CRS raises generation of people who can think for themselves, respect the views and feelings of others and appreciate the dignity of labour” (Female Parent, Interview, November 17, 2016).

Further, a teacher of CRS in Case B categorically stated that: “CRS is necessary in our school and if I have my way, it should be made compulsory as to guide against moral breakdown in our school especially now that the world has become a global village” (CRS Teacher B, Interview, November 21, 2016). These findings confirm the study of Ilechukwu and Ugwuozor (2014) that evaluated Religious Education in Catholic schools in Enugu State, Nigeria. The study found that CRS inculcates in the students attitude and moral values such as humility, respect, and a deep sense of responsibility in their work. Likewise, the findings concur with Kasomo (2011) that Christian Religious Education (CRE) improves learners’ moral values in Kenya and it should be made compulsory in schools.

CHAPTER SEVENTEEN

INSTRUCTIONAL AND ADMINISTRATIVE ASPECTS OF THE SCHOOL

Introduction

This chapter analyses the roles of the instructional and administrative aspects of the school environment in the implementation of the Christian Religious Studies Curriculum for the Character Formation of Students in Public Secondary Schools in Owerri Municipal, Imo State, Nigeria. In this section, the researcher analysed the senior secondary school (SSS) Christian Religious Studies (CRS) curriculum, and the CRS textbooks. The lead researcher also observed a forty-minute lesson of the teacher of CRS in one of the Cases. Lastly, the researchers interviewed the participants on the approaches the teacher of CRS uses to implement the CRS curriculum for the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria.

Analysis of the Senior Secondary School Christian Religious Studies Curriculum

The researchers analysed the senior secondary school (SSS) Christian Religious Studies (CRS) curriculum. That is, the CRS curriculum for SSS 1 – 3. The analysis focused mainly on the relevance of the contents for students' character formation, the relevance of the arrangement of the topics, and the relevance of the teaching methodology stipulated for each topic. It also looked at the relevance of the resources for each topic, and the prospects the curriculum has for students (Khan, 2014).

The study revealed that the Christian Religious Studies (CRS) curriculum for the senior secondary school (SSS) was organised vertically; a situation whereby the contents and learning experiences studied in junior secondary school (JSS) is related to the contents and learning experiences to be studied in the SSS. This organisation facilitates the depth and breadth of coverage as well as ensures the consolidation of knowledge acquired in a particular topic over a period of time. It provides the learner with a prerequisite knowledge for subsequent tasks in CRS, which makes learning less stressful, less laborious and raises reaction rate.

The curriculum therefore, was organised in themes; the SSS 1 has sixteen themes and they focused more on the Gospel of St. John, the epistle of John, some Pauline epistles and the epistles of Peter and James. The SSS 2 has fourteen themes and they focused more on the Old Testament; from the books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, I and II Samuel, I and II Kings, Ezra, Nehemiah, Jonah, and Daniel. The SSS 3 on its own has ten themes selected from the synoptic Gospels of St. Matthew, St. Mark, and St. Luke; also, from the Acts of the Apostles.

Examining the contents of the SSS 1-3 CRS curriculum (NERDC, 2012), they were not all that abstract as was emphasised by Lemu (2008) and Ajidagba (2012) who studied the contributions of Religious Education to the Nigerian society. The contents of the CRS curriculum had the ability to address character formation of students in public secondary schools in Owerri Municipal, Imo State, Nigeria. For example, in the SSS 1 curriculum, themes 2, 4, 9, 10, and 13 were selected to checkmate the behaviours of students. Theme 2 looked at love for one another and the various ways to demonstrate love for one another; theme 4 looked at new life in Christ and the characteristics of old life and new life; theme 9 looked at the effects of unforgiveness; theme 10 looked at the rights and duties of family members and it allows learners to discuss sources and consequences

of conflict in the family; and theme 13 looked at the effects of social vices in the society.

In the SSS 2 curriculum, theme 4 outlined the consequences of the irresponsible behaviour of parents; theme 5 x-rayed the consequences of obedience and disobedience; theme 6 examined the characteristics of good and bad friendship; and theme 9 identified the effects of greed. Finally, in the SSS 3 curriculum, theme 1 exemplified ways of overcoming temptations to sin today; theme 8 looked at submission to those in legitimate authority and theme 10 stressed the obligation to work. Therefore, the findings were contrary to Lemu (2008) and Ajidagba (2012) whose studies asserted that the CRS curriculum does not have the ability to address the character formation of the Nigerian students due to the abstract nature of the contents.

Even so, the arrangement of the SSS 1-3 curriculum poses a little difficulty for learners to internalise. This is because the SSS 1 curriculum had themes drawn from the New Testament, SSS 2 from the Old Testament and SSS 3, from the New Testament. Learners would internalise the values of the contents more effectively if SSS 1 focused on the Old Testament, SSS 2; New Testament, then SSS 3; selected themes from Old and New Testaments; also, contemporary African and Christian living.

In addition, the curriculum took little attention on the affective and psychomotor domains of learning. It focused more on the cognitive domain; starting from the objectives to the evaluation guide. This is one of the barriers to its effectiveness in enhancing character formation in students. Since inculcation of values and the modification of behaviour is the key to CRS as was confirmed by Njoku and Njoku (2015), Igbokwe (2015), and Moyinoluwa (2015), more emphasis would have been placed on the affective domain of learning.

It was also found that the teacher is the key agent in the implementation of the curriculum. Therefore, his or her roles in the classroom in order to enable learners acquire sustainable values, knowledge and skills cannot be over-emphasised. As a result, the SSS CRS curriculum was designed to take care of the teacher's needs in order to effectively teach the topics that were mapped out for the learners.

The curriculum was able to give a detailed guideline to teacher's and learner's activities for each topic; also, the instructional resources needed for each topic. The curriculum brought out varied teaching and learning methodologies such as reading the Bible, dramatization, role-play, debate, and singing. It also exposed the teacher of CRS to different instructional resource materials for each lesson. Some of the resource materials exposed were: video clips, pictures, charts, and realia.

The curriculum has fulfilled the concerns of Ilechukwu (2015). He emphasised that for the teacher to effectively implement the CRS curriculum, resource materials must be available. One may argue whether these resource materials were available. Since the curriculum had identified those resources needed for the topics, it shows that the curriculum has done its part. It is therefore left for the schools to make sure that the CRS teacher gets these resources for effective teaching of the subject.

The findings of this study therefore agree with NERDC (2012) that the CRS curriculum has the general aim of teaching and helping the learners to improve their attitude to God, to their fellow human beings, to their work, and improve themselves for their own sake and to give dedicated service to the nation. The study therefore concludes that the SSS CRS curriculum has the ability to address the character formation of students in public secondary schools in Owerri Municipal, Imo State, Nigeria.

Analysis of the Senior Secondary School Christian Religious Studies Textbooks

The study sought to ascertain whether there was availability of the Christian Religious Studies (CRS) textbooks in the school library. In all the three Cases, the CRS textbooks were lacking in the school libraries. Teachers buy their own textbooks and use them in class. On that regard, the study revealed that, there were about three essential CRS textbooks that the three schools were using to teach the students. These textbooks were: Christian Religious Knowledge for Senior Secondary School, Round up for Senior Secondary Certificate Examination Christian Religious Knowledge, and Essential Christian Religious Knowledge for Senior Secondary Schools.

In the analysis, the study focused on the content, readability, instructional approach, organisation and illustrations as were represented in the textbooks (Engel, 2013). The study found that the CRS textbooks had contents that were up to date; that is, consistent with the curriculum. Further, the objectives were clearly stated. Hence, they are relevant to character formation of students. About the readability of the textbooks, first, the textbooks had no glossary for quick access to the contents. Second, they had no readability index. Third, new terms and root words were not explicitly defined and explained. Taking cognisance of these factors would motivate learners to read the book. Nonetheless, one of the textbooks was gender inclusive in terms of language.

With regard to the instructional approach, the textbooks were inquiry-oriented. Second, the materials were presented in respect to the three domains of learning; the cognitive, affective and psychomotor. Lastly, there were suggested practical activities that enhance character formation of students. In the organisation, the materials were well organised in a logical curriculum sequence; that is, from simple to complex, and from human experience to Biblical experience. This flowed from the objectives to the evaluation.

Finally, in the illustration, the study found that the textbooks had no good quality photographs that could attract and motivate learners to read them. Furthermore, in some of the textbooks, the illustrations were not gender sensitive. All the same, some were socio, cultural, religious and political sensitive.

From the analysis, the study concludes that the CRS textbooks that the teacher of CRS uses in teaching the public senior secondary school students in Owerri Municipal, Imo State, Nigeria were consistent with the curriculum (NERDC, 2012). Therefore, they were relevant to the character formation of the students. Yet, new terms needed to be fully defined and explained for easy comprehension. Also, pictorial illustrations needed to be bold and clearer enough, and gender sensitive in order to attract and motivate learners for easy transfer of knowledge, and values for effective character formation.

This disagrees with Khan (2014) who analysed Islamic Religious textbooks in Karachi, Pakistan. The study revealed that the textbooks were not consistent with the curriculum, and therefore, difficult to build the character of secondary school students. Nevertheless, the findings concur with Okobia (2011) who studied teachers' use of instructional resources in social studies in Edo State, Nigeria. The study emphasised that educational attainment depends a lot on the quality of teaching and the instructional resources used; that lack of quality instructional resources reduces students to mere passive participants in the learning process.

Classroom Observation

The study observed a forty-minute lesson of Christian Religious Studies (CRS) in one of the Cases. The study tried to observe CRS lessons in all the Cases, but two of the Cases were not comfortable with the idea; so, their views were respected. The setting was the classroom and the mode of recording was video recording. The lesson observation was done on the 28th November, 2016, in the morning hours; between 8.40am and 9.20am.

It was a stream of senior secondary school (SSS) 2 class. The number of students in the class; that is, the class size was 33. The class was overcrowded due to lack of class space and basic teaching and learning facilities such as tables and chairs. It is worth to note that the national policy on education stipulates 1:40 as the teacher-pupil ratio (Federal Ministry of Education, 2016). Nevertheless, class size and teacher-pupil ratio are not the same. Class size is the number of learners in a teacher's room daily for whom the teacher is accountable; while the pupil-teacher ratio is generated by dividing the number of pupils in one school by all educators who serve in the school (Ikediashi & Amaechi, 2016).

The study focused on the class size and not the teacher-pupil ratio. Therefore, the class size the study observed was 33. In some schools, these could mean a manageable classroom where there are instructional facilities. However, in this Case, it was not a manageable classroom, and it promoted indiscipline in class. The desks and tables in the class were so close to each other that there was no space left for the teacher to move round the class for individualised learning. Even so, some students who came late to class did not get chairs to sit on. They were forced to stand and some managed to share with their colleagues during the lesson. It was however, uncomfortable for them. This confirms the study of Maphosa and Mammen (2011) that unmanageable classrooms lead to learner indiscipline in South African schools.

Availability of infrastructures and facilities in the right quantity and quality is necessary in attaining educational goals. Therefore, according to Ige (2013), a school with inadequate classrooms and facilities such as chairs, lockers, libraries, textbooks, laboratories, and workshop will be uncomfortable for students to learn. The researcher strongly believes that when there are adequate facilities in the class that can accommodate the learners, teaching and learning become more learner-centred, and collaborative learning and teacher-learner interaction strengthened.

Due to the overcrowded nature of the class, collaborative learning was not enhanced. Some students were making a noise in the class, while some concentrated on the disciplinary action being meted on one of them who disrespected the teacher on duty. The teacher of CRS felt helpless, but continued teaching. This would have been a better opportunity for her to use that incident of disrespect and stress discipline in school. This is because according to Jay (2010), the teacher has it as a duty to present different anecdotes to students, which would inspire and teach them to be morally responsible with their own actions; hence, character formation.

The students dressed decently in their school uniform. The teacher of Christian Religious Studies (CRS) also dressed decently according to the stipulated dressing code of teachers in Imo State. The teacher was in white shirt and black skirt. The clothes were neatly fitting on her. It is presumably that the students might have been taught to dress decently as their teachers do. This agrees with Social Learning Theory of Bandura et al. (1961) that this study anchored on. It also supports Falade (2015) that students learn by imitating other people's behaviour. Their teacher has become their role model in terms of dressing. Nevertheless, there were few of them that did not put on their pairs of socks. Therefore, to establish discipline in students, the Classroom Management Theory of Gordon (1974) recommends involving learners in drawing up behavioural agreements in school. Due to non-involvement of students in drawing up the behavioural agreements, they find it difficult to accept responsibility for their acts of indiscipline in school. This supports Bluestein (2014) that effective classroom management is the key to the character formation of students.

The teacher of Christian Religious Studies (CRS) was time conscious to begin her lesson, but, in the process of teaching, she lost her time management and encroached into another teacher's lesson. This is where effective lesson plan is necessary whereby it becomes a guide

to what the teacher teaches and the procedure he or she uses at any given period in the lesson development. This confirms Obaga (2009) that, in the process of teaching CRS, time management is a factor that can either enhance or inhibit the transfer of knowledge and values in students for their character formation.

The lesson for the day was about the “Birth of Moses” (Exodus, 2:1-10 The African Bible). As the teacher began the lesson, she did not see the need to state the instructional objectives. This is in harmony with Kimosop (2015) that majority of the teachers in Kenya were knowledgeable on objective writing and its usefulness, however, most of them did not set any objective while teaching. He differed from this and recommended that it is better for the teacher to let the learners know what is expected of them. According to him, this will encourage better instruction, more efficient learning results and better evaluation.

In the lesson development, the teacher of Christian Religious Studies (CRS) set-induced the learners by a review of the previous lesson where they were looking at: “Leadership Qualities.” She used the Socratic Method of teaching; questions and answers, in establishing knowledge transfer in the learners. This was quite commendable. Nevertheless, she did not ascertain the entry behaviour of students before starting the new topic: “The Birth of Moses.” Entry behaviour describes the behaviour in the forms of acquired knowledge, values, attitudes and skills which the learners have acquired or are able to demonstrate before entering into the present lesson. In CRS, it enables the learner to associate his or her experience with that of the Biblical experience.

In her instructional technique, she used only the Socratic Method. This was not fair enough on the students since the CRS curriculum (NERDC, 2012) stipulated varied instructional techniques for the topic such as: reading of Biblical passages, group discussion, role play

and watching a film on Moses. These varied techniques would have helped in the transfer of values to the learners. Brady (2011) agrees with the researcher and explains that the use of varied instructional techniques in teaching helps for value clarification in the learner.

Furthermore, the study observed that during the lesson, the learners did not have the opportunity to read the Bible passage of the topic; Exodus, 2:1-10. At the start of her lesson, she asked: "Who has a Bible here?" It was discovered that no student had the Bible. She never commented on that, instead, she continued with her lesson. Apart from the Bible, it was also observed that none of the students had the CRS textbook. This concurs with Ngussa (2015) who studied integration of media resources in Christian Religious Education in Kenya. The study found that the CRE teacher had textbook and the Bible, but the students had none. The study therefore concluded that it is very important for students to have their educational resources because if they do not have them, it could hinder their private study at home since most of them were day scholars.

On the teaching methodology, the teacher of Christian Religious Studies (CRS) used expository method in her lesson throughout. She was 'talking' most of the time and seldom drew from the students' points and consolidated them. Despite having mastery of the subject matter, the lesson was teacher-centred and not learner-centred. She also entertained 'chorus answers' in her class, which was not a good instructional approach in teaching and learning. This confirms one of the fears of this study that the learner-centred approaches of teaching is far-fetched in some public secondary schools in Imo State, Nigeria. It also agrees with Ohwovorione (2013), Falade (2015), and Njoku and Njoku (2015) that most secondary schools in Nigeria use the teacher-centred method in teaching Christian Religious Studies. The implication of this methodology is that, this approach inhibits easy transfer of values, virtues and morality to students.

Finally, her reinforcement and punishment techniques were fair. She drew from the responses of the students and consolidated their points. She rebuked noise makers and called their attention to the lesson. It was a good classroom management technique. Nevertheless, due to time constraint, she was not able to evaluate her lesson in order to determine the extent to which the objectives were achieved. This was due to lack of proper time management. This created a big gap in the lesson. This is because if a teacher wants values and knowledge transferred to the learners, there is need to involve them in a practical manner. Giving the learners a practical exercise to do at home; such as visiting new born babies in the hospital, would have aided in the transfer of values and virtues to the learners; hence, character formation.

CHAPTER EIGHTEEN

IMPLEMENTATION OF CHRISTIAN RELIGIOUS STUDIES CURRICULUM

Introduction

This chapter focuses on interviews from the participants on the implementation of the senior secondary school Christian Religious Studies curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria. The researchers interviewed three groups of participants; the principals, the teachers, and the students on how the teacher of Christian Religious Studies (CRS) implements the CRS curriculum for the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria. The researchers did not interview the parent participants on this issue because they do not have much contact with the teacher of CRS in class or school, hence, other participants have.

Instructional Techniques

Table 14 presents some of the themes that emerged from the interviews with the participants on how the teacher of Christian Religious Studies (CRS) implements the CRS curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria.

Table 14

Implementation of Christian Religious Studies Curriculum for the Character Formation of Students

Participants	Themes
Students	Use of examples, Story-telling, boldness, and moral instruction.
Teachers	Instructional materials, creativity, support, and moral instruction.
Principals	Creativity, lecture method, and moral instruction.

From Table 14 the researchers interrelated the themes and came up with some major themes as presented in figure 6.

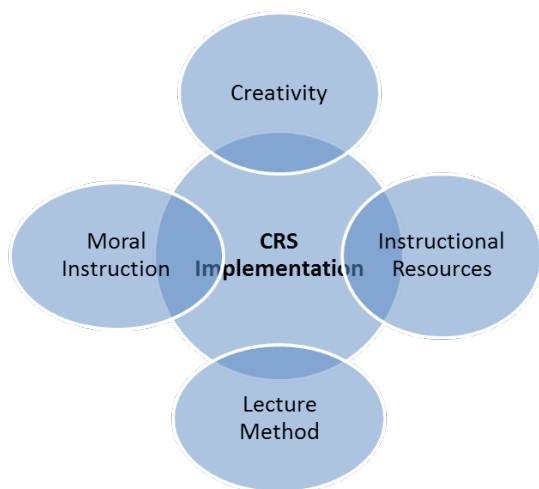


Figure 6: Implementation of CRS Curriculum for the Character Formation of Students

The study firstly explored how creative the teacher of Christian Religious Studies (CRS) was in his or her instructional techniques. It also ascertained his or her usage of resource materials in teaching, and the support he or she receives from the administration and the students. The study revealed that in the three Cases, the teachers of CRS were fairly creative in their instructional approach. All the same, they rarely used varied instructional resources in teaching. They only use the Bible and their lesson notes. On the contrary, a teacher participant expressed: “To the best of my ability, I try to drive

my topic home with good instructional technique and materials” (CRS Teacher B, Interview, November 21, 2016).

Her principal supports her by emphasising that: “Teachers in the CRS department are creative in that they often use play method to teach certain difficult concepts” (Principal B, Interview, November 21, 2016). A student participant in Case A also agreed that the teacher of CRS is creative in the implementation of the CRS curriculum. He established:

She is very creative and I love her methodology in teaching. When it comes to teaching, our CRS teacher teaches using demonstration method. This makes her lessons to be enjoyable. She also makes use of the Bible, and I enjoy reading the Bible. (Student 12, Case A, FGD, November 14, 2016)

Some participants established that the teacher of CRS was creative in the implementation of the curriculum. However, a principal participant had a differing view. According to her, the teacher of CRS needs to be encouraged to adapt to modern teaching methodologies. She expressed that:

The teacher’s instructional activities are average. Teaching is done largely through the lecture method. The teacher uses the conventional approach to teaching which is characterised by indoctrination, memorization and rote learning and devoid of valuing process. This approach hinders transfer of values to the learners. (Principal C, Interview, November 28, 2016)

The principal’s view agrees with the findings of this study as the lead researcher observed the teaching and learning process of CRS in one of the Cases. It was clear that the teacher of CRS used the lecture method in teaching and she was not all that creative as many participants of the study claimed. This finding confirms Ohwovorione (2013), Njoku and Njoku (2015), and Falade (2015) whose studies revealed that the

predominant teaching approach of the CRS in Nigerian schools is the teacher-centred method; a conventional method of teaching that only encourages learners to memorise and recite facts and values laden issues mainly to succeed in examination.

Administrative Support

The participants of the study disclosed that the administration somehow supports the teacher of Christian Religious Studies (CRS) by providing an environment conducive to learning, and organising moral instructions and sessions for school clubs for the students on weekly basis. In spite of that, the administration finds it difficult to provide the varied instructional resources that the teacher of CRS needs to teach due to lack of fund from the Ministry of Education.

In exploring the support the teacher of CRS gets from the administration for the character formation of students, moral instruction was much pronounced by almost all the participants. A teacher of CRS from Case A stated: “The school administration supports my effort by declaring one hour in the morning of Thursdays as moral instruction” (CRS Teacher A, Interview, December 6, 2016). According to this participant, moral instruction in schools is a boost to CRS because it augments the values the teacher of CRS teaches in class.

Moral instruction on Thursdays is a programme for pastoral instruction mapped out by the Imo State Government for secondary schools. Here, a resource person or a member of the staff addresses the students on the need to practice virtue and embrace societal values for the good of the society. This finding disagrees with Anwar (2015) whose study in senior high school Al-Kautsar Lampung revealed that the school lays less emphasis on the formation of attitudes and behaviours of students. This finding is an indication that secondary schools in Owerri Municipal, Imo State, Nigeria, are conscious of the character formation of students despite some challenges they are faced with.

CHAPTER NINETEEN

CHALLENGES IN CHRISTIAN RELIGIOUS STUDIES IMPLEMENTATION

Themes

The task of implementing the Christian Religious Studies (CRS) curriculum is not without some challenges. This chapter analyses the challenges in public secondary schools' capacity to committedly implement the senior secondary school Christian Religious Studies curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria. Participants of the study identified some challenges in the implementation of the CRS for the character formation of students. Table 15 displays the themes that emerged as challenges in public secondary schools' capacity to committedly implement the senior secondary school CRS curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria.

Table 15

Challenges in the Implementation of Christian Religious Studies Curriculum for the Character Formation of Students

Participants	Themes
Parents	Students' negative attitude, negative influence of media, inadequate administrative support, and lack of motivation of teachers.
Students	Lack of interest, negative media influence, and poor teaching method.
Teachers	Teacher-student ratio, students' lack of interest, low morale of teachers, and lack of instructional materials.

Principals	Lack of students' interest, large classroom size, low morale of teachers, dearth of models, poor teaching methods, lack of concrete instructional materials, and poor understanding of the theological and pedagogical aims of CRS.
------------	---

From the challenges presented in Table 15, the researcher interrelated the themes and came up with major themes. Figure 7 illustrates the major themes that emerged across the Cases as the challenges in public secondary schools' capacity to committedly implement the senior secondary CRS curriculum in Owerri Municipal, Imo State, Nigeria for the character formation of students.

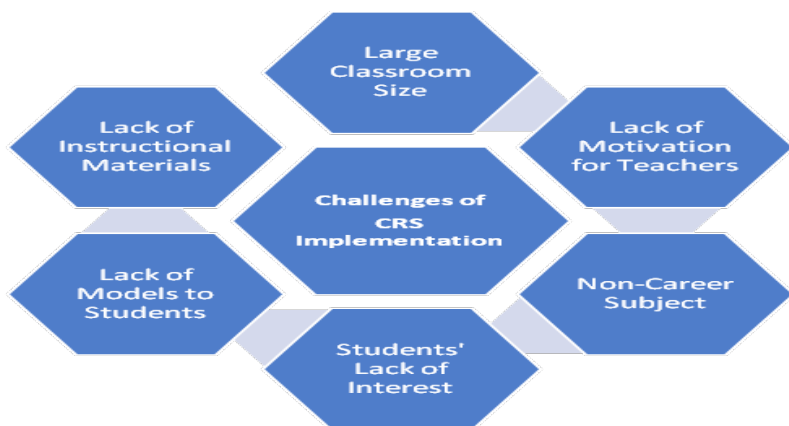


Figure 7: Challenges in the Implementation of Christian Religious Studies

Curriculum for the Character Formation of Students

Analysis of the Challenges

Figure 7 portrays the major themes that emerged from the study as the challenges in schools' capacity to committedly implement the SSS Christian Religious Studies (CRS) curriculum. For the enhancement of the character of students, CRS needs to be taught in a more committed manner. There is also need for the collaboration of other

stakeholders in the students' character formation to put maximum effort in guiding the students on positive pursuits.

Despite that, the study as shown in figure 7 had been able to identify some hindrances that make the school not to be fully committed in the implementation of the CRS curriculum for the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria. The study also identified time factor as a challenge the teacher of CRS is faced with in the teaching of CRS in the school. On the issue of interest, a student participant expressed:

Some of the students do not show interest in CRS because there is no career prospect in the subject. More so, our CRS teacher is getting old and she cannot control most students who disturb in class. Also, she finds it difficult to motivate students in class. (Student 9, Case A, FGD, November 14, 2016)

In relation to students' lack of interest as a challenge to the implementation of the CRS curriculum for the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria, a principal participant affirmed:

It is difficult to elicit students' interest because they do not see a relationship between the subject itself or the values taught and success in their future careers. Besides, many CRS teachers lack the requisite motivation as the society and government seem to promote science subjects. Also, there is general lack of teachers who walk their talk when it comes to moral issues. Even the school hardly lives by its moral teachings. (Principal C, Interview, November 28, 2016)

The findings are in harmony with Ogwu and Ezema (2016) that most senior secondary students in Nigeria have no interest in learning CRS due to the fact that it is not well taught, its content is narrow and

there is no career prospect in it. The findings also confirm Anwar (2015) that the society, especially Al-Kautsar Lampung lays more emphasis on Science subjects than Religious studies that enhances character formation of students.

In order to elicit students' interest in CRS; the teacher of CRS need to be fully motivated. This is because they are the key factors that implement the curriculum for the character formation of students. Lack of motivation in the areas of remuneration and instructional materials has made some of them not be creative in their teaching methodology. A parent participant declared:

Presently, you know the system is very bad. There are so many things that motivate teachers such as remuneration and other allowances. These make them live good and comfortably. If those things are not there, they might not function effectively. Therefore, their attitude would hinder the character formation of students. (Male Parent, Interview, November 16, 2016)

On the need for instructional materials, a participant emphasised:

It is not only reading the Bible; looking for textbooks I will need to prepare for some topics is a big challenge. Furthermore, the class is overcrowded due to lack of class space and inadequate tables and chairs. This makes students uncomfortable in class. (CRS Teacher C, Interview, November 21, 2016)

In addition, looking for these instructional materials requires needing more time to fully utilise them in the classroom. The study found that time is a challenge in the effective implementation of the CRS curriculum for the character formation of students. A participant also stated that: "CRS requires a lot of illustrations, stories and explanations to enable the students understand what the teacher is teaching. Therefore, it needs to be allocated more time in the

timetable” (Teacher in charge of Discipline B, Interview, December 5, 2016). This assertion by the teacher in charge of discipline in Case B is an indication that there is need for more commitment in the teaching of CRS in order to enhance the character formation of students.

These findings are consistent with the study of Anggraini and Kusniarti (2016) that inadequate resource materials affect the implementation of character education. It also agrees with Obaga (2009), that students’ negative attitude towards CRS, lack of motivation of teachers, and inadequate time impede effective implementation of CRS. Furthermore, it confirms Jebungei (2013), that lack of role models and moral degradation in the society affect commitment in the implementation of CRS curriculum for the character formation of students.

Management of the Challenges

Focusing on how these challenges could be managed or curbed entirely, the study revealed that:

1. There is need for student-centred learning style.
2. There is need for role models from the school.
3. There is need for the provision of relevant and adequate instructional materials.
4. There is need for on-going or in-service training for teachers of CRS in the areas of effective instructional methodology and classroom management.
5. There is need to motivate both teachers and students and offer them opportunity to imbibe societal values.
6. There is need for spiritual or religious excursion or pilgrimage for teachers and students of CRS so as to make them more aware of how some people lived holy lives and became friends of God.

One of the participants stressed:

CRS teachers should incorporate more student-centred, activity-oriented instructional strategies such as role playing, creative writing tasks, storytelling, project, and small group work to stimulate and sustain students' interest. The CRS teachers and the school administration should endeavour to model the values they teach within and without the school. Finally, Government should provide necessary instructional materials and train or retrain the CRS teachers. (Principal C, Interview, November 28, 2016)

These findings confirm Baiyeri (2015), and Eze (2015), whose studies established that in order to achieve meaningful learning, have high moral and academic standards in Nigeria, the Christian Religious Knowledge (CRK) teacher needs to be professionally trained, innovative, democratic, resourceful, business oriented, a modeller and knowledgeable of the subject matter. However, Okeke (2014) drawing from South African context differs with this finding. He established that the professional training of the teacher is not actually the key to character formation, rather, his or her commitment in shaping the behaviour of students.

CHAPTER TWENTY

POSSIBLE SOLUTIONS

Introduction

The positive influences of Christian Religious Studies (CRS) on the character formation of students cannot be overemphasised. Therefore, the need for commitment in the implementation of the CRS curriculum is of paramount importance. In this chapter, the study identified how the key factors that influence the students' lives could collaborate for the character formation of students. It also revealed the roles the teachers need to play in order to enhance students' character formation. It also enumerated the duties of students in enhancing the implementation of the CRS curriculum for their character formation.

Lastly, it identified the commitment of the school administration in the implementation of the CRS curriculum for the character formation of students. All these were seen as solutions to commitment in the implementation of the CRS curriculum for the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria.

Collaboration of the Key Factors

Table 16 displays the themes that emerged from the responses of the different groups of participants in the three Cases and from parents on the collaboration of the key factors that influence the character formation of students.

Table 16

Participants	Themes
Parents	Exemplary life, elect leaders who have fear of God, reduce negative effects of media, and employ competent teachers.
Students	Positive messages, exemplary life, moral instructions, and associations.
Teachers	Educate parents, reduce media influence, counselling centre, discipline, moral value, and team work.
Principals	Schools and parents as partners in character education, collaboration of Churches, businesses, youth organisations, and media to reduce negative effects of TV, movies, video games, and society to provide resource and counselling centres.

Table 16 shows the themes that emerged from the responses of the participants on how the key factors that influence students’ lives could collaborate for the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria. The interrelated themes are presented in Figure 8.

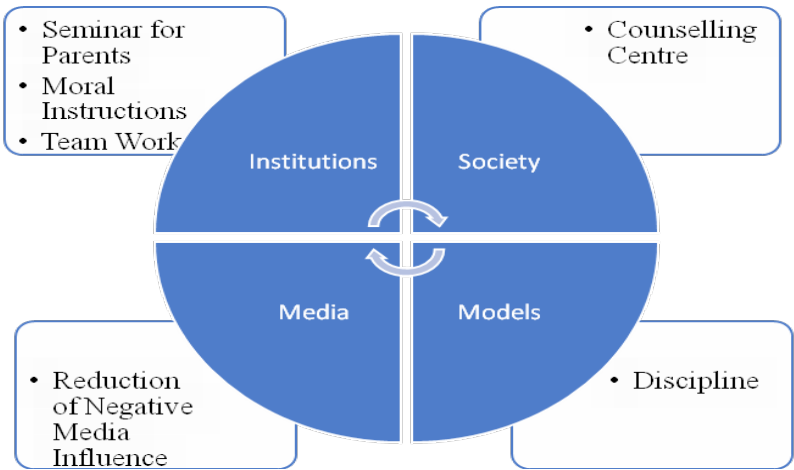


Figure 8: Collaboration of the Key Factors for the Character Formation of Students

Figure 8 presents the major themes that the researchers interrelated

on the collaboration of the key factors that influence students' lives as part of the solutions to public secondary schools' commitment in the implementation of the senior secondary school (SSS) Christian Religious Studies (CRS) curriculum in Owerri Municipal, Imo State, Nigeria. The study found that there is need for the key factors that influence students' lives to collaborate in order to enhance the character formation of the students. This is because no one institution can do it alone.

For example, the family, the school, the society, media, teachers, peers, elders and celebrities have their different roles to play for the character formation of the students. From the study, there is need to organise seminar for parents on effective parenting style. This is the responsibility of the civil society and religious institutions. The school, the family, and the church need to work together in giving constant moral instruction to the students. This is in line with the Administrative Management Theory of Fayol (1947), which postulated that teamwork yields efficient result in an organisation.

The society on its part needs to avail counselling centres for the young people as an avenue to discuss their issues. The media has also a big role to play here. It has to reduce negative influence which makes students to deviate from the rules and regulations of the school. Lastly, teachers, peers, elders, and celebrities need always to live exemplary lives in order to influence the behaviour of the students positively. This finding concurs with Celikkaya and Filoglu (2014) who asserted that it is not only the teacher's duty to have the students acquire values. Hence, cooperation between mass media, media, and educational institutions can be established to raise awareness in society.

In buttressing this finding, a teacher participant stressed: "All the key factors that influence students' lives should come together and work as a family for a qualitative result" (Teacher Counsellor C, Interview, November 15, 2016). This quote explains the need for team work in

order to enhance the character formation of students. The finding agrees with Khan (2014), and Njoku and Njoku (2015) that parents, society, and the media should collaborate with the teacher of CRS for the character formation of the students. This implies that parents should influence their children positively in order to ease the work of the teacher of CRS in implementing the CRS curriculum.

Furthermore, the media need always to expose educative programmes that can help build the character of students. This is consistent with the Social Learning Theory of Bandura et al. (1961) that guided this study. It emphatically expressed that students learn directly or indirectly from the behaviours of their models. Therefore, availing proper formation environment for students could help shape their character.

Responsibilities of the Key Factors

For the key factors that influence students' lives, the study had recommended their collaboration as a vehicle for enhancing the character formation of students. The study further identified how each stakeholder should be committed as solution to the challenges in the implementation of the CRS curriculum for the character formation of students. Table 17 clearly presents the themes that emerged from the different categories of participants across the Cases on the commitment of each stakeholder in the implementation of the CRS curriculum for the character formation of students.

Table 17

Possible Solutions to Commitment in the Implementation of the Christian Religious Studies Curriculum for the Character Formation of Students

Participants	Themes
Parents	Security, orderliness, environment conducive to teaching and learning, seriousness in teaching, CRS as compulsory subject, workshop and seminars, instructional materials, employ qualified teachers, and motivate teachers.
Students	Discipline, exemplary life, team work, cooperation, interest, internalisation, student-centred teaching, models, integrity, and moral instruction.
Teachers	Skilled teachers, discipline, instructional aids, environment conducive to teaching and learning, moral responsibility, motivation, and in-service training.
Principals	Environment conducive to teaching and learning, fairness and respect for others, moral responsibility, humanitarian clubs, discipline, and reward and punishment.

Table 17 shows the themes that emerged from the different participants across the Cases as the possible solutions to commitment in the implementation of the CRS curriculum for the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria. The researchers interrelated these themes and came up with major themes as presented in Figure 9.

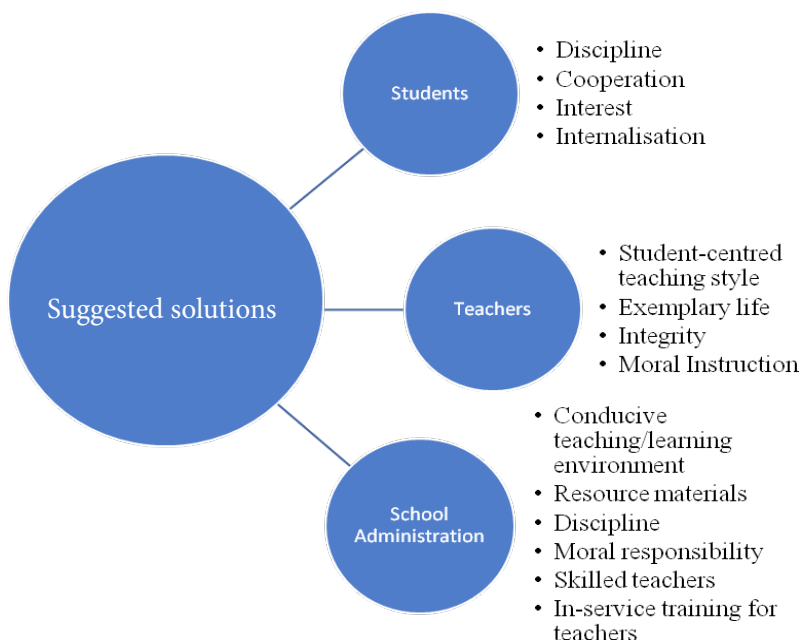


Figure 9: Possible Solutions to Commitment in the Implementation of the Christian Religious

Studies Curriculum for the Character Formation of Students

Figure 9 depicts the responsibilities of the different stakeholders in education on the solutions to commitment in the implementation of the CRS curriculum for the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria. In order for the school to be committed in the implementation of the CRS curriculum for the character formation of public senior secondary school students in Owerri Municipal, Imo State, Nigeria, the study recommended some duties to students, teachers, and the school administration.

For the students, the study revealed that there was need for them to be disciplined at all times, cooperate with the school for their good, and have interest in CRS. With regard to interest, Ogwu and Ezema (2016) reveal that it acts as a very powerful motive to individual's behaviour that energetically determines choices made. Students were also required to internalise the values they receive from school through CRS, Thursday moral instructions, their school clubs, and the positive lifestyle of their teachers and peers. A student participant emphasised:

We need to show more interest in the things of God, read the Bible and go to Church regularly; doing and practising the Word of God and not only hearing it deceiving ourselves. Teachers also should try as much as possible to teach students how to live their lives as Christians in order to make heaven in the end. (Student 8, Case B, FGD, November 18, 2016)

From the study, there was the general feeling to make CRS compulsory in schools in order to retain the interest of students in it. This concurs with the studies of Itolondo (2012), Igwe et al. (2013), Jebungei (2013), and Wambui and Amukowa (2013), that when you make the subject compulsory, students will attach more importance to it. However, Obaga (2009) disagrees with this assertion. Her study in Kenya revealed that Christian Religious Education should be optional due to its lack of future prospect.

For teachers in general, the study demanded from them the use of discovery or heuristic approaches in teaching whereby they cater for the needs of the students. On the issue of appropriate methods in teaching, the finding is consistent with Njoku and Njoku (2015) who established that learner-centred teaching approaches help greatly in attaining the learning outcomes. This also calls for passion, which a parent participant clearly brought as follows: "Well, I believe a CRS teacher should teach with passion. Then if that passion is there,

he will do the assignment effectively, by so doing, influencing the behaviours of the students positively” (Male Parent, Interview, November 16, 2016).

The study further revealed that teachers needed to live exemplary lives; a life of integrity within and outside the school, and to take seriously the inculcation of values to students through moral instructions. This would help to form the character of students and make them behave well all the time in and outside the school. One of the teacher participants expressed:

The CRS teacher should be a role model whereby every student and other teachers should emulate. He or she should be practising whatever he or she teaches. He or she should be a typical example of do as I do. This will help transfer values in the students.
(CRS Teacher A, Interview, December 6, 2016)

The finding agrees with Brady (2011), and Thornberg and Oğuz (2013) who revealed that the teacher’s ethical life creates awareness in the learners and spurs them on to follow suit.

For the school administration, the study found that there was need for them to create an environment conducive to teaching and learning. Also, to always provide resource materials for the teachers of CRS, support the teachers of CRS in instilling discipline in students, and to always maintain the session of Thursday moral instruction. More so, to vouch for the employment of qualified teachers of CRS, and always avail these teachers for in-service training so as to help the students build their character positively. One of the principal participants reiterated: “The school should provide the right environment for the teaching and learning of CRS. It should train and retrain CRS teachers to incorporate values analysis in their teaching” (Principal C, Interview, November 28, 2016).

The implication of the quote is that there is need for the school administration to fully support the work of the teacher of CRS for the character formation of the students. The teacher of CRS needs to be given instructional materials, she or he needs to have the opportunity to go for in-service training for the good of the school; also, the school needs to help him/her in disciplining errant students. This concurs with the studies of Itolondo (2012), Jebungei (2013), and Wambui and Amukowa (2013) that administrative support of the CRS teacher in the areas of instructional materials, incentives, and in-service training enables him or her to be committed in his or her duties.

Summary of the Findings and the Identification of the Knowledge Gaps

Christian Religious Studies (CRS) is a subject of study in schools taught to acquaint students with the basic knowledge and values of Christian doctrines. It is a way to God's kingdom. On that account, its positive influence on the character formation of students cannot be downplayed. On the key factors that influence the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria, the findings revealed caring and uncaring social and religious institutions, media, and models as the main factors. These factors influence students' life either positively or negatively. It was discovered that CRS helps in the moral and spiritual formation of the students.

This study drew attention to the teacher of CRS and how he or she goes about his or her duties in and out of the classroom. It was revealed that the teacher was fairly creative in the instructional methodologies. Though, he or she was not much creative in the use of instructional resources that enabled him or her teach lessons that are interesting, informative and life-changing. Lack of role models and lack of instructional materials were much pronounced as some

of the challenges in the implementation of the CRS curriculum for the character formation of students. The participants of the study suggested that there was need for all the agents of students' character formation to work as a team and build the character of students.

This study obtained qualitative data from the field. This was because the study solely adopted a qualitative paradigm. As a result of this, there were some knowledge gaps in the findings. There was need to get quantitative data in order to support the qualitative data. Therefore, mixed methods approach would have helped to obtain quantitative data from the study. In the analysis, especially in research question four, factor analysis would have been the best method to analyse the challenges in the schools' capacity to committedly implement the CRS curriculum for the character formation of students. Also, there was need to study all the nine schools in Owerri Municipal and not delimiting the study to only three. Furthermore, there was need to increase the parent participants in order to get more diverse opinions about the phenomenon under study.

PART FIVE

WAYS FORWARD

CHAPTER TWENTY-ONE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter gives the summary of the study. It also draws some conclusions that the study established. The researchers made some recommendations to the various stakeholders concerned in the study. He also made some suggestions for further research.

Summary of the Study

The purpose of this study was to explore how the schools' commitment in the implementation of the SSS CRS curriculum influences the character formation of public students in Owerri Municipal, Imo State, Nigeria. Five research questions guided this study. They were: What are the key factors that influence the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria? What are the contributions of the senior secondary school Christian Religious Studies curriculum to the character formation of students in public secondary schools in Owerri Municipal, Imo State, Nigeria? What are the roles of the instructional and administrative aspects of the school environment in the implementation of the Christian Religious Studies curriculum for the character formation of students in public secondary schools in Owerri Municipal, Imo State, Nigeria? What are the challenges in public secondary schools' capacity to committedly implement the senior secondary school Christian Religious Studies curriculum for the character formation of students in Owerri Municipal, Imo State,

Nigeria? What are the possible solutions to public secondary schools' commitment in the implementation of the senior secondary school Christian Religious Studies curriculum for the character formation of students in Owerri Municipal, Imo State, Nigeria?

The current study revealed that the family, the school, teachers, peers, and siblings, elders in the society, celebrities, and the media were the main factors that influence the character formation of students. These influences were either positive or negative. It was also discovered that the Christian Religious Studies helps in the moral and spiritual formation of the students. It also enables them to value selflessness and generosity, and further, have the zeal to uphold goodness and shun vices. Therefore, it should remain in the school curriculum.

However, the teacher of CRS predominantly uses the conventional approaches in teaching, which are characterised by indoctrination, memorization and rote learning; devoid of valuing process. Nevertheless, the school administration fairly supports the teacher of CRS. The study found that large classroom size, students' lack of interest in Christian Religious Studies (CRS), poor motivation of the CRS teacher, lack of role models, lack of instructional materials, and CRS not seen as a career subject were some of the challenges the school was faced with in effectively implementing the CRS curriculum for the character formation of students.

The study therefore established that there was need for all the agents of students' character formation to work as a team and build the character of students. In particular, for the school, the study suggested creating an environment conducive to teaching and learning, use of student-centred instructional approaches, provision of adequate and relevant instructional materials, provision of avenue for in-service training for teachers and living a life of integrity, and or role modelling. It was the general feeling of the participants that

CRS was necessary for the character formation of senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria.

Conclusions

The Christian Religious Studies (CRS) curriculum was designed to teach students about God, moral and societal values. As a subject, CRS helps in the character formation of students, and for a sustainable acquisition of knowledge, skills, values and attitudes for the transformation of the Nigerian society. In spite of that, the implementation of the senior secondary school Christian Religious Studies curriculum for the character formation of students in public schools in Owerri Municipal, Imo State, Nigeria has not yet met its aim.

Therefore, from the findings, the study concludes that: Social and Religious Institutions such as family, school, church, and prayer groups were the key factors that influence the character formation of public SSS students in Owerri Municipal, Imo State, Nigeria. Furthermore, media and models had enormous influence on the character formation of students. These influences were either positive or negative.

Furthermore, Christian Religious Studies Curriculum helps build the moral and spiritual lives of public SSS students in Owerri Municipal, Imo State, Nigeria. Also, the CRS curriculum helps students to embrace virtues of respect, honesty, responsibility and hard work, and shuns the vices of theft, examination malpractice, disrespect, substance abuse, and sexual misconduct. It also enables them to live a selfless life of service to God and humanity.

The CRS curriculum and Textbooks had the capacity to influence the character formation of the students positively if more attention is paid to them. Teachers of CRS were fairly creative in the teaching of CRS. They mostly used the teacher-centred approaches in

teaching, and they lacked instructional resources. Nevertheless, the school administration supported their efforts by organising moral instructions for students every Thursday of the week. These moral instructions augmented the values public SSS students got from the CRS lessons.

Large classroom size, lack of instructional resources, lack of motivation for teachers, lack of models to students, students' lack of interest in CRS, and CRS seen as a non-career subject were some of the challenges public senior secondary schools are faced with in Owerri Municipal, Imo State, Nigeria. Hence, there was need for the family, school, church, society, media and models to collaborate in order to enhance the character formation of public SSS students in Owerri Municipal, Imo State, Nigeria. Students were required to internalise the values they learn in class, teachers were to use student-centred approaches in teaching, and the school administration was to create an environment conducive to teaching and learning.

Recommendations

The study had explored the influence of Christian Religious Studies implementation on the character formation of students. It focused on senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria. Based on the findings of the study therefore, the researchers make the following recommendations to the different stakeholders as follows:

Ministry of Education

The Ministry of Education has the responsibility to employ teachers to public schools in Imo State. Since the study found that some teachers are not role models to students due to their lifestyle, the Ministry should ensure that it employs teachers with Christian values, who are also role models in order to positively influence the character of students. Furthermore, since character formation of students is hindered due to poor quality of CRS textbooks, the Ministry needs

to always supervise the work of CRS textbook authors and publishers so that they follow the curriculum in producing quality textbooks that will enhance the character formation of the students. The Ministry of Education also needs to distribute CRS textbooks and Bibles to schools. If possible, let the Ministry of Education give each student a copy of the Bible and one core CRS textbook. The Ministry of Education is requested to execute these tasks at the beginning of every school year.

Secondary Education Management Board (SEMB)

The Secondary Education Management Board (SEMB) oversees the affairs of the schools in Owerri zone, and Owerri Municipal is part of its mandate. From the findings of the study, lack of instructional resources was one of the challenges the school is faced with in the implementation of CRS curriculum for students' character formation. Therefore, SEMB should liaise with the Imo State Ministry of Education and provide varied instructional materials to schools for effective teaching and learning of CRS. These instructional resources should be supplied to the schools at the beginning of every term for effective teaching and learning. SEMB should on monthly basis supervise the work of the teachers of CRS in order to ensure proper implementation of the CRS curriculum for the character formation of students.

Parents

The family is the cradle for students' character formation. However, many families have derailed in their responsibilities and some students lack models to emulate at home. Therefore, there is need for the family to take its primary role and maintain discipline in the house. It has a duty to always make sure that the home is conducive for the character formation of children. Parents have to show good examples to their children at home on daily basis. Parents also should

join the schools' Parents Teachers Association and attend termly meetings where the moral and academic wellbeing of their children are discussed.

Principals

Since good behaviour thrives in a serene environment, the school administration should provide the right environment for the teaching and learning of CRS: First, principals need to reduce the class size; 1:30 is preferable for optimal delivery of the CRS. This is because large class sizes interfere in the inculcation of values in each learner. Individualized learning thrives most in a manageable classroom where all teaching and learning facilities are available. Second, the principal needs to send termly report to SEMB on the progress and challenges of the school. The principal is to ensure that SEMB provides relevant and adequate instructional resources for the teaching and learning of CRS. Third, the principal is mandated to recommend to the Ministry of Education through SEMB, in-service training and professional development for the teachers of CRS so as to equip them fully for the task of character formation of students. This should be done every term.

Teachers

Teachers are the key agents of curriculum implementation. The study found that teachers mostly use the teacher-centred approaches in teaching instead of the learner-centred approaches. This hinders the transfer of values in the learners. Therefore, at every lesson, the teachers of CRS and other teachers should use learner-centred approaches such as drama, role play, debate, discussion, and demonstration, in teaching. Furthermore, they have to use varied instructional resources such as video clips, charts, maps, PowerPoint, and realia in teaching. These will help to sustain the interest of the students, help them to understand what they have been taught, and

help transform their lives positively. Also, the teachers should on daily basis endeavour to live a life of integrity and always maintain discipline among students without any fear or favour.

Students

The CRS curriculum is designed for students. Therefore, they are the chief consumers of the curriculum. However, the study found that students lack interest, and they do not come to class with their textbooks and Bibles. As a result of these, they are mostly involved in indiscipline cases. The study therefore recommends that students should develop interest in CRS. At every CRS lesson, they should endeavour to bring their textbooks, Bibles, and writing materials so as to read texts, discuss and apply them in their daily lives. They have to always come to class and participate fully during CRS lessons. They should also take as a duty to always live exemplary life in and outside the school.

AFTERWORD

Christian Religious Studies has been one of the most important subjects being taught in the secondary schools in Nigeria. It helps to streamline the thought, character, moral and aspiration of the students. The essence of Christian Religious Studies is to guide the character development of the student in order for him or her to do what is right and avoid what is evil in school and the society at large.

Character formation is an important value that we need to inculcate in the life of students at the very young age onwards. The school is supposed to consolidate the role of parents to mould the child not only with study skills, writing skills, but more importantly, formation of a child with good character that would make him or her grow to be a good citizen. It is true that most if not all school subjects have some contributions to the moral development of school students but the contributions of Christian Religious Studies is greater than others.

The researchers in the current study are of the opinion that the contributions of Christian Religious Studies to the character formation of students cannot be downplayed. Christian Religious Studies curriculum is designed to help the learner live in harmony with the school society and the wider society. It enables the student to obey the rules and regulations of the school and the society and see value in those rules and regulations.

Here comes the need for commitment in the teaching of Christian Religious Studies to students especially, senior students in public secondary schools in Owerri Municipal, Imo State, Nigeria. The teacher of Christian Religious Studies is the key agent of this curriculum implementation. Therefore, he or she needs to be dutiful by using **varieties of innovative pedagogical approaches** in exposing learners to the contents of the curriculum. The teacher should also walk his talk because students are so much interested in role models. This would enable learners to develop more interest

in the subject and dedicate themselves in following the tenets of the curriculum.

Morality seen as rightness or pureness of behaviour is what is demanded of every student. This is why the Christian Religious Studies curriculum has the duty to strengthen the idea of morality as an important foundation for social order. The school may not achieve this alone; hence the need for different social agencies in the society such as the family, religious bodies, peer group and mass media to collaborate with the school so as to enhance good behaviour in students.

It is not a duty but it is a responsibility of every one in different situations, different environments and different walks of life to make the youth to understand that character formation is the basic of human life. Let every young person understand that when elders, parents and teachers advise them or correct them when they go wrong, it is not to punish them rather they want them to grow with good character for life. In addition, education becomes fully alive and active when the school educates the student with formation of character along with subjects learning.

REFERENCES

- Abumere, F. I. (2013). The significance of Religious Education in local primary schools. *Journal of Humanities and Social Science*, 6 (6), 69-94.
- Ada, M. J. (2013). Efficiency theories and their applicability in Nigerian secondary schools. *Transworld Research Network*, 37 (2), 1-11.
- Agbikimi, N. A. U. (2014). Current trends in theories of religious studies: A clue to proliferation of religions worldwide. *Global Journal of Arts Humanities and Social Sciences*, 2 (7), 27- 46.
- Ajidagba, U. A. (2012). Religious studies education. In A. A. Jekayinfa & J. A. Olawepo (Eds.), *Fundamentals of subject methodologies*. A publication of Department of Arts and Social Sciences Education (pp. 67-81). Ilorin, University of Ilorin.
- Akintayo, J. B., & Adebola, A. (2015). Western entertainment television programmes: A catalyst for behavioural tendencies among students of Babcock and Covenant universities. *New Media and Mass Communication*, 42, 56-68.
- Akrani, G. (2011). *Henry Fayol's administrative management theory*. Retrieved from <http://kalyan-city.blogspot.co.ke/2011/06/administrative-management-theory-school.html>
- Ali, A. A., Dada, I. T., Isiaka, G. A., & Salmon, S. A. (2014). Types, causes and management of indiscipline acts among secondary school students in Shomulu Local Government Area of Lagos State. *Journal of Studies in Social Sciences*, 8 (2), 254-287.
- Aman, Q., Saleem, M., Mehmood, N., Irfan, M., Imran, M., & Hameed, I. (2012). Applicability of administrative school of thought in higher education institutions of Pakistan. *Interdisciplinary Journal of Contemporary Research in Business*, 3 (9), 367-379.
- Anggraini, P., & Kusniarti, T. (2016). The implementation of Character Education model based on empowerment theatre for primary school students. *Journal of Education and Practice*, 7 (1), 26-29.
- Anwar, C. (2015). Learning value at senior high school Al-Kautsar Lampung for the formation of character. *Journal of Education and Practice*, 6 (9), 40-45.

- Arthur, J., & Revell, L. (2010). *Character formation in schools and the education of teachers*. Retrieved from <https://www.learningforlife.org.uk/wp-content/uploads/2010/06/Character-Formation-in-Schools-and-the-Education-of-Teachers>
- Arthur, J., Crick, R. D., Samuel, E., Wilson, K., & McGettrick, B. (2014). *Character education – The formation of virtues and dispositions in 16-19 year olds with particular reference to the religious and spiritual learning for life*. Retrieved from <http://learningforlife.org.uk/wp-content/uploads/2014/06/Character-education-the-formation-of-virtues-and-dispositions-in-16-19-year-olds-with-particular-reference-to-the-religious-and-spiritual/>
- Asiyai, R. I. (2013). Indiscipline in Nigerian secondary schools: Types, causes and possible solution. *African Journal of Education and Technology*, 2 (1), 39-47.
- Atilano, E. D. (2014). Pedagogy and cultural manifestations in the weaving practices of the Yakan tribe. *Open Journal of Social Sciences*, 2, 65-70.
- Baiyeri, H. B. (2015). Pedagogy of Christian Religious Studies in colleges of education in Nigeria: Need for enhancement with innovative multimedia technologies. *Journal of Research Development*, 24 (2), 1-8.
- Bandura, A. (1971). *Social learning theory*. New York: General Learning Press.
- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bandura, A., Ross, D., & Ross, S. A. (1961). Transmission of aggression through the imitation of aggressive models. *Journal of Abnormal and Social Psychology*, 63 (1), 575-582.
- Barger, R. N. (2010). *A summary of Lawrence Kohlberg's stages of moral development*. Retrieved from <https://www.csudh.edu/dearhabermas/kohlberg01bk.htm>
- Baron, S. W. (2013). Self-control, social consequences and criminal behaviour: Street youth and the general theory of crime. *Journal of Research in Crime & Delinquency*, 40 (4), 403-425.

- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13 (4), 544-559.
- Benda, B. B. (2010). The robustness of self-control in relation to form of delinquency. *Youth and Society*, 36 (2), 418-444.
- Berk, L. E. (2009). *Child development* (7th ed.). Sydney: Pearson Education, Inc.
- Bloom, B. S. (1956). *Taxonomy of educational objectives*. New York: David McKay Co. Inc.
- Bluestein, J. (2014). *Classroom management theorists and theories/ Thomas Gordon*. Retrieved from https://en.wikibooks.org/wiki/Classroom_Management_Theorists_and_Theories/Thomas_Gordon
- Boeije, H. (2010). *Analysis in qualitative research*. London: SAGE Publications Ltd.
- Bogomilova, N. (2015). Problems of teaching religion in public schools in Bulgaria today: Retrospective and prospective. *Occasional Papers on Religion in Eastern Europe*, 35 (1), 10-25.
- Bourke, B. (2014). Positionality: Reflecting on the research process. *The Qualitative Report*, 19 (18), 1-9.
- Bowen, M. (1988). *The use of family theory in clinical practice*. Lanham, MD: Rowman & Littlefield.
- Brady, L. (2011). Teacher values and relationship: Factors in values education. *Australian Journal of Teacher Education*, 36 (2), 56-66.
- Brown, K. (2013). *Strengths and limitations of the social learning theory*. Retrieved from <https://prezi.com/rdupzximax0b/strengths-of-the-social-learning-theory>
- Canadian Paediatric Society (2013). Impact of media use on children and youth. *Paediatric Child Health*, 8 (5), 301-306.
- Celikkaya, T., & Filoglu, S. (2014). Attitudes of social studies teachers toward value and values education. *Educational Sciences: Theory & Practice*, 14141, 1551-1556.
- Christy, F. S. (2012). *An in depth look into psychologist Thomas Gordon's classroom Management theory*. Retrieved from <https://mrsschlangenscience.wikispaces.com/Thomas+Gordon+Classroom+Management+Theory>

- Clark, J. M. (2013). *How to apply Kohlberg's theory of moral development in early childhood*. Retrieved from <http://www.livestrong.com/article/1006869>
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W. (2014). *Research Design: Qualitative, quantitative and mixed methods approaches* (4th ed.). Los Angeles: Sage.
- Dalhatu, I. I., & Yunusa, A. A. (2013). Insight into delinquent and deviant behaviour among Students in secondary schools. *Scientific Journal of Pure and Applied Sciences*, 2 (5) 231-234.
- Donner, C. M. (2013). Examining the link between self-control and misconduct in a multi agency sample of Police supervisors: A test of two theories. *Graduate Theses and Dissertations*. Retrieved from <http://scholarcommons.usf.edu/etd/4470>
- Duncan, S. C., Duncan, T. E., Strycker, L. A., & Chaumeton, N. A. (2011). Relations between youth antisocial and pro-social activities. *Journal of Behavioural Medicine*, 25 (5), 42-48.
- Eluu, P. E. (2015). Students' response to curriculum review of undergraduate Religion/Education programme. *Journal of Education and Practice*, 6 (18), 220-226.
- Ememe, O. N., Ezeh, C. C., & Onwuchekwa, G. U. (2013). Truancy and academic performances of students in secondary schools in Aba North, Abia State South-East Nigeria. *International Journal of Research Development*, 2 (1), 1-9.
- Engel, M. T. (2013). An analysis of Catholic high school religion textbooks based on identified methods for catechesis and taxonomies for cognitive and affective learning (Doctoral dissertation, The Catholic University of America, Washington, D.C). Retrieved from <http://cuislandora.wrlc.org/islandora/object/etd%3A371/datastream/PDF/view>
- Erikson, E. H., (1963). *Childhood and society*. New York: W.W. Norton and Company Inc.
- Eshetu, A. A. (2014). Indiscipline problems of high school students: The case of Ethio-Japan Hidassee secondary school (Addis Ababa, Ethiopia). *Journal of Education and Practice*, 5 (37), 23-28.

- Essuman, J. K., Nwaogu, P. O., & Nwachukwu, V. C. (2010). *Principle and techniques of behaviour modification*. Owerri: International Universities Press Ltd.
- Eze, P. I. (2015). *Curriculum and the new Christian Religious Knowledge teacher in Nigerian schools*. Retrieved from <http://www.globalacademicgroup.com/journals/pristine>
- Falade, D. A. (2015). Christian religious knowledge and the teaching of moral values in the Nigeria junior secondary schools: Problems and prospects. *American International Journal of Research in Humanities, Arts and Social Sciences*, 15 (143), 148-151.
- Fayol, H. (1947). *General and industrial management*. UK: Pitman.
- Federal Ministry of Education (2016). *Administration and management of the education system*. Retrieved from <http://www.fmegovng.org/>
- Freeks, F. E. (2015). The influence of role-players on the character-development and character- building of South African college students. *South African Journal of Education*, 35 (3), 1-13.
- Gibbs, J. J., Giever, D., & Martin, J. S. (2013). Parental-management and self-control: Anempirical test of Gottfredson and Hirschi's general theory. *Journal of Research in Crime & Delinquency*, 35(1), 42-72.
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8 (4), 597-606.
- Gordon, T. (1974). *Teacher Effectiveness Training*. New York: Crown.
- Gordon, T. (1989). *Discipline that works: Promoting self-discipline in children*. California: Plume.
- Gottfredson, M. R., & Hirschi, T. (1990). *A general theory of crime*. Stanford, CA: Stanford University Press.
- Greenfield, M. D., Sheldon, S. B., Epstein, J. L., Hutchins, D. J., & Thomas, B. G. (2012). Improve students behaviour with family and community involvement. *National Network of Partnership Schools*, 2 (1), 1-12.
- Groome, T. H. (1981). *Christian religious education*. New York: Fitzhenry & Whiteside.

- Guba, E. G., & Lincoln, Y. S. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage Publications.
- Harris, M. N, Levine, P., & Spencer, C. (2011). A decade of dissent: Explaining the dissent voting behavior of Bank of England MPC members. *Public Choice*, 146 (3), 413-442.
- Hay, C. (2011). Parenting, self-control, and delinquency: A test of self-control theory. *Criminology*, 39(3), 707-736.
- Hayden, C. (2009). Deviance and violence in schools: A review of the evidence in England. *International Journal of Violence and School*, 9, 8-35.
- Higgins, G. E. (2012). General theory of crime and deviance: A structural equation modelling approach. *Journal of Crime & Justice*, 25(2), 71-95.
- Higgins, G. E., Ricketts, M. L., & Vegh, D. T. (2011). The role of self-control in college students' perceived risk and fear of online victimization. *American Journal of Criminal Justice*, 33 (2), 223-233.
- Houk, K. (2012). *7 traits every teacher should have*. Retrieved from <http://ministry127.com/christian-education/7-traits-every-teacher-should-have>
- Hutchinson, C. (2012). *The Kohlberg dilemma: A literature review of moral development*. Retrieved from https://prezi.com/bplzc_nzorlh/the-kohlberg-dilemma-a-literature-review-of-moral-development/
- Idu, A. P., & Ojedapo, D. O. (2011). *Indiscipline in secondary schools: A cry to all stakeholders in education*. Proceedings of the 2011 International Conference on Teaching, Learning and Change (pp. 729-735).
- Igbokwe, C. O. (2015). Recent curriculum reforms at the basic education level in Nigeria aimed at catching them young to create change. *American Journal of Educational Research*, 3 (1), 31-37.
- Ige, A. M. (2013). Provision of secondary education in Nigeria: Challenges and way forward. *Journal of African Studies and Development*, 5 (1), 1-9.
- Igwe, R. O., Rufai, S. R., & Olufemi, A. G. (2013). Social reconstruction

- through Religious Education: A survey on Nigeria. *Humanity & Social Sciences Journal*, 8 (1), 10-18.
- Ikediashi, N. N., & Amaechi, O. N. C. (2012). Pupil-teacher ratio: Implication for quality education in Nigeria primary schools. *An International Journal of Arts and Humanities*, 1(1), 257-264.
- Ilechukwu, L. C. (2014). Assessment for the improvement of teaching and learning of Christian Religious Knowledge in secondary schools in Awgu Educational Zone, Enugu State, Nigeria. *Journal of Education and Practice*, 5 (32), 35-43.
- Ilechukwu, L. C. (2014). Curriculum implementation in Religious Education in Nigeria. *Journal of Education and Practice*, 5 (31), 50-57.
- Ilechukwu, L. C., & Ugwuozor, F. O. (2014). Evaluating religious education in Nigerian Catholic Schools. *Journal of Education and Practice*, 5 (33), 25-32.
- Itolondo, W. A. (2012). The role and status of Christian Religious Education in the school curriculum in Kenya. *Journal of Emerging Trends in Educational Research and Policy Studies*, 3 (5), 721-729.
- Jones, S., & Quisenberry, N. (2014). The general theory of crime: How general is it? *Deviant Behaviour*, 25 (5), 401-426.
- Jay, L. L. (2010). *Applications: Theory of moral development*. Retrieved from <http://jaylordlosabia.blogspot.co.ke/2010/07/applications-theory-of-moral.html>
- Jebungei, K. N. (2013). Overcoming the challenges facing secondary schools teachers in using Christian Religious Education to convey values to students in Eldoret Municipality, Kenya. *International Journal of Humanities and Social Science*, 3 (15), 271-278.
- Johnson, A. P. (2014). *Education psychology: Theories of learning and human development*. Minnesota: National Science Press.
- Junger-Tas, J., Marshall, I. H., Enzmann, D., Killias, M., Steketee, M., & Gruszczynska, B. (2012). *The many faces of youth crime: Contrasting theoretical perspectives on juvenile delinquency across countries*. London: Springer.
- Kasomo, D. (2011). Students' attitudes on the teaching of Christian Religious Education in secondary schools in Kenya.

- Khan, A. (2008). *Research methodology: Methods and techniques*. New Delhi: APH Publishing Co-operation.
- Khan, S. A. (2014). Role of Islamic Education in character building of young generation: A case study from secondary level institutes of Karachi. *Educational Research International*, 3 (2), 97-105.
- Kimani, A. K. (2010). *Influence of family structure on juvenile delinquency*. Retrieved from <http://www.freeonline-researchpapers.com/family-structure-juvenile>
- Kimosop, E. (2015). Teacher preparedness for effective classroom instruction of the secondary school Christian Religious Education curriculum in Kenya. *International Journal of Scientific Research and Innovative Technology*, 2 (12), 63-72.
- Kiser, A. I. T., Morrison, E. E., & Craven, A. (2009). The application of Kohlberg's moral development model to college students' technology ethics decisions. *Journal of College Teaching & Learning*, 6 (5), 89-96.
- Kohlberg, L. (1958). *The development of modes of thinking and choices in years 10 to 16* (Doctoral dissertation). USA: University of Chicago.
- Kohlberg, L. (1984). *The psychology of moral development: The nature and validity of moral stages* (Essays on moral development, volume 2). London: Harper & Row.
- Kombo, D. K., & Tromp, D. L. (2006). *Proposal and thesis writing: An introduction*. Nairobi: Paulines Publications Africa.
- Korir, D. K., & Kipkemboi, F. (2014). The impact of school environment and peer influences on students' academic performance in Vihiga County, Kenya. *International Journal of Humanities and Social Science*, 4 (5), 240-251.
- Krebs, D. L., & Denton, K. (2005). Toward a more pragmatic approach to morality: A critical evaluation of Kohlberg's model. *Psychological Review*, 112 (3), 629-649.
- Krenn, J. (2011). *Management theory of Henri Fayol*. Retrieved from <http://www.business.com/management/management-theory-of-henri-fayol>

- Krueger, R. (2002). *Designing and conducting focus group interviews*. USA: University of Minnesota.
- Kounin, J. S. (1977). *Discipline and group management in classrooms*. Huntington, NY: RE Krieger.
- Lavinder, C. (2012). *Kohlberg's theory of moral development-A2 AQA*. Retrieved from <https://letsgettoknow.wordpress.com/2012/12/13/kohlbergs-theory-of-moral-development-a2-aqa/>
- Lawal, B. O., Ojo, E. G. & Osuji, U. A. (2010). *Religion and moral education*. Lagos: NOUN.
- Lemu, A. (2008). Religious education in Nigeria: A case study. In L. Larsen, & I. T. Plesner (Eds.), *Teaching for Tolerance and Freedom of Religion or Belief*. Seminar for Coalition on Freedom of Religion or Belief, Oslo.
- Lotfabadi, H. (2008). Criticism on moral development theories of Piaget, Kohlberg, and Bandura and providing a new model for research in Iranian students' moral development. *Quarterly Journal of Educational Innovations*, 24, 31-46.
- Lovat, T., Dally, K., Clement, N., & Toomey, R. (2011). Values pedagogy and teacher education: Re-conceiving the foundations. *Australian Journal of Teacher Education*, 36 (7), 59-72.
- McLeod, S. A. (2013). *Kohlberg*. Retrieved from <https://www.simplypsychology.org/kohlberg.html>
- Majawa, C. (2014). *Patristic education*. Nairobi: Scroll Technologies.
- Magwa, S., & Ngara, R. (2014). Learner indiscipline in schools. *Review of Arts and Humanities*, 3 (2), 79-88.
- Maphosa, C., & Mammen, K. J. (2011). How chaotic and unmanageable classrooms have become: Insights into prevalent forms of learner indiscipline in South African Schools. *Anthropologist*, 13 (3) 185-193.
- Malayi, A., Mauyo, L. W., Nassiuma, B. K., Oduma, R., Majanga, E. K., & Mandillah, K. L. (2013). The impact of parenting styles on acquisition of deviant behaviour among children aged 8-18 years in Western Kenya.
- Global Advanced Research Journal of Management and Business Studies*, 2 (10), 496-501.
- Mathenge, N. C. (2008). *Students' perception of the importance of Christian Religious Education in*

- character development in secondary schools in Limuru Division in Kiambu West District, Kenya* (Master's thesis). University of Nairobi, Nairobi, Kenya.
- McGuiggan, R., & Lee, G. (2008). *Cross-case analysis: An alternative methodology*. Retrieved from http://anzmac.org/conference_archive/2008/_Proceedings/PDF/S13
- McLeod, S. A. (2013). *Kohlberg*. Retrieved from www.simplypsychology.org/kohlberg.html.
- Momin, N. S. C., & Marak, N. R. (2016). Problem behaviours of adolescents of secondary schools – A review. *International Journal of Informative & Futuristic Research*, 3 (32), 2966-2975.
- Moye, G. P. (2015). Students' indiscipline and principal attitude in Ondo State secondary schools. *Journal of Education and Practice*, 6 (16), 80-85.
- Moyinoluwa, T. D. (2015). Implementation of the revised 9-year basic education curriculum (BEC) in the Northcentral Nigeria: A monitor of Benue State. *IOSR Journal of Research & Method in Education*, 5 (3), 67-72.
- Mvumbi, F. N., & Ngumbi, E. K. (2015). *Companion to research methodology: Focus on humanities, education and social sciences*. Nairobi: CUEA Press.
- Narvaez, D., & Lapsley, D. K. (2007). *Teaching moral character: Two strategies for teacher education*. Retrieved from https://www3.nd.edu/~dnarvaez/documents/NarvaezLapsleyTeacher02.26.07short_000.doc
- Natasha, M., Cynthia, W., Kathleen, M., Greg, G., & Emily, N. (2010). *Qualitative research methods: A data collector's field guide*. North Carolina: Family Health International.
- National Population Commission (2006). *Census*. Abuja: NPC.
- Nesbitt, C. (2013). *Bandura, the theory of social learning and education*. Retrieved from <https://christophernesbitt.wordpress.com/2013/02/07/bandura-the-theory-of-social-learning-and-education/>
- Ngumbi, E., & Ombajo, M. E. (2015). Qualitative interviewing. *Scholars Journal of Arts, Humanities and Social Sciences*, 3 (5B), 1053-1059.

- Ngussa, B. M. (2015). Integration of media resources in Christian Religious Education: A case study of secondary schools in Chemundu zone, Kenya. *International Journal of Academic Research in Business and Social Sciences*, 5 (1), 197-211.
- Ngwokabuenui, P. Y. (2015). Students' indiscipline: Types, causes and possible solutions: The case of secondary schools in Cameroon. *Journal of Education and Practice*, 6 (22), 64-72.
- Nigerian Educational Research and Development Council (NERDC) (2012). *Senior secondary school curriculum: Christian Religious Studies for SS 1-3*. Abuja: NERDC.
- Njoku, N. C., & Njoku, D. I. (2015). Challenges to effective implementation of Christian Religious Studies curriculum: A study of secondary school pupils in Ebonyi State of Nigeria. *Journal of Education and Practice*, 6 (18), 176-180.
- Njoku, N. C., & Njoku, D. I. (2015). Attaining Christian Religious Studies learning outcomes through effective teaching methods among secondary school pupils in South East geo-political zone of Nigeria. *International Journal of Education, Learning and Development*, 3 (8), 9-16.
- Nyabwari, B. C., Katola, M. T., & Muindi, D. (2013). Holistic Christian Education for character formation in Seventh-Day Adventist Church sponsored secondary schools in Nyamira County, Kenya. *International Journal of Academic Research in Progressive Education and Development*, 2 (1), 244-257.
- Nziu, M. N. (2008). *The contribution of Catholic teachers association to the character formation of secondary school students: A case study of Mwala Division, Machakos County* (Master's thesis). The Catholic University of Eastern Africa, Nairobi, Kenya.
- Oba, A. N., Ajake, U. E., & Obindah, F. (2013). Leadership role and deviant behaviour among female secondary school students. *American International Journal of Contemporary Research*, 3 (8), 136-139.
- Obaga, A. M. (2009). *The role of Christian Religious Education in character formation among the primary school youth, Nyansiongo Central Division in Borabu District, Kenya* (Doctoral dissertation). The Catholic University of Eastern Africa, Nairobi, Kenya.
- Obioma, G. O. (2012). *The 9-year basic education curriculum*

(Structure, contents and strategy for implementation): Nigeria's experience in educational reform. Abuja: NERDC.

- O'Connor, T., & Perryclear, M. (2009). Prison religion in action and its influence on offender rehabilitation. In T. O'Connor & N. Pallon (Eds.), *religion, the community, and the rehabilitation of criminal offenders* (pp. 11-13). New York: Haworth press.
- Ogwu, E. N., & Ezema, A. A. (2016). Influence of teaching methods on students' interest in Christian Religious Studies curriculum. *International Journal for Research in Social Science and Humanities Research*, 1 (6), 1-8.
- Ohwovorione, P. A. (2013). Moral education in Nigerian secondary schools: A realistic approach. *Standard Journal of Education and Essay*, 1 (2), 35-39.
- Okeke, C. I. O. (2014). Teacher as role model: The South African position in the character of the teacher. *Mediterranean Journal of Social Sciences*, 5 (20), 1728-1737.
- Okeke, F. N. (2011). Challenges to secondary school principals' leadership in Owerri Municipality of Imo State, Nigeria. *Nigerian Journal of Education Administration and Planning*, 11 (1), 63-72.
- Okobia, E. O. (2011). Availability and teachers' use of instructional materials and resources in the implementation of social studies in junior secondary schools in Edo State, Nigeria. *Review of European Studies*, 3 (2), 90-97.
- Okosun, J. (2010). Sports as instrument for controlling deviant acts among students of secondary schools in Nigeria. *European Journal of Educational Studies*, 2 (1), 7-12.
- Oku, O. O., & Onuoha, K. K. (2014). Population trends, youth deviant behaviours and the management of Nigerian secondary schools. *Journal of Curriculum Studies, Imo State University Owerri*, 1 (2), 1-13.
- Oladipo, S. E. (2009). Moral Education of the child: Whose responsibility? *Journal of Social Sciences*, 20 (2), 149-156.
- Oliha, J. A., & Audu, V. E. I. (2013). Using contingency management technique in the reduction of truancy among secondary school students. *Journal of Education and Practice*, 4 (22), 19-23.

- Oloruntimehin, O. (2008). A study of juvenile delinquency in a Nigerian city. *Behavioural Sciences Research Unit*. Nigeria: University of Ibadan.
- Omatsone, O. (2013). *Group wants stronger value for citizen right in Nigerian constitution*. Retrieved from <http://www.premiumtimesng.com/news/118005>
- Omomia, O. A., & Omomia, T. (2014). Review of works on the role of Religion in tackling deviant behaviours among adolescents: Implication for the school, family and church in Nigeria. *European Journal of Psychological Studies*, 2 (2), 56-66.
- Orodho, A. J. (2008). *Essentials of educational and social science research methods*. Nairobi: Mazola Publishers.
- Osuji, G. E. (2011). *Forms and extent of examination malpractice among public secondary school students in Orlu Local Government Area of Imo State: An ethnographic study* (Unpublished Master's dissertation). Imo State University, Owerri.
- Osuji, G. E. (2017). *Influence of Christian Religious Studies implementation on students' character formation in public secondary schools in Owerri Municipal, Imo State, Nigeria* (Unpublished Doctoral thesis). The Catholic University of Eastern Africa, Nairobi, Kenya.
- Osuji, G. E., & Suleh, E. O. (2015). Role of institutions of higher learning in enhancing sustainable development in Kenya. *Journal of Education and Practice*, 6 (16), 91-102.
- Oye, N. D., Obi, M. C., Mohd, T. N., & Bernice, A. (2012). Guidance and counselling in Nigeria secondary schools: The role of ICT. *I. J. Modern Education and Computer Science*. DOI: 10.5815/ijmecs.2012.08.04
- Oyeleke, O., Akinyeye, C. O., & Opeloye, B. A. (2013). A critique of teaching profession and teacher education in Nigeria. *International Journal of Humanities and Social Science*, 3(5), 267-273.
- Patton, M. Q. (2002). *Qualitative evaluation and research methods* (3rd ed.). Newbury Park, CA: Sage Publications.
- Pechurina, A. (2014). Positionality and ethics in the qualitative research of migrants' homes. *Sociological Research Online*, 19 (1), 4. Retrieved from <http://www.socresonline.org.uk/19/1/4.html>

- Piquero, A. R., Jennings, W. G., & Farrington, D. P. (2011). On the malleability of self-control: Theoretical and policy implications regarding a general theory of crime. *Australian and New Zealand Journal of Criminology*, 36 (2), 127-151.
- Reiss, A. (2000). *Who am I? The 16 basic desires that motivate our action and define our personalities*. Retrieved from <http://researchnews.osu.edu>.
- Rossouw, J. P. (2009). Learner discipline in South African public schools – A qualitative study. *Koers*, 68 (4), 413-435.
- Sachar, G. (2015). Teacher's positive influence on learner's character formation. *International Journal of Educational Research and Technology*, 6 (2), 49-52.
- Sanni, K., Udoh, N., Okediji, A., Modo, F., & Ezech, L. (2010). Family types and juvenile delinquency issues among secondary school students in Akwa Ibom State, Nigeria: Counselling implications. *Journal of Social Sciences*, 23 (1), 10-18.
- Secondary Education Management Board (SEMB) (2016). *School statistics*. Owerri: SEMB.
- Seldon, A. (2011). *Schools should develop children's character, not just their ability to pass exams*. Retrieved from <http://www.theguardian.com/commentisfree/2011/sep/18/schools-must-develop-character>
- Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22, 63-75.
- Slavin, R. E. (2006). *Educational psychology: Theory and practice* (8th Ed.). Michigan: Pearson/Alyn & Bacon.
- Sincero, S. M. (2012). *Theory of moral development*. Retrieved from <https://explorable.com/theory-of-moral-development>
- Situma, J. (2016). Methods used by teachers to teach Christian Religious Education in secondary schools in Kimilili in Bungoma County, Kenya. *British Journal of Education*, 4 (1), 18.
- Sosnowski, J. (2016). *How to apply Thomas Gordon model of classroom management to the classroom*. Retrieved from <https://everydaylife.globalpost.com/apply-thomas-gordon-model-classroom-management-classroom-28763.html>

- Spellings, M. (2013). *Character education...Our shared responsibility*. Retrieved from <https://www2.ed.gov/admins/lead/character/brochure.pdf>
- Spencer, R. (2015). *How to apply social learning theory for effective e-learning*. Retrieved from <https://www.trainingindustry.com/blog/blog-entries/how-to-apply-social-learning-theory-for-effective-elearning.aspx>
- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, CA: Sage.
- Starman, A. B. (2013). The case study as a type of qualitative research. *Journal of Contemporary Educational Studies*, 1, 28-43.
- Strauss, A., & Corbin, J. (1998). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Thousand Oaks, CA: Sage.
- Thornberg, R., & Oğuz, E. (2013). Teachers' views on values education: A qualitative study in Sweden and Turkey. *International Journal of Educational Research*, 59 (1), 49-56.
- Tracey, S. J. (2010). Qualitative quality: Eight 'big tent': Criteria for excellent qualitative research. *Qualitative Inquiry*, 16 (2), 837-851.
- Ughamadu, U., Okaforocha, C. (2014). Incidences of indiscipline amongst students in the Anambra State public secondary schools. *Journal of Integrated Knowledge*, 3 (1), 95- 04.
- Umeogu, B., & Ojiakor, I. (2014). The internet communication and the moral degradation of the Nigerian youth. *International Journal of Computer and Information Technology*, 3 (2), 450-463.
- Umo, U. A. (2013). Indiscipline, parenting style and attitude to learning of students in secondary schools in Uyo Local Government Area of Akwa Ibom State, Nigeria. *Journal of Education and Practice*, 4 (15), 87-91.
- United Nations (2005). *Young people today, and in 2015*. New York: United Nations Publication.
- Uzoigwe, A. M. (2012). Towards inculcating morality among the youths in Nigeria: The Holy family youth village example. *Unizik Journal of Arts and Humanities*, 2 (1), 161-184.
- Uzoh, S. O. (2015). *Strategies for curbing indiscipline in Nigerian Schools*. Retrieved from <https://www.academia.edu/8868922>.

- Vadiyanathan, S. (2015, June 27). Schools can deny admission citing indiscipline. *The Hindu*, p. 8.
- Vergara, J. (2013). *Strengths and weaknesses of the social learning theory*. Retrieved from <http://www.scribd.com/doc/127945354/Strengths-and-Weaknesses-of-the-Social-Learning-Theory#scribd>
- Waller, M. J. (2011). *Designing and managing a research*. New Delhi : SAGE Publications.
- Wambui, N. A., & Amukowa, W. (2013). Constraints facing teachers of Christian Religious Education in using life approach in secondary schools in Nairobi East District in Kenya. *Academic Journal of Interdisciplinary Studies*, 2 (2), 353-364.
- Weebly, S. O. (2014). *Social learning theory of Albert Bandura*. Retrieved from <http://bandurasociallearningtheory.weebly.com/strengths-weaknesses.html>
- Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). Thousand Oaks, CA: Sage.
- Yin, R. K. (2012). *Applications of case study research* (3rd ed.). Thousand Oaks, CA: Sage.

ABOUT THE AUTHORS

Rev. Dr Osuji, Gregory Ekene, fms hails from Umuoka Amakohia-Ubi, in Owerri West L.G.A., of Imo State, Nigeria. He belongs to the Religious Institute of the Marist Brothers of the Schools (Catholic Mission). He is a Senior Lecturer in the Department of Educational Foundations, and the Sub-Dean, Faculty of Education at Godfrey Okoye University Enugu, Nigeria. He holds a Ph.D. in Curriculum Studies and Instruction (The Catholic University of Eastern Africa, Nairobi, Kenya), a M.Ed. in Curriculum Studies (Imo State University, Owerri, Nigeria), and a BA/Ed in Religious Studies & Geography (The Catholic University of Eastern Africa, Nairobi, Kenya). Br. Ekene has taught in two Universities in Kenya. He has published four books and many peer reviewed empirical studies. He is a seasoned teacher, formator and youth minister. His research areas include: Youth empowerment and education, character formation and sustainable development.

