# THE ROLE OF CHRISTIAN WOMEN IN CURBING MORAL DECADENCE AMONG THE YOUTHS IN KADUNA STATE.

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**BY**

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## DECLARATION

I declare that this thesis entitled "The Role of Christian Women in Curbing Moral Decadence Among the Youths in Kaduna State" has been written by me in the Department of Education under the supervision of Dr J.N Kwasau and Dr S.E Mijah. The information derived from the literature has been duly acknowledged in the text and in the list of references provided. No part of this thesis was presented for another degree or diploma at any university.

_____ _____

***Name of student*** ***Signature/Date***

## DEDICATION

This research work is dedicated to all Godly parents**.**

## CERTIFICATION

This thesis entitled (THE ROLE OF CHRISTIAN WOMEN IN CURBING MORAL DECADENCE AMONG THE YOUTHS IN KADUNA STATE.) by Olorundare Janet Olubunmi meets the regulations governing the award of the degree of Masters of Education in Christian Religious Studies of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation

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## ABSTRACT

Government at all levels, non-governmental organizations, traditional leaders and religious organizations have been trying to curb gross immorality in the Nigerian society, but despite their unrelenting effort, it is very sad to note that immorality still persists. To this end the researcher assessed the roles of Christian women in the development of moral behaviour of youths in Kaduna State. To achieve this purpose a questionnaire containing five sections was developed and standardized. The information thus received was statistically analyzed using mean, standard deviation and t-test. The result revealed the following: first, the study revealed that parental negligence, broken relationship between God and man, disobedience to sound Christian teachings on moral issues, joblessness and greed are causes of immorality among the youths in Kaduna State. Second, it revealed that immorality has some negative influence on the lives and development of youths in Kaduna State such as sexually transmitted diseases, lung and brain cancer due to alcoholic drinks and drug abuse. Third it revealed that some programmes and activities such as Seminars and workshops, Bible quiz and debates and prayer meetings are being put in place by Christian women to curb immorality among the youths in Kaduna State. Fourth, the study revealed that Christian mothers have great impact on the lives of the youth because, they contribute to the physical, mental, moral and social training of the youths. Christian mothers also teach the youths faith that leads to achievement of their goals in life through hard work. This study concluded that Christian women have a lot to contribute to the curbing of immorality among the youths in Kaduna State as they spend more time with these youths and with the help of different

programmes of events and activities being put in place by them (Christian women) on moral issues. Finally some useful recommendations were made.

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# CHAPTER 1

# INTRODUCTION

## 1.1 Background to the Study

Morality has to do with the attitude or behavior of man. Attitude can be cultivated; its cultivation could be personal, corporate, structural or cultural. Our perceptions, values, beliefs, lifestyles, cultural and religious practices that are deep-rooted and longstanding could be held tenaciously and easily translated into attitude that may either enhance or impede development.

Attitudes are categorized according to Guaguano, (1996) into personal, cultural and social dimensions. If any category of these attitudes and behaviours is harmful, it cannot pave the way for development unless it is changed. In the light of this, it is obvious that when these categories of attitudes are cultivated and appropriately directed, they lead to the growth and development of the individual and the larger society.

Moral attitudes put together help people in communities to live together, settle their differences, maintain peace and harmony and have cordial relationships with their environment. In African culture, the way and manner people conduct themselves matter a lot. An African child is expected to respect and obey elders, dress decently, fear God the creator and be patriotic citizens of their respective communities. That is, the African child is expected to be disciplined in all ramifications.

For any nation to experience growth and development, the youths must not be left out as they form the workforce of any nation. These youths also do not just emerge from the sky but from families. The family is the first and most important channel through which societal norms and values are transmitted to the youths right from childhood. Every member of the family has an important role to play in the task of moral up bringing

of the child. For instance, parents have the responsibility of loving and providing for the needs of their family members. In the same way, children are expected to obey and respect their parents and elders.

The training which parents give to their youths from childhood matters a lot, because charity is said to begin at home. To a large extent, the moral disposition of the youths can be traced to their homes, as the character development of the children is the sole work of the parents especially the mother who spends more time with their children. Since Nigeria places much emphasis on the moral and character training of the child, no time is wasted in the commencement of the training programme of the youths. The youth in the first few years of life is more intimate with the mother than the father and that is why in most societies in Africa, when a child misbehaves, the mother is blamed. It therefore, becomes traditionally necessary that mothers should educate their young ones. Education is the aggregate of all the means by which human beings develop the necessary skills, attitudes and values that are socially acceptable (Akinbote, 1988).

Fafunwa (1974) opined that, traditional education which places emphasis on moral and character training is the corner stone of African education. Traditionally, the inculcation of appropriate and culturally approved behavioural patterns in the child is a joint responsibility among the parents and adult members of the community. However, despite the cooperative effort in the development of the child socially and emotionally, the immediate family members still carry the highest responsibility for the child's moral upbringing. In Yoruba land for instance, the immediate family is usually attacked (verbally) when a child misbehaves publicly. Therefore, in order to prevent such insult or

embarrassment, every family ensures the proper and early moral upbringing of their children.

Through practical examples and moral precepts, simple courteous behaviour such as mode of greeting and respect for adults are inculcated in the child as early as possible. Any form of mis-behaviour is appropriately punished by the parents or relations Generally, Africans cherish high degree of discipline and sense of respect for one another; hence parents(especially Christian women) do everything possible to give good moral examples to their offspring.

## 1.2 Statement of the Problem

There are many outcries against immorality in the Nigerian society today. The level of indiscipline and crime waves among the youths has seriously escalated in geometric progression. Moral decadence in the Nigerian society today is beyond sexual perversion. From general observations, the severity of immoral actions ranges from "simple cheating**"** at school to drug abuse, murder and the exhibition of other anti-social behaviours. The depth of the problem has reached a point where common decency can no longer be described as common. For instance, decent people are honest and behave in a way that most people approve of, but in our society today, honesty as a virtue most especially among our youths, is not as common as it was in years past and this in one way or the other, has affected the development of the society.

Educational institutions have become comfortable dens for gangsters, cultists and prostitutes. Wearing of "decorated rags" and seductive attires has become a fad for ladies, and the virtue of virginity is becoming unthinkable and abominable. Examination

malpractice, which is aided by parents and teachers, has become common place in Nigerian schools. This entails that students rely on fraudulent means to earn certificates, thereby giving little or no regard to hard work.

However, the government at all levels, non-governmental organizations, traditional leaders and religious organizations have been unrelenting in their efforts to checkmate gross immorality in the society. Turaki (1989), has indicated that from 1975 to the present there has been an increasing national concern over the question of morality and ethics. For example,General Obasanjo's Jaji declaration was more of a treatise on moral,political and philosophy. This declaration is a call to all Nigerians to take national morality and ethics seriously. In contrast was President Shehu Shagari Ethical Revolution, also General Buhari tried to checkmate immorality with War Against Indiscipline(WAI)but it is sad to note that this evil still persists. These moral crises have eaten deep into the fabric of the nation and pose tremendous barrier to the moral, spiritual, social and economic development of the Nigerian populace especially the youths. Kumuyi (2001) observed that the problem of immorality among the youths is mainly caused by carelessness and negligence of parents most especially the mothers. The gravity of the issue of moral decadence has motivated the researcher to
examine the role of Christian women in addressing these moral crises among youths in Kaduna State.

## 1.3 Objectives of the Study

This research aims at examining the role of Christian women in curbing immoral acts prevalent among the youths in Kaduna State. Specifically, the study seeks to achieve its aims through the following objectives which are to:

i. Critically examine the various perceived causes of moral decadence among the youths in Kaduna State.

ii. Determine the negative influence of immorality on the lives and development of the youths especially in Kaduna State.

iii. Critically examine and analyze some of the programmes and activities put in place by Christian women in Kaduna State to checkmate moral crises among the youths.

iv. Critically examine the impact of Christian mothers on the lives of the young ones.

## 1.4 Significance of the Study

This study is significant in the following ways:

First, moral crisis is a deadly problem in the Nigerian society and efforts are being put in place by governments and different organizations and even international organizations to checkmate the problem of moral decadence in the society. This research therefore, seeks to contribute to this aspect by taking a survey of what women especially Christian women are doing to resolve this moral crisis associated with the youths in Nigerian.

Secondly, it seeks to contribute to the pool of literature that has been generated about the role of women in the society and serve as a resource or reference material to others who may want to undertake further research in this area.

Thirdly, the research is expected to chart a path for the critical appraisal of the central role of women in the society apart from their traditional roles in the family. This

is because God created the woman to play multiple roles and imbued her with divine power of transformation.

Finally the study is expected to serve as a source of encouragement to women in the society, as this will enable them to know that their efforts, no matter how little, are not in vain.

## 1.5 Research Questions

This study attempts to provide answers to the following research questions:

1. What are the various perceived causes of moral decadence among the youths in Kaduna State?
2. What are the negative influences of immorality on the lives and development of the youths in Kaduna State?
3. What are the various programmes of events and activities put in place by Christian women in Kaduna State to curb moral crises among the youths?
4. What are the roles of Christian women in the lives of the youths?

## 1.6 Research Hypotheses

The following null hypotheses were formulated for this study:

1. Immorality has no significant influence on the lives and development of the youths in Kaduna State.
2. The various perceived causes of moral decadence in the society have no significant influence on the moral development of the youths.

3. There are no significant programmes of events and activities being put in place by Christian women in Kaduna State on immorality to curb moral crises among the youths.
4. Christian women have no significant impact on the lives of the young ones.

## 1.7 Scope and Delimitation of the Study

The problem of immorality cuts across the society, and Kaduna State is not an exception. This study focuses on the role of Christian women in curbing moral decadence among the youths in Kaduna State. The research work is limited to Kaduna State because it is an academic and economic center. This therefore attracts a high concentration of youths and women from different parts of the country who are pursuing various academic and economic programmes and activities. Therefore, the necessary information required for this research could be best gathered from them.

## 1.8 Basic Assumptions

In this study, the following assumptions were made

1. It is assumed that the respondents who are Christians will sincerely respond to the questionnaire.
2. It is assumed that every parent is good; however, some bad parents pretend to be good.
3. It is assumed that all Christian women are Godly and capable of inculcating the right type of attitude in the youths.
4. It is assumed that since parental negligence is one of the causes of this problem, parental respondents are not free from this problem too.

## CHAPTER 2

## REVIEW OF RELATED LITERATURE

### 2.01 Introduction

This study seeks to investigate the role of Christian Women in curbing moral decadence among the youths in Kaduna State. This chapter deals with review of related literature on the following sub-headings: Concept of youths, Morality as a concept, Moral decadence among Nigerian youths, causes of moral decadence among Nigerian youths, influence of moral decadence on the lives and development of Nigerian youths, moral behaviour, Moral Models of Development, Moral Judgement and behaviour, the Role of Christian Women in Curbing Moral Decadence among the Youths, the versatile roles of Christian women in (home, church and the society) Christian women organizations and their functions, moral education and national development.

### 2.02 Concept of Youths

The United Nations (1985) puts the age of the youths between fifteen and twenty four years. Here in Nigeria, the National Youths Service Scheme applies to graduates of thirty years and below. According to Balogun (1999) in Ogunsanju (1999), the concept of youth is perceived by age brackets which differ from country to country and from one culture to another. According to Marshall (1978), the term youth refers to young adults who are no longer adolescents but are yet recognized as adults in the full sense of the term. This research views youthful age as a period when an individual takes all the training he/she needs to be able to accept responsibility for himself//herself.

### i. Characteristics of Youths

One of the indisputable features of the society is its dynamism; a feature which increases the demands of the youths who want to be recognized and accepted as grown-ups but not as babies. It is very common for young people to grow impatient and sometimes display rebellious tendencies because of their consciousness of their own importance in the life of the society as leaders of tomorrow. Realizing that the young person is caught up in conflict with himself/herself and in deep disharmony with his environment, and faced numerous challenges in the effort and the need to attain maturity, Biliyock (2002) pointed out some of the needs of the youth, namely; identity, individuality, integrity, independence and aspirations. Each of these needs is elaborated upon as follows:

Identity: This is a period when the young person demands to know whom he is, he knows that he is no longer a child and he knows that he is not an adult due to changes taking place in him. He wants to know his sexual, vocational, social, moral, religious and personal identification. During this period, the youths tend to reject rules forced on him by the society. This identity role starts first in the family. He wants to prove to the family that he is no longer a child by trying to act like either his father or mother.

Individuality: Young people prefer to be amongst their peer group, they always want to be seen as individuals within the group. If the young person is treated as an individual, he is allowed to make progress in his own way despite his limitations. The young person needs to be accepted as an individual with potentials. This is a sign of proper development which should be encouraged.

Integrity: The young person wants to develop his individual personality, but he also fear being suspected of misbehaviour and being chastised by the adult members of the society; he needs some privacy to organize his life. For young people to develop and grow into good citizens, they need to be properly educated in all aspects of life. Fourth,

Independence: The young person fights for freedom to enable him make his own choices and be responsible for his own actions. He wants to have money of his own and spend it without being asked to give an account. The young person needs the affirmation and cooperation of adults.

Youths Aspiration: Many young ones want to know and see what lies ahead of them. They want to create a world of their own, better than that of their parents. At this stage, they accept themselves as being responsible and ready to face life situation and future responsibility.

**ii. The place of the youths in the society**

The youth is always described as "a future leader". A country whose population is aging without replacement with the young ones is bound to decay and run out of existence. The youths remain the greatest assets that any nation can possess. Potentially, they are the greatest investment for a society's sustainable development and future. This is why it is universally acknowledged that positive, fundamental and meaningful changes are usually engineered, fostered and shaped by the generation of youths in that society.

Therefore, any community, whether macro or micro, that allows a good percentage of her youths to be misled risk her future viability and survival since the future of any nation depends largely on her youths. Disciplined and well cultured youth

are the catalysts for sound and vibrant population. It is important therefore, to prepare the youths for discipline and worth while future life in order to make them responsible future leaders. Every child is born into a family where the cultural and family characteristics are transmitted to him or her by the parents. An adage says: "The home furnishes the bedrock for the most impressionable years of life". The young ones are moulded by opinions, sentiments, moral, social and cultural standard which prevail where they eat and sleep. The young child spends more time at home which makes the home have a very strong influence in character formation. Any character formation the child acquires will exert much influence on his early years of life.

Furthermore, when a child grows older, he begins, to move out of his own home to other members of the community. This has another major influence on his life. The church and the school are parts of these agents of life formation. The church builds on the spiritual environment which the home has provided. Prayers and lessons which must have started at home will be formalized in the church through sundry school or evening lessons.

The school provides the formal education which enables the child to grow and develop to the full realization of his latent gift and acquire such knowledge as will enable him to free himself from the clutches of ignorance, hunger, poverty, diseases and live a rich and full life. Through the school, he learns to realize his limitations while he explores his potentials to the fullest.

**2.03 Concept of Morality**

Morality means principles concerning "right and wrong" or "good and bad" behaviour, a system of moral principles followed by a particular group of people.

(Hornby, 2006). Uba, (1980) (as cited in Oladele 1984) argued that morality signifies adherence to the moral code of the group, that is, conformity in behaviour to the manner or customs of the social group. Further still, Oladele, (1984) was of the opinion that morality has to do with conforming to a set of conventional rules for determining one's social actions and which have been internalized.

In the same vein, Mbiti (1975:11) summarized the meaning of morality thus:

> *Morality is part of religion which deals with the ideas that safeguard or uphold the life of people in their relationship with one another and the world around them. Values and morals cover topics like truth, justice, love, right and wrong; good and evil, beauty, decency respect for people and property, the keeping of promises and agreements, praises and blame, crime and punishment, the rights and responsibilities of both the individual and his community, character, integrity and so on.*

However, for the purpose of this study morality is perceived as the ability to now and do what is acceptable before God and the society. Since morality has to do with conformity in behaviour to the manner and customs of the social group, we can then agree that there is no society without codes of conducts, the fact is that these codes of conduct differ from one society to another. However, no matter the differences, there are some commonalities among the codes of conduct any society. For instance, a Christian anywhere in the world is expected to live a moral life that is guided by the principles of God as outlined in the Holy Bible.

Moral attitudes put together, help people in communities to live with one another, settle their differences, maintain peace and harmony, make use of their belongings and have relationships with their total environment. Therefore, what is morally good is said to be what befits human beings, what is decent for other people,

what dignifies other people, what renders respect, contentment and prosperity to people and the community.

According to Best, (1989) in any given society, we have what is called the 'civil laws' and the 'divine laws'. The civil laws can be regarded as those laws that are expected of every citizen of a country/society to obey, while the divine laws may be defined as those laws of God that man is expected to obey (moral laws); these divine laws are outlined in the Holy Book (Bible). Every member of the society is expected to obey the civil laws and divine laws. However, in the Nigerian society today, people tend to obey civil laws which are man-made to the detriment of the divine laws which are God's moral laws.

Best further stated that the moral laws of God which grew out of His nature cannot be changed, abolished or superseded. God cannot dispense with laws that are moral in themselves. Man-made laws are connected with morality among the nations of the world and among the citizens of the same nation.

## 2.04 Moral Decadence among Nigerian Youths

Moral decadence among Nigerian youths can best be understood from Ilori's (1992:58) assertion:

> *Moral integrity is going down through bribery and corruption, nepotism, organized robbery, violence, forgeries in financial institutions, examination malpractices in schools. Indiscipline has become conspicuous in natural life through absenteeism and lateness to work, lack of dedication to duty, discourteous in hospitals, shops and public offices, disrespects for law and order in various sectors of the economy, organized thuggery and drug abuse. A materialistic outlook is permeating national life, showing itself in cheating, hoarding and selfishness, while the nation as a whole continues to be poorly fed, badly housed, raggedly clothed and ridden with diseases. These developments have crept into our national life.*

In the same vein, another area of immorality among Nigerian youths is the issue of sexual perversion. Many of the youths are sexually perverted; their behaviour to sex is abnormal and unacceptable (Aku, 2006). Sexual immorality among Nigerian youths is not limited to the singles alone, even some married youths still engage themselves in the act of adultery. This is contrary to the word of God in I Corinthians 6:13b which asserted 'the body is not meant for sexual immorality, but for the Lord '.I Corinthians 6:18 chapter urged believed to 'flee from sexual immorality'. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

Armed robbery is another area that needs urgent attention. Emma (2007), stated that about ten (10) cases of armed robbery hit newspaper headlines in three days. The issue of immorality in the educational sector is another area to be considered. Today in Nigeria, one of the greatest problems of the educational sector is the issue of examination malpractices. Agugbuem (1999:52) defined examination malpractice as: "Any dishonest or deceitful act by a candidate or any other person or persons to contravene existing rules/regulations in order to obtain undue reward for oneself or the others, or to disfavour anyone/others in any form of assessment or examination in the educational system".

According to Mohammed (2007), the issue of examination malpractices is so problematic and worrisome that it is associated with the nursery school up to higher institutions. Also, Suleiman and Abdulazeez (1997:44) observed that people go to school nowadays to pass and obtain certificates and not to learn. This phenomenon is most common among the youths all over the country.

Similarly, Aliyu and Ayodele (1991:66) observed that:

> *Hardly year passes without bodies like West African Examination Council, National Teachers' Institute as well as higher institutions being faced with the dilemma of coping with various aspects of examination malpractices like leakages and cheating. The problem of examination cheating behaviour becomes more disturbing when student-teachers at the level of Nigeria Certificate in Education (N.C.E) who are supposed to uphold the society's moral values indulge in this unethical behaviour despite the severe penalty of expulsion for those caught in the act.*

The rate and constancy of examination malpractice at all levels of education have assumed such frightening proportion that one becomes worried about the future of the nation, and the calibre of graduates being produced. Drug abuse is another social evil often associated with the youths. Drug abuse is defined according to the US Presidential Advisory Commission on Narcotic and Drug Abuse as "an individual or group of individuals who use drugs under the following circumstances; In amount sufficient to create a hazard to his own health or safety of the community, When he obtains drugs through illicit channels or When he takes drugs on his own initiatives rather than on professional advice"

According to Iya (2004), prevailing circumstances indicate that the menace of drug abuse especially among the youths has become an emerging threat to the Nigerian society. Some studies which had been conducted in various places and times showed that drug abusers are mostly adults and adolescents between the ages of 15 and 30 years (Abdullahi 1991), Nafiu(1995) and Jahun,(1999). It is the age when an individual develops his future ambition and works for his country. But if the individual is a drug addict within this age, the individual may not be able to develop him/herself let alone contribute to the development of his/her country. Drug abuse can have adverse effects on

the individual's reasoning ability. It is capable of turning an individual into a radical and violent person.

### 2.05 Causes of Moral Decadence among the Nigerian Youths

Moral decadence among Nigerian youths can be associated with the following agents: parental negligence, mass media, peer group influence, greed and the love for money and material things, government, unemployment, wrong beliefs, just to mention a few.

#### i. Broken Relationship between God and Man

When people disobey God and refuse to repent, it leads to a broken relationship with God. Likewise, the disobedience of many children to their parents and many wives to their husbands has led to broken homes. This directly or indirectly has adverse effects on the children. Some of these children become wayward and having nothing to offer themselves or the society. Awa (1999), opined that a home is like a pot, 'if you break a home, you break a child'. A home is the legal residence of a family. Infidelity in marriage can lead to divorce. According to Herington (1972) the force following divorce is typically filled with great stress and disorganization which may prompt negative behaviours like dependency and rebelliousness.

#### ii. Parental Negligence

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

the name of fending for the family. At the end, they become strangers to their children. Hassan (1990) is of the opinion that parents should "talk to their children, answer their questions, go on site-seeing with them, tell them stories and give them a sense of security and confidence".

However, in shaping the lives of the youths, we dare not leave the bulk of the work in the hands of the school authorities, the church or social influence or foster parents. Kumuyi (2001) observed that the present problems that the society is going through today are as a result of the negligence of child training by past generations of parents. However, for the purposes of this study it is believed that past generation of parents had really tried their best in child training but the present generation of parents need to wake up to their responsibility of child training so as to help revive the society.

The role of the mother here cannot be overemphasized as it is necessary for parents (especially the mother) to spend quality time with the youths so as to be able to know their areas of interest. When parents have the knowledge of the areas of interest of the youths, only then would they be able to guide these areas of interest towards helping youths to develop.

**iii. Mass Media**

Mass media is viewed by Haruna (2006) as one of the strong agents that promotes social vices in Nigeria. Some of youths have formed the habit of reading 'wrong' books, for example, a child of secondary school age reading "Every Woman" and similar books. Some watch pornographic films and visit corrupt web pages on the internet.

Iya (1999) stated that the electronic media though has its merits, can contribute to the problem of immorality. The bad effect of some programmes on the cable and even on local stations cannot be over emphasized. Lamenting on the same issue, Njoku (1999), complained that, the growing electronic entertainments have glued both adult and children to television and radio for hours. Television encourages young people to imitate crimes, wrong dressing and behaviour seen on the screen. Most of these actions or behaviours are done under the influence of intoxication.

Further still, Kunhiyop (2004) was of the opinion that the electronic media such as television and internet have also influenced people's views of morality, and exposed them to new ways of experiencing dating, sex lottery or gambling through the internet. The internet has also made access to information on cloning and surrogate motherhood easily available especially to the youth without any form of filter or control.

**iv. Peer Group**

This has to do with an individual associating with his/her age group. According to Hurlock (1980) one of the functions of the peer group is that it makes a child more independent of parents and other authorities. Observation also reveals that when a child is left more with peers than parents, he becomes peer-dependent. When the impressionable young mind is given to unchristian peer values, it can result into low self-esteem and low respect for parents. The influence of friends ranks as number one on the influence on youths.

According to Henry (1989), a child left to himself, is a potential danger to himself, his parents and home, the society and the future of his nation. In this light, the researcher is of the view that mothers must study and know the kind of friends their

children keep. This will help prevent them from bad friends that can corrupt the farmers' good behaviour.

**v. Greed and the Love for Money and Material Things**

The love of money has made many to indulge in all sorts of immorality. Many youths want to become rich within a short time and because of this excessive desire for material wealth, some of them can kill in order to acquire material wealth.

1 Timothy 6:10 asserted "for the love of money is the root of all evil which some people eager for money, have wandered from the faith and pierced themselves with many grieves". Furthermore, Prov. 13:11 submitted "Dishonest money dwindles away, but he who gathers money little by little makes it grow". Many Nigerian youths lack the virtue of patience. Therefore, they gather money in dishonest ways. The Christian women should encourage the youth to be hardworking and learn to be patient. This is possible by teaching them the word of God and training them to be self employed.

**vi. Government**

The National Policy on Education (NPE) (2001), stated that the quality of instruction at all levels has to be oriented towards inculcating moral and spiritual values in interpersonal and human relation. Thus, religious instruction is expected to enhance character training and the development of sound attitudes. Although, the government have this good intention in the education policy not much effort has been made in practice to see that moral and religious education is being enhanced in Nigerian schools. Observation shows that in some states, where a particular religion dominates only that particular religion is taught, for instance, Islam to the detriment of the other learners who

are Christians and vice versa. This ought not to be so, the learners should have equal right to their various religions.

In the same vein, Gana (2000) stated that the essence of religion is to teach moral values and moral codes. The underlying factor for morality is to impact these values or codes to the child in order to form and lead acceptable behaviour in the society. The alarming rate of immorality among the youths today makes one to wonder if they were ever taught moral values that aim at developing their character. Therefore, any educational system devoid of religious education may be described as incomplete and irrational.

**vii. Unemployment:**

Observation shows that many Nigerian youths are unemployed. Okeke (1989) in Okon (2001) observed that graduates of colleges and universities in Nigeria (i.e. the youths) constitute part of the jobless Nigerian population. Thus, Okon (2001) asserted that "unemployment" is perhaps, the central dilemma of Nigeria's developing society.

Mallum (2004) confirmed the prevalence of unemployment among Nigerians with its unwholesome consequences thus:

> *Unemployment is an issue that has bedeviled this country for quite sometimes now. It is a state of not having a job or work to earn a living. People who cannot earn a living are prone to social vices such as armed robbery, drug abuse, illicit sex and so on. Apart from these social vices, they look at themselves as second class citizens unable to contribute to the society. The state of unemployment can lead to depression, low self-esteem and frustration (p.85*)

In the light of the above, the researcher is of the opinion that joblessness among the Nigerian youths stimulates the exhibition of immoral acts and behaviour.

**viii. Wrong Beliefs**

There is widespread belief among students that drug "increases" the brain capacity for storing and sorting information. In addition, it makes them stay awake for a longer period, hence it "enhances" their understanding and mental performance. On the other hand, some students cheat in examination not because they are dull, but because they believe that others who cheat during examination perform "better". Therefore they too should cheat so that they can do "better"

## 2.06 Influence of Immorality on the Lives and Development of the Nigerian Youths

Due to the high level of immorality among the youths, the Nigerian society is degenerating with an increasing number of vices namely, disobedience, drug abuse, examination malpractice, abortion, gross indiscipline such as absenteeism and lateness to work. All the vices mentioned above and many more have lasting negative effects upon the individual and the society at large. Some of the negative effects are mentioned below:

**i. Examination Malpractice**

Examination malpractice has been identified as one of the negative forces which tends to pose serious threat to the very worth and merit of education generally and of teachers' education in particular. Lassa (1996) viewed examination malpractice as an aspect of indiscipline, which is waging war against the value and credibility of educational attainment. This implies that certificates awarded by Nigerian institutions

are fast losing international recognition. It was reported that the British Council in Nigeria advised British universities to disregard Nigerian degrees (Agugbuem, 1999).

Examination malpractice also leads to production of quacks as professionals, and this will have serious consequences on national life. Further still, students are no longer interested in studying hard for their certificates. They have become lazy and this is gradually eroding the culture of learning in educational institutions.

**ii. Consequences of Drug Abuse:**

Drug abuse destroys the physical, psychological and social stability of an individual. Drug abusers are more susceptible to diseases e.g. cancer of the brain or lungs, AIDS or any of the sexually transmitted diseases. They also exhibit dishonesty, stealing, and absenteeism from school or workplace. All the consequences mentioned above are common among the Nigerian youths.

**iii. Sexual immorality can lead to the following consequences:**

Unwanted pregnancies among young girls and consequent rise in the number of motherless babies, sudden death arising from abortions, spread of sexually transmitted diseases among youths, infertility among married youths and lack of trust in love relationship. The above effects put together and many more tend to slow down the growth and development of the youths in the society at large.

Moral decadence has caused many problems in all sectors of the Nigerian society resulting from the slow evolution in the country. All these immoral behaviour probably contributed to economic decline and education standard. These vices have eaten deep into the lifestyle of people in the society and generate fear, anti-patriotic sentiments, disunity, lack of faith in development and progress of the country.

## 2.07 Moral Model of Development

The word "morality" has sociological connotations. It relates to "mores" or customs and conventions which are accepted without question and embodying the fundamental moral values of a group of people or a society (Ali, 2009). A man is said to be moral when his behaviours are socially accepted as being right, he is being immoral when his behaviour as adjudged of being wrong in a given society.

Psychologists agreed that every human behaviour has a cause and since it has a cause, there must be remedial steps towards adjusting it. Most teachers in the past thought that discipline of the students was the responsibility of the parents and school administration, the parents on the other hands, felt that the teacher has the duty of instilling discipline in their children.

In the moral models, it has been discovered that real morality model is the home model. Psychologists have asserted that the home is the citadel of morality, it is therefore, a model for offsprings. Onyejiaku (1991) maintained that there is no alternative moral model to home. He therefore, conceded that fathers and mothers are the first moral models for the children. Piaget (1992) studied moral development of the human beings from the perspective of cognitive development. He observed that moral judgement of children progress from absolute to the relative. Piaget believed that the moral development of a child follows a sequence of developmental stages. The moral development has a universal character; occurring in specific sequence of developmental stages regardless of culture, race or social status.

Kohber (1967), cited in Ali (2009) strongly believed that moral character is neither an innate nor a fixed trait but it undergoes a process of orderly sequence of development of which six separate stages are distinguished. These stages are:

**Pre-Moral or Pre-Conventional Level**

During this level, conduct is determined by the external factors which can approve or disapprove the conduct of the child. Moral values reside in bad acts rather than in a person or standard.

i. A child is primarily concerned with himself and obedience is a power authority. Generally, the child is dominated by fear of punishment and sanctions which are judged by the kind of reward or punishment it attracts.

ii. During this stage, there is a shift in the child's orientation, actions are defined as right when they satisfy self or others. The basic motive behind the child's actions is the satisfaction of one's basic needs. He tries to satisfy others provided such actions will satisfy him also.

**Conventional Morality**

At this stage, the child defines moral as performing good acts and maintaining approved values and standards in the society.

iii. The individual at this stage is concerned with maintaining good relationship with other people. He seeks love and approval of others. He needs acceptance by others.

iv. The individual has interest in law, order and performs duty in the society. He reverends culture and the norms of the society.

**Post Conventional Stage**

Moral values are developed from societal norms at this level of moral development

v. The Individual develops moral principles as a universal contract, individual right as well as duties. Right or wrong depends on society's sanction i.e. approvals.

vi. The conscience of an individual becomes his main springs of behaviour. There is a concern for existing rules and standards in accordance with the rules of conscience, principles of justice and equality of human dignity that transcends any given law.

### 2.07.1 Moral Judgement and Behaviour

Moral judgement connotes individual's evaluation of the 'rightness' or "goodness" of behaving in a particular way and in a particular situation. Ali (2009) emphasis is placed on the individual thoughts, his/her personal judgement on whether a particular behaviour is right or wrong. It is this judgement that determines such a person's behaviour.

However, moral behaviour is the individual's ability to do what is right and avoid what is evil; even in the face of pressures and temptations for the evil behaviour. The extent to which an individual behaves morally largely depends on the strength of his moral judgement. In any human society, it is obvious that the moral judgement and behaviour of individual citizenry constitutes the cornerstone on which the healthy and smooth functioning of the society rely. The better the moral judgement and behaviour of the individuals in such a society, the greater the happiness, stability and the security of the society.

Agbana (2003) posited that people agree on the fact that most human behaviours are learned and can be unlearned, changed and modified if such behaviours are not in conformity with societal norms and values.

## 2.08 The Role of Christian Women in Curbing Moral Decadence among the Youths

The ways and manner an individual is brought up play a very significant role in shaping his moral behaviour. According to the exponent of the theory of natural goodness, every individual is born good but societal and environmental influence turns every individual towards evil tendency. Rouseau (1964: P. 55) was vivid about the point when he succinctly wrote; quoted by Lar, Okpede and Bulus (1992 P.114), "Everything is good as it comes from the hand of the creator, everything degenerates in the hands of man".

The belief that the individual is born good, naturally but environment influences them to be evil follows that the same society is duty bond to plan various ways towards the promotion of goodness for all individuals within the society and environment. It is from this premise that the Christian women had to discharge their duties to help in the modification of the behaviour of the youth so as to enable them adjust their behaviour in the society.

**Strategies for Effecting behaviour Modification**

Various strategies which Christian women could utilize in order to curb moral decadence among the youths are identified and discussed in the following segments.

**i. Negative Reinforcement**

Negative reinforcement according to Okobia and Okorodudu (1997) is used to discourage undesirable behaviour in the people concerned within an environment. Sexual behaviour in the youths, truancy, alcoholic drinks and drug abuse can be discouraged using negative reinforcement so that the behaviour would not reoccur.

**ii. Positive Reinforcement**

This is the rewarding of desirable behaviour so that the behaviour could reoccur constantly in the attitudes and characters of the recipients. Positive reinforcement is aimed at cultivating positive habits in the individual. This has to vary so that it will not be misused.

**iii. Extinction or Non-Reinforcement**

This is a situation of ignoring behaviours. According to Ali (2009), in the literature of guidance and counseling, it is termed as "ignore technique". It connotes the silence on the part of the woman/counselor in order to return the behaviour to the original state of mind or level. By the removal of reinforcement, the occurance of the behaviour is extincted. However, some behaviours such as sexual abuse cannot be ignored. Ignoring it can cause a lot of damage to the youth, beyond repairs.

**iv. Shaping**

Shaping is a deliberate plan to effect changes in the attitude and behaviour of other people. This can be achieved through counseling programme of action, with this, the shaping of the individual's behaviour is gradually initiated with formative evaluation.

**v. Response Cost Techniques**

Akinyele (2003) posited that it involves making a person who exhibits negative behaviour to forfeit something that is dear to the person as a result of his/her behaviour manifestation. It could be useful in treating cases of telling lies, lateness and moral decadence among the youths. However, in using this strategy, care must be taken to ensure that the object to be forfeited must be something of great value to the offender; else he/she will not feel it and change the attitude and behaviour.

However, since the home has been referred to by psychologists as the only or first moral model, it is then obvious that when Christian women put together all the strategies mentioned above in training the youths even right from childhood since they spend more time with the youths, it will go a long way in modifying or adjusting the behaviour of the youths. Thus it can be concluded that parental teachings, upbringing of an individual through reinforcement and punishment for certain behaviour are the bedrock of moral development.

## 2.09 Dimensional Roles of Christian Women

Women are agents of formal and informal education. They play key and crucial role in their communities and nations. Traditionally, womanhood is associated with procreation and the kitchen. Therefore, the traditional role of a Nigerian woman is as a housekeeper, child bearer and generally one who should always be in the home. But in the modern society, the role of women is seen beyond this. Mothers could utilize home-based activities to enrich the learning experiences of their children. Women are called upon in the modern society to perform the function of housewives, mothers and social

mobilizers. Dele (1992) opined that a woman is biologically built to play multiple roles of wife, mother and worker.

Obviously, expressing the prevailing situation in the society, the mothers are expected to undertake the responsibility of ensuring the proper up-bringing of their offspring. They have paramount roles in educating the child physically, mentally, socially and morally. The effective training of young ones is not possible without the understanding, co-operation and effective participation of Christian mothers. Therefore there is a woman at the beginning of all great things, (Digga & Gajere, 2002).

However, for the purpose of this research work, the roles of Christian women are examined from three perspectives namely: the roles of Christian women in the home, church and society.

**i. The Role of Christian Women in the Home**

The home is a little society, a community formed by the people living together. The manner in which this little society is run determines whether or not peace, love and fidelity are maintained (Kumuyi 2001). Families that are established on the precepts of the Bible act as a strong foundation for the church and the nation. Egbuchulem (1997) asserted that the home/family provides a legitimate avenue through which children are biologically recruited into the society.

In order to make a home, a woman is needed. Kumuyi (2003:2) asserted this fact that "of a truth, architects and builders may design and build a house but it is only a woman who can turn it into a home". Home according to Didam (2007) is a breeding ground and nursery for future generations. It is where God's plan for the earth estate is perfected. Interestingly, the responsibility of making sure that this is achieved has been

given to no other person than the woman. God's word in Prov. 14:1 is clear about this truth. "The wise woman builds her house (home) but the foolish pulls it down with her hands".

The above quotation is a clear indication that the success or failure of a home is largely dependent on the woman and that God almighty has endowed every woman with the ability to make a home what it ought to be. The restoration and upliftment of humanity begins in the home. The well being of the society, the success of the church, the prosperity of the nation depends upon home influences (Aku and Aku, 2007). The influence of a woman in the home and in the society cannot be overemphasized because the strength of the society depends on the family and the well-being of the family is largely dependent on the woman who is at the helm of affairs at home. The role of the Christian woman in the home is as follows:

First, she is the heart of the family. Asogwa (2009), viewed the woman as the heart of the family. The heart is the part of the body inside the chest that controls the flow of blood through the blood vessels to all parts of the body. It is the centre of feelings, the heart is the last hope of survival. The heart from all angles is so precious and that is what a woman is in the family. Having known that blood flows from the heart, it is also important to know that blood signifies life (Lev. 17:11). As life flows from the heart, so also does life flow from the woman to the family. For the family to be alive spiritually, financially, socially, educationally, morally, the woman must be alive to supply life to her husband, children and other members of the family through prayers, material and moral support.

Second, she is a moral educator, a Christian woman is seen as a morally sound person, with moral education which develops moral conscience that puts her in a position to have responsibly accountable, positive, transparent and honest attitude in carrying out assignments that will enhance the quality of life of the young ones and the citizens in general. The home according to Williams, (1980) is one of the most potent influences in the sphere of moral education. The woman therefore is in the best position to give moral education to the youths as she spends more time at home with her offspring. Morally, the young ones are taught good habit such as to desist from telling lies, stealing, cheating and other bad habits.

Moral education essentially deals, with character training in order to bring up children that will be upright, honest, kind and helpful to others (Digga and Gajere 2002). Women teach the youths cooking and catering right from when they are much young, so that by the time they are grown up, they have already been competent adults in overall home management.

However, genuine moral education is maximally effective only in a democratic system. The woman should be able to study and know each child very well as well as when and how to present things to them in a very polite and decent manner. These may include how to uphold sexual morality, what is expected of them at various stages of their lives as well as moral requirement of chastity, marital fidelity and family responsibilities.

Third, she is a disciplinarian, she administers discipline as and when due and she does this out of genuine love. Discipline is an act of making people obey rules or standard of behavior, and punishing them when they do not. Kumuyi (2002) asserted that

children thrive best in an atmosphere of genuine love, guided by reasonable and consistent discipline. Similarly, Prov 29:15 declared "the rod of correction imparts wisdom but a child left to himself disgrace his mother". The essence of discipline is to help develop self living, love, self discipline, self giving, diligence, fair play, contentment and purity.

Fourth, she stands as a role model: The Christian woman must live a Christ-like life worth of emulation, she must respect and show love to every member of her family. She must be conscious of what she wears, says and does as the young ones in the family are watching her closely to learn from her. The type of environment to which a child is exposed determines to a great extent the type of person he is. It is true that the normal child at birth is endowed with a tremendous capacity for learning, understanding and creativity. However, the type of environment (the home inclusive) the child is exposed to will determine whether or not this natural capacity will be developed or fully utilized. According to Plato, a Greek philosopher, the child must be exposed to morally wholesome experiences and must be surrounded with the type of environment which would build him into a moral individual. The environment (home, school and society) is the summation of all other factors that affect the child's development (Akinpelu, 1981). Further still, no matter the tight schedule of a woman, she must allocate time each week for the family, such leisure time with the family may appear not to be productive in terms of goods and service, but it enhances personal relationship upon which value system is built and the benefits are unquantifiable.

Fifth, the Christian woman is expected to serve as salt in the home/family: Matthew 5:13a stated that "You are the salt of the earth". Normally salt is used as a

sweetening agent as well as a preservative, so also the Christian mother must be the sweetening agent in the family. When things are going sour, the Christian mother stands to add salt through her prayers, advice and empathy etc.

Sixth, she is a counselor: Anyanwu (2004) asserted that women are concerned about their off-spring just as counselors are concerned about the well being of their clients. The researcher is of the opinion that the woman is in a better position to have a person- to- person relationship with the youth thereby helping the youth to resolve areas of conflicts not hitherto resolved. She can offer assistance to the youth by virtue of her training or experience. Tyler (1969) was of the opinion that the central purpose of counseling is to assist an individual to explore and participate in his/her development towards becoming purposeful, self directed in a changing society, having full respect for the worth and dignity of self and others and becoming the person, whom he/she desires to become.

**ii. Role of Christian Women in the Church**

In the church, women can enlighten the youths in religious activities. They can preach the word of God to other women and the youths as this will enable the youths not to be ignorant of God's standard for their lives. Christian women must help to enlighten the youths. Obadaki (1997) was of the opinion that one is helpless until one acquires knowledge, for knowledge is the key to freedom from frustration, poverty and all yokes.

Women can organize empowerment programmes such as workshops where youths can be taught handiwork and crafts such as cloth making, pomade, snacks and home making. With the knowledge of this, they can earn for themselves without getting involved in sexual immorality or any social vices.

Okwori (1994) opined that empowerment for human change involves developing power within the people. This power comes from awareness, from knowledge of one's capacity, resources, limitations and challenges. When people gain power, they are able to resist and destroy the conditions that disempower and underdevelop them.

Christian women can assist in sponsoring or contributing financially to some spiritual and moral programmes organized by the youths in the church. Paul in II Corinthians 9:7-8 encouraged Christians to give because God loves a cheerful giver.

Christian women can support the youths morally and spiritually by organizing marriage guidance and counseling sessions. This is to encourage the youths and to help them grow to be well disciplined prior to their marriages. Grooming children is guidance oriented (Anyanwu, 2004) producing responsible, God fearing, hard-working, just and reliable youths in the society involves teaching, giving instructions and discipline. This sort of purpose driven Christian training which is motivated by Christian women results in having well behaved youths in the society.

Christian women organize film shows, Bible quiz and debate, could assist greatly in the spiritual growth of youths as these activities enable them to search through the scriptures.

Prayer is another area where women can and must help the youths. They can teach them to develop their prayer life. Onamusi (1999) opined that the youths must be trained to take their problems to the Lord in prayer.

Acts of intercession: Acts of intercession are prayers in action, which they are acts borne out of the heart of God and they bring powerful love and blessing into the lives of all that are involved, both givers and receivers (Allison 1995:25). In this light,

Christian women must learn to put their prayers into action. For instance, when they pray that God should provide for the needs of the youths, they must equally learn to give material and financial assistance to the youths. This means accomplishing their faith with good works.

**iii The Role of Christian Women in the Society**

First, women help to transmit cultural heritage because they are the main custodians of the social, cultural and fundamental values of a society, and permanent changes are often best achieved through them. According to Kolo (2001:212), "the transmission of cultural heritage makes children responsible and sensitive to social demands as well as challenges in life".

Second, Christian women can construct recreational centres and organize educative games to assist the youth spend their leisure time constructively. Iya (1999) opined that cool, attractive and conducive environment cools and relaxes the mind of the youths.

Third, women can evangelize by reaching out to other youths outside the church. Mark 16:15 "Go into all the world and preach the good news to all creation." This can best be achieved through programmes like film shows, educative games, picnics and handbills. Also, women can engage in public campaign outside the church against practices like pre-marital sex, HIV/AIDS and smoking. The essence of this is to help educate the youths on the danger of all these negative tendencies.

Fourth, Christian women can train Christian youths on how to reach out to other youths outside the church, for instance, reaching out to other youths in their various

campuses, places of work, through their ways of life. This is necessary because the youths are in a better position to reach out to other youths.

## 2.10 Women Organizations and their functions

There are women organizations within and outside the church which aim at contributing to the development of the individual as well as the society at large. Here are some of these organizations;

### i. Zumunta Mata (Christian Women Association)

Zumunta Mata according to Biliyock (2002), is one of the most important and noticeable associations, among many others in the Kaduna Ecclesiastical province. This association was founded in 1963 at Kaduna Metropolitan by a group of women from "Southern Zaria" now "Southern Kaduna" in Kaduna Archdiocese. The aim of the association was to bring women from the same geographical area together to see in what ways they could give assistance to the evangelical mission of the church in general and among the women folk in particular. This association has since extended to other dioceses in the Northern part of Nigeria.

Apart from helping in solving simple marital problems among its members, this association has also become the backbone of the church. The women commute from one dioceses to another annually to encourage their fellow women to be firm in faith and to live exemplary lives. The women also engage themselves in charitable work. They support both the minor and major seminaries and other institutions in the dioceses. They establish and run nursery schools and orphanages.

ii. Christian Women Organization is a great body where women of diverse social status come together for one purpose to serve (Mk. 10:45). They come together to pray for

themselves, their young ones and other members of the church. They organize seminars and conferences annually to encourage one another to be firm in their faith.

iii. Excellence International Ministries Inc. is a Ministry of ministries with diverse activities to bring nations closer to God. It is non-denominational, and non-governmental, it is a ministry that hopes to beautify the lives of women and other people worldwide. The ministry principally aims at networking Christian fellowships for the healing of nations, spread of the gospel and excellence in lives through women. The works of this ministry are as follows:

a. To raise women of excellence in righteousness,

b. To reach out to widows, orphans, the needy, children, the aged and others.

c. To raise youths of excellence

d. To encourage ministers of the gospel for excellence in their lives and ministries.

e. To network Christian business ventures.

f. To establish vocational schools (adult business)

iv. Furthermore, the Young Women Christian Association (YWCA) is an international organization which has given women a stronghold through which to develop the nation. They engage women in activities such as training, health, non-formal and formal education, human right, public affairs, energy and the environment as well as other community and social work. The YWCA trains women for jobs in the community and positions of leadership in all facets of the organization. According to Dorsey (1994), a remarkable achievement has been recorded by this organization in national development.

## 2.11 Moral Education and National Development

Quality moral education leads to moral transformation. This is because religious values are fundamental in shaping human's moral and ethical character, behaviour, attitude and practice. Moral transformation has to do with change of attitude and behaviour, it involves developing the right type of attitude and behaviour that is generally accepted by God and the society while development according to Agubamah (2009) is a generic term which encompasses the transformation of the economy, state and society. When this transformation occurs at the national level, it is tagged national development.

According to Amoji (1992), for a nation to be considered developed, its growth must be total, comprehensive and balanced, spreading relatively throughout the various parts of the country. This then means that national development embraces the physical, moral and material growth and well being of the nation. Taking a critical look at the Nigerian society today, which is characterized by corrupt practice, like bribery, deceit, dishonesty, extortion, love of money, greed, sexual immorality, examination malpractices and others, it becomes obvious that national growth and development cannot be easily realized except there is a change in moral way of life. In accordance with this, Gana (2004) asserted that every human action begins with human thoughts.. therefore, to transform people, their thought must be transformed. If people's thoughts are transformed, then their actions will be transformed. He maintained that the quality of one's thought determines his rise. Omoregbe (2002) cited in Esthons (2004) argued that morals emanate at the time when we begin to ask what is right and not right to do. Moral is the role, the yardstick of what is expected in the action and inaction of a person.

Basically, moral education will continue to be the concern of societies, parents, government and educators to find solution to the nation's numerous problems. Effeh (2007), Goodlad, Soder and Sirotrik (1990) see conceived of education as a moral endeavour. Education should focus on fostering love, nobility, high ideas, morality, responsibility, kindness and respect for others. Education in its totality therefore, is a moral orientation geared towards transforming an individual and the entire society. Moral education involves the body, mind and spirit and it manifests in action.

The society is facing a serious problem of immorality today, not because the citizen are not educated, but because informal or traditional education has been removed from the educational system. Formal education must work hand in hand with informal education for positive and lasting results. Like other systems of education, traditional African education has some specific goals and objectives which are designed to provide an all round development of individuals within the society. Fafunwa (1974:20) identified seven of such objectives as follows:

1. To develop child's latent physical skills
2. To develop characters
3. To inculcate respect for elders and those in position of authority.
4. To develop intellectual skills
5. To acquire specific vocational training and to develop a healthy attitude towards honest labour.
6. To develop a sense of belonging and to participate actively in family and community affairs.

7. To understand, appreciate and promote the cultural heritage of the community at large.

In the traditional informal African system of education, everything is done under the supervision of parents, uncles, aunts, brothers, sisters, and all other adult members of the society. The whole environment serves as the classroom because learning is not restricted to any particular place or time. That is, wherever the opportunity arises, the appropriate knowledge, information, attitudes or skills are passed to the young ones. No opportunity is ever allowed to slip away if it is considered useful for the instruction or correction of the young ones.

The method of instruction in the traditional informal system of education is practical and all embracing. This practical approach to traditional education makes teaching and learning meaningful, real, interesting and permanent. Thus by the time the child is about ten years old, he has acquired so much practical knowledge that he could easily demonstrate certain skills particularly those related to trade and craft as well as the occupations of the parents. The main purpose of traditional education is to make the individual a useful member of the society. Therefore, apart from the acquisition of certain skills, the individual must be able to apply the skills intelligently in solving his day to day problems. Above all, he must be socially efficient and accepted. The ability to read and write alone is not and should not be the only yardstick for identifying the educated person.

Therefore, rather than under-rating traditional/informal education, we should look for ways of integrating the good aspects into the formal school system of education. Nduka (1964) described education as a process of cultural transmission from generation

to generation. Traditional education is part of the African cultural heritage which must not be allowed to die.

## 2.12 Summary

The term youth has been viewed in different ways by different scholars. The major characteristics of youths include: identity, individuality, integrity, independence and aspiration. The youths of good morals are great assets to any nation as they are leaders of tomorrow. Morality as viewed by different scholars was examined. While some defined it as principles concerning "rights and wrong" or "good and bad" behaviour laid down by a group of people, others viewed it as conforming to a set of conventional rules for determining one's social actions which have been internalized. However, the researcher is of the opinion that morality has to do with knowing and doing what is acceptable before God and the society. This then implies the citizens must learn to abide by the rules and regulations of the society as long as it is in line with the laws of God as outlined in the Holy Bible.

Moral decadence among the youths manifests in the following areas; sexual perversion, armed robbery, examination malpractice, drug abuse. Causes of moral decadence among Nigerian youths were associated with parental negligence, negative influence of the mass media, peer group, greed as well as the love for money and material things, unemployment, wrong beliefs.

The negative influence of immorality on the lives and development of Nigerian youths cannot be over-emphasized. Some of the negative effects are: broken relationship between God and man, examination malpractices which lead to the production of quacks

as professionals. Drug abuse destroys the physical, psychological and social stability of an individual.

Furthermore, the role of Christian women in the development of moral behaviour of the youth was examined. The desire or need to improve one's present state brings about development and it is obvious that change that leads to development must be positive and constructive. The role of women can not be overemphasized as the effective training of children (who are leaders of tomorrow) is not possible without their understanding, co-operation and effective participation. They have paramount roles in educating the child physically, mentally, socially and morally. Here are some of the roles of a Christian woman: in the home, she functions as a moral teacher, disciplinarian, a role model, and a counselor.

In the same vein, women organize empowerment programmes such as workshops and seminars in the church for the youths. They sponsor or contribute financially to some spiritual and moral programmes organized by the youths in the church. They organize film shows, Bible quiz and debates. They organize prayer sessions. In the society, they help to transmit cultural heritage, this makes children to be responsible and sensitive to social demands and challenges in life. They reach out to other youths in the society through evangelism. They organize educative games to assist the youths and to help them spend their leisure time constructively.

Some Christian women organizations have been established to encourage other Christian women to be firm in their faith in Jesus and to support the young ones and the society at large. Also, there can be no sustainable national development in a morally bankrupt society, except there is an adjustment or modification of moral behaviour

which comes through quality moral education. Moral education helps to train the body, mind and the spirit.

## CHAPTER 3

# RESEARCH METHODOLOGY

### 3.01 Introduction

This chapter describes the methodology used in this study; it includes a discussion on the research design, population, sampling procedure and the method used in collecting the data. It also discusses the instrument adopted for data collection as well as method of data analysis.

### 3.02 Research Design

Nworgu (1991) viewed research design in any area of study as a plan or blue print which specifies how data relating to a given problem should be collected and analyzed. It provides the procedural outline for the conduct of any investigation.

This study is an investigation into the role of Christian women in curbing moral decadence among the youths in Kaduna State. This study therefore employs the survey technique. Bello and Ajayi ( 2000 ) took a descriptive survey research to mean those studies which are aimed at collecting data through observation, interview or questionnaire and describing in a systematic manner, the characteristics, features, peculiarities, nuances or facts about a given phenomenon or population. In like manner, the researcher in this study is concerned with gathering data about the role of Christian women and examining or describing their efficacy or otherwise in curbing moral decadence among the youths in Kaduna State.

### 3.03 The Population of the Study

The population of this study comprises churches, Christian women and youths of Orthodox churches in Kaduna State. Considering the extensive nature of the target population, it is quite clear that it is too large to handle within a short period of time. In the light of this, the researcher give a description of the population and state the number of people and churches.

### 3.04 Sample and Sampling Procedure

Kaduna State was divided according to the three senatorial zones that is, Kaduna North, Kaduna South and Kaduna Central which consist of twenty-three local Government Areas.

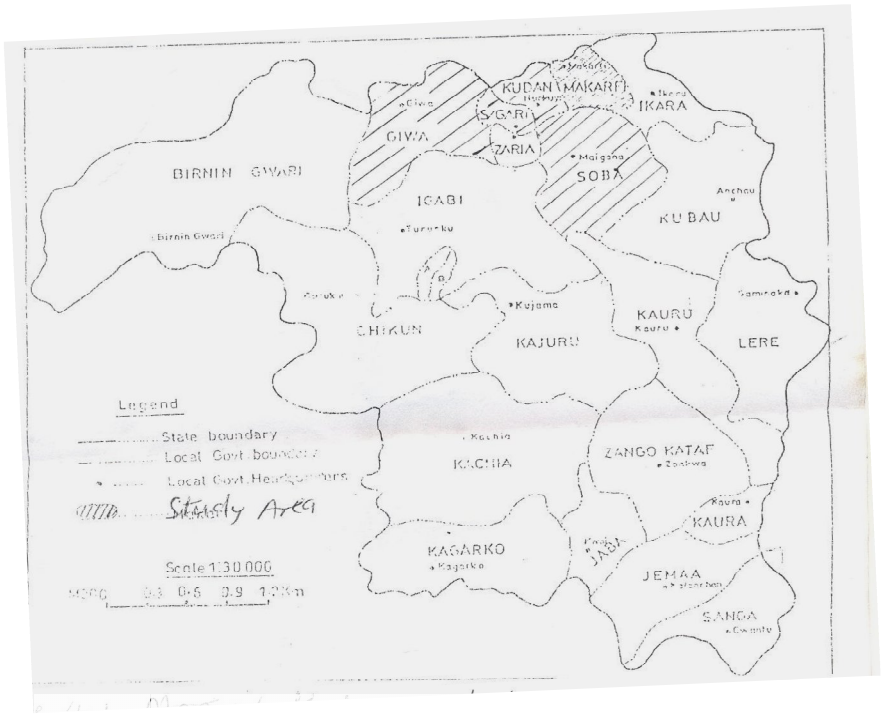
| Zone 1 (Kaduna North) | Zone II (Kaduna Central) | Zone III (Kaduna South) |
|---|---|---|
| Kudan | Kaduna North | Kajuru |
| Kubau | Kaduna South | Kauru |
| Zaria | Birin Gwari | Zango-Kataf |
| Soba | Igbabi | Jaba |
| Sabon-Gari | Lere | Kachia |
| Makarfi | Chikun | Kagarko |
| Giwa | | Jema'a |
| Ikara | | Sanga |
| | | Kaura |

Three local government areas were chosen from each senatorial zone.

#### 3.04.1 Sampling of Local Government Area

There are twenty-three local government areas in Kaduna State. In order to give a fair representation of all the local government areas, the researcher used the balloting probability sampling technique to select nine local government areas. All the names of

the local government areas in each zone were written on pieces of paper, squeezed and dropped in a transparent basket and mixed thoroughly. Then a neutral person was used to select one at a time. The selection was done without replacement. The selection continued until three local government areas had been selected from each of the senatorial zones, making a total of nine local government areas. The names of the Local Government area chosen at the end of the exercise are Kudan, Sabon, Gari, Giwa, Igbabi, Lere, Chikun, Zango Kataf, Jema'a, Jaba.




**Kaduna State Showing Local Government Area and Study Area**

### 3.04.2 Sampling of Churches

A total of thirty churches were selected in the three senatorial zones. The balloting probability sampling was used to select ten churches from each of the senatorial zones.

### 3.04.3 Sampling of Christian Youths and Women

In selecting the respondents for this study, the researcher used the simple random sampling technique to select ten youths in each of the churches that were selected. This means that ten youths were selected from each of the ten churches in the three senatorial zones. This amounted to one hundred youths per zone and a total of three-hundred in the three zones. The same procedure above was used to select a total of three hundred women from the three senatorial zones. Hence a total of six hundred respondents (Christian women and youths), were sampled. The determination of the sample size was based on the suggestions recommended by Isaac and Michael, (1981) and Smith, (1983).

## 3.05 Instrumentation

In this study, questionnaire was used in accordance with the recommendation of some educationists who support the use of questionnaire as an instrument for measuring attitudes (Agusuibo, 1966, Dalen, 1973, Seltiz (1979). They agreed that questionnaire has administrative and psychological advantages of assessing a large number of individuals at minimum cost and that it has the possibility of confidentiality which encourages objective responses.

The questionnaire formulated for the purpose of data collection in this study contained thirty–seven (37) items capable of eliciting responses from the respondents. The respondents were Christian women and single youths in Kaduna State. Each question was subjected to five points scale answer. The respondents were required to tick the right option that agreed with their opinion on the item.

The items contained in the questionnaire were drawn from the research hypotheses. The questionnaire was the closed structured type because the respondents were required to state the extent to which they agree or disagree with a given statement related to any issue raised. The questionnaire was divided into five sections. Section one contained the closed structured type of questions aimed at obtaining the Bio- data of the respondents. Section two of the questionnaire was framed along the closed structured type of questions and designed to obtain information from respondents to test the research hypotheses.

### 3.06 Validity and Reliability of the Instrument.

The designed instrument was subjected to face validity by educationists in the Department of Education Ahmadu Bello University, Zaria and statisticians in the Data Processing Unit of the Institute for Agricultural Research. According to Anastasia (1980), face validity is considered adequate for a survey instrument of this nature. However, a pilot study was carried out with the designed instrument to establish its reliability.

### 3.07 Pilot Study

A pilot study was carried out with the designed instrument. The aim was to determine its feasibility and to determine the ease with which the respondents would answer the questions as well as to determine the reliability and internal consistency of the items. The questionnaire for this study consisted of thirty-seven items designed to test the hypotheses for the study. A total of forty-five copies of the questionnaire were administered, filled and returned. The filled copies were coded and analyzed.

Test for reliability was carried out with the aid of statistical package of social Sciences Spearman version 16. The procedure adopted was the split half. Observed reliability coefficient for the split half was 0.753, for the Cronbach's Alpha and reliability coefficient was 0.878, internal consistent coefficient was 0.899 which all indicated that the instrument was reliable and internally consistent for the study.

### 3.08 Administration of the Instruments

A letter of introduction was obtained from the Researcher's Head of Section after which the researcher visited the selected churches of the selected local government areas of study. Two research assistants were employed to help in the administration of the questionnaire. One research assistant was employed for each senatorial zone selected for the study, while the researcher personally visited the local government areas in one of the senatorial zones. Some of the questionnaires were collected immediately while others were collected after some days.

### 3.09 Method of Data Analysis

In the main study, the data collected for the study was subjected to statistical analysis using procedures like frequencies and percentages for demographic variables, using mean and standard deviation in the measurement of the respondents' opinions. The hypotheses were tested with one sample t-test because of the need to compare the mean scores of the respondents with a fixed score to determine whether they agree or not that the variable will be considered significant .All the hypotheses were tested at 0.05 level of significance.

### 3.10 Summary

This chapter has examined how the data for the study were collected and analyzed. The researcher used questionnaire as an instrument for data collection. Likert five (5) point scale was used to score the responses in the questionnaire. The simple random sampling technique was used to select the local government areas, churches and the respondents used for the study.

Similarly, the result of the pilot study conducted shows that the instrument designed for the study was valid and reliable. The reliability coefficient was 0.753 (split half), and 0.878 (cronbach Alpha) the observed internal consistency coefficient was 0.899. A total of forty-five respondents were involved in the pilot study.

# CHAPTER 4

## RESULTS AND DISCUSSIONS

### 4.1 Introduction

This chapter presents the analysis and interpretation of the data collected from the questionnaire. The instrument was geared towards finding information on the role of Christian women in curbing moral decadence among the youths in Kaduna State. The first part of this chapter involves a general presentation of data. The second part deals with the test of hypotheses formulated in chapter one, followed by the discussion.

### 4.2 Demographic data

The demographic variables are those variables that deal with the personal characteristics of the subject, and hypotheses were formulated to guide the study. The variables include sex, age and marital status. The percentages of those who agreed on each item were determined by adding the figures under the columns strongly agree (SA) and agree (A). The figures under the columns disagree (D) and strongly disagree (SD) were added to make the percentages of those who disagreed with the item.

#### 4.2.1 Sex

**Table 4.1: Sex classifications of respondents**

| Sex | Frequency | Percentage |
|---|---|---|
| Male | 205 | 37.3 |
| Female | 344 | 62.7 |
| **Total** | **549** | **100.0** |

In summary, the frequency distribution for sex indicated that 37.3% (205) of the respondents in the study were males and 62.7% (344) were females. This indicated that women constituted the majority of the respondents.

### 4.2.2 Age

**Table 4.2 Age distribution of the respondents.**

| Age | Frequency | Percentage |
|---|---|---|
| 18 – 27 years | 283 | 51.5 |
| 28 – 37 years | 136 | 24.8 |
| Above 37 years | 130 | 23.7 |
| **Total** | **549** | **100.0** |

The age distribution of the respondents was: 18-27 years, who formed 51.5% (283), 28-37 years were 24.8% (136) while 37 years and above formed 23.7% (130). This indicated that majority of the respondents were youths and therefore, were in the position to respond appropriately to the subject matter which has to do with the youths.

### 4.2.3 Status

**Table 4.3: Marital Status**

| Status | Frequency | Percentage |
|---|---|---|
| Single | 289 | 52.6 |
| Married | 260 | 47.4 |
| **Total** | **549** | **100.0** |

Table 4.3 presents the status of the respondents. It is quite clear that the bulk of the respondents were singles. They constituted 52.6% (289) of the respondents while 42.4% (260) were married.

### 4.2.4 Causes of Moral Decadence among the youths in Kaduna State

**Table 4.4 Respondents' opinion on causes of moral decadence among the youths**

| S/No | Items | Frequency/Percentages | | | | |
|---|---|---|---|---|---|---|
| | | SA | A | D | SD | U |
| 1 | One major cause of moral decadence among the youths in Kaduna State is parental negligence | 230 (41.9) | 226 (41.1) | 50 (9.1) | 20 (3.6) | 23 (4.2) |
| 2. | The negative mass media content/programmes often create harmful effects on the moral life of the youths in Kaduna State | 290 (52.8) | 187 (34.1) | 48 (8.7) | 9 (1.6) | 15 (2.7) |
| 3. | Peer group influences create moral corruption among the youths in Kaduna State. | 270 (49.2) | 219 (39.9) | 15 (4.6) | 13 (2.4) | 22 (4.0) |
| 4. | Disobedience to sound Christian teachings on moral issues creates a fertile ground for immoral acts or problems among the youths. | 321 (58.3) | 186 (33.9) | 20 (3.6) | 11 (2.0) | 11 (2.0) |
| 5. | Joblessness among the youths stimulates the exhibition of immoral acts and behaviours | 260 (47.4) | 212 (38.6) | 50 (9.1) | 15 (2.7) | 12 (2.2) |
| 6. | Greed and lust after worldly things lead young men and women in Kaduna State to immoral acts. | 333 (60.7) | 192 (35.0) | 6 (1.1) | 7 (1.3) | 11 (2.0) |

The result in the table above indicated that 456 out of 549 (83.1%) of the total respondents were in agreement with item 1. The table shows that, 70 (12.7%) disagreed, while 23(4.2%) did not express their opinion on the item. This implies that one major cause of moral decadence among the youths in Kaduna State is parental negligence.

The negative mass media contents/ programmes often create harmful effects on the moral life of the youths. This was seen in item 2 of the table where 477(86%) of the

respondents agreed. On the other hand 57(10.3%) of the respondents disagreed while 15 (2.7%) of the respondents did not express their opinion on the item.

In item 3 the result indicated that 489 (89.1%) of the respondents agreed with the item 38 (7%) disagreed while 22 (4.0%) respondents did not express their opinions on the item. This implies that peer group influences create moral corruption among the youths.

Disobedience to sound Christian teachings on moral issues was another cause of immorality among youths with 507 (92.4%) of the respondents who agreed, while 31 (5.6%) disagreed and11 (2.0%) did not contribute to this effect. A close examination of the result showed that disobedience to sound Christian teachings on moral issues creates a fertile ground for immoral acts or problems among the youths.

Joblessness among the youths is another cause of immoral acts which shows that 472 (86%) of the respondents agreed, 65 (11.8%) disagreed while12 (2.2%) did not express their opinion on the item. Similarly 525 (95.7%) of the respondents agreed that greed and lust after worldly things lead young men and women to immoral acts. 13 (2.4%) disagreed and10 (1.8%) of the respondents did not express their opinions on the item.

### 4.2.5 Negative Influence of Immorality on the lives and Development of the Youths.

**Table 4.5 Responses on the Negative Influences of Immorality on the Lives and Development of the youths**

| S/No | Items | Frequency/Percentages | | | | |
|---|---|---|---|---|---|---|
| | | SA | A | D | SD | U |
| 1 | Immorality among the youths in Kaduna State weakens their spiritual lives. | 372 (67.8) | 154 (28.1) | 7 (1.3) | 6 (1.1) | 10 (1.8) |
| 2. | Marital infidelity often leads to divorce among married men and women. | 219 (39.9) | 254 (46.3) | 39 (7.1) | 6 (1.1) | 31 (5.6) |
| 3. | Sexual immorality often promotes the spread of sexually transmitted diseases among the youths. | 398 (72.5) | 132 (24.0) | 7 (1.3) | 3 (0.5) | 9 (1.6) |
| 4. | Premarital sex creates unwanted pregnancies among young girls. | 397 (72.3) | 131 (23.9) | 6 (1.1) | 3 (0.5) | 12 (2.2) |
| 5. | There is rise in the number of abandoned babies. | 247 (45.0) | 242 (44.1) | 22 (4.0) | 4 (0.7) | 34 (6.2) |
| 6. | High rate of abortion lead to high mortality rate among young girls. | 276 (50.3) | 213 (38.8) | 26 (4.7) | 7 (1.3) | 27 (4.9) |
| 7. | Uncontrollable attitude towards alcoholic drinks creates room for deadly diseases e.g. lung and brain cancer. | 314 (57.2) | 197 (35.9) | 17 (3.1) | 7 (1.3) | 14 (2.6) |
| 8. | Smoking and abuse of drugs can lead to mental disorder among young people. | 366 (66.7) | 161 (29.3) | 6 (1.1) | 6 (1.1) | 10 (1.8) |
| 9. | Drug abuse is capable of turning individual into radical and violent person. | 341 (62.1) | 186 (33.9) | 5 (9) | 4 (7) | 13 (2.4) |
| 10. | Pornographic films influence our youths negatively. | 369 (67.2) | 141 (25.7) | 7 (1.3) | 10 (1.8) | 22 (4.0) |

In response to item 1, 526 (95.9%) of the respondents agreed that immorality among the youths weakens their spiritual life. Item 2 on the table shows that 473 (86.2% ) of the respondents agreed that marital infidelity often leads to divorce among married men and women; while 45 (8.2%) disagreed and 31 (5.6%) of the respondents did not answer the question.

Item 3 in the table revealed that most of the respondents, that is 530 (96.5%) were of the opinion that sexual immorality often promotes the spread of sexually transmitted diseases among the youths. A total of 10 (1.8%) respondents disagreed while 9 (1.6%) did not express their opinions. In response to item 4, 528 (96.2%) of the respondents agreed that pre-marital sex creates unwanted pregnancies among young girls.

The rise in the number of abandoned babies due to unwanted pregnancies among young girls was another item that drew the agreement of the respondents. This was seen in item 5 of the table where 489 (89.1%) of the respondents agreed. On the other hand 26 (4.7%) of the respondents disagreed, while only 34 (6.2%) of the respondents refused to answer the question. Item 6 on the table revealed that489 (89.1%) of the respondents were of the view that high rate of abortion leads to high mortality rate among young girls, 33 (6%) of the respondents disagreed, while 27 (4.9%) of the respondents did not express their opinions.

In item 7, the result indicated that 511 (93.1%) of the respondents agreed with the item, 24 (4.4%) disagreed while 14 (2.6%) of the respondents did not answer the question. This implies that uncontrollable attitude towards alcoholic drinks creates room for deadly diseases for example lung and brain cancer. Also in response to item 8, the result on the table revealed that 527 (96%) of the respondents agreed. This implies that smoking and abuse of drugs can lead to mental disorder among young people.

Drug abuse is capable of turning an individual into a radical and violent person. The table revealed that in item 9, 527 (96%) of the respondents agreed with the item. 9 (1.6%) disagreed while 13(2.4%) of the respondents did not express their opinions. In response to item 10, the table revealed that 510 (92.9%) of the respondents agreed with

the item while 17 (3.1%) disagreed and 22 (4%) of the respondents did not answer the question. This indicates that pornographic films influence the youths negatively.

### 4.2.6 Programmes and activities put in place by Christian women to curb moral decadence among youths

**Table 4.6 Responses on programmes and activities put in place by Christian women**

| S/No | Items | Frequency/Percentages | | | | |
|---|---|---|---|---|---|---|
| | | SA | A | D | SD | U |
| 1 | Seminars and workshops are frequently organized to help the moral development of the youths | 198 (35.1) | 252 (45.9) | 42 (7.9) | 22 (4.0) | 35 (6.4) |
| 2. | Bible quiz and debates on moral issues are organized for spiritual development of the youths. | 243 (44.3) | 230 (41.9) | 38 (6.9) | 11 (2.0) | 27 (4.9) |
| 3. | Drama display and film shows bordering on morality and related issues are often organized to help the youths. | 172 (31.3) | 298 (54.3) | 31 (5.6) | 11 (2.0) | 37 (6.7) |
| 4. | Christian women prayer session organized weekly, help in the moral and spiritual growth of the youths in local assemblies. | 222 (40.4) | 248 (45.2) | 31 (5.6) | 9 (1.6) | 39 (7.1) |
| 5. | Bible studies often organized by Christian women help in the spiritual growth of the youths. | 235 (42.8) | 232 (42.3) | 29 (5.3) | 11 (2.0) | 42 (7.7) |
| 6. | Organized moral talks given by the women help to challenge and encourage the youths spiritually and socially. | 252 (45.9) | 245 (44.6) | 11 (2.0) | 8 (1.5) | 33 (6.0) |
| 7. | Young men and women often receive moral training from the home and the church | 272 (49.5) | 223 (40.6) | 20 (3.6) | 4 (.7) | 30 (5.5) |
| 8. | Marriage counseling sessions help the youths to be prepared mentally and morally before marriage | 310 (56.5) | 195 (35.5) | 7 (1.3) | 4 (.7) | 33 (6.0) |
| 9. | Christian women often assist in sponsoring or contributing financially to some spiritual and moral programmes organized by the youths in most churches | 161 (29.3) | 256 (46.6) | 58 (10.6) | 10 (1.8) | 64 (11.7) |
| 10. | Frequent and periodic retreats and revivals are organized to help the youths attain a high level of moral and spiritual maturity | 201 (36.6) | 266 (48.5) | 32 (5.8) | 7 (1.3) | 43 (7.8) |
| 11. | Quarterly conferences or annual conventions are often organized by some women organizations to help the up-bringing and moral up- keep of the youths. | 167 (30.4) | 272 (49.5) | 35 (6.4) | 17 (3.1) | 58 (10.6) |

Table 4.5 (item 1-11) shows the respondents' opinions on programmes and activities put in place by Christian women to curb moral decadence among the youths in Kaduna State. In item 1 of the table, majority of the respondents precisely 450 (82%) of the respondents agreed with the fact that seminars and workshops are frequently organized to help the moral development of the youths. 64 (11.7%) disagreed while 35 (6.4%) of the respondents did not respond to this item. The respondents also agreed that Bible quiz and debates on moral issues are organized for spiritual development of the youths. Based on the table, in item 2, 473 (86.2%) of the respondents agreed while 42 (7.6%) disagreed and 37 (6.7%) of the respondents did not respond to the question.

However, 470 (85.6%) of the respondents agreed that drama display and film shows bordering on morality and related issues are often organized to help the youths. A total of 42 (7.6%) respondents disagreed while 37(6.7%) of the respondents did not express their opinion. This implies that drama displays and film shows emphasizing morality and related issues were often being organized to help the moral development of the youths. Item 4 on the table revealed that 470 (85.6%) of the respondents agreed that prayer sessions organized weekly by Christian women help in the moral and spiritual growth of the youths in local assemblies; 40 (7.2%) of the respondents disagreed while 39 (7.1%) of the respondents did not answer that question.

On whether Bible studies are often organized by Christian women as in item 5, 467(85.1%) of the respondents agreed while 40 (7.3%) of the respondents disagreed. A total of 42(7.7%) did not decide on this issue. This implies that Christian women often organized Bible study. The respondents were also of the opinion that talks on moral issues given by Christian women help to challenge and encourage the youths spiritually

and socially. Item 6 on the table proves that 497(90.5%) of the respondents agreed on this issue while 19 (3.5%) of the respondents disagreed, and 33 (6.0%) did not express their opinion.

On item 7, 495 (90.1%) of the respondents agreed that young men and women often receive moral training from the home and the church. Only 24(4.3%) of the respondents disagreed while 30 (5.5%) of the respondents did not answer the question. As indicated in the scores for item 8, on the table, 505 (92%) of the respondents agreed that marriage counseling sessions help the youths to be prepared mentally and morally before marriage, while 11 (2%) disagreed and 33 (6.0%) of the respondents did not decide. In response to item 9 as shown on the table, 417 (75.9% ) of the respondents agreed that Christian women often assist in sponsoring or contributing financially to some spiritual and moral programmes organized by the youths in most churches. A total of 68 (12.4%) respondents disagreed while 33 (6.0%) of the respondents did not express their view on this item.

From the table, item 10 revealed that 467 (85.1%) of the respondents agreed that frequent and periodic retreats and revivals are organized to help the youths attain a high level of moral and spiritual maturity, while 39 (7.1%) respondents disagreed with the item and 43 (7.8%) of the respondents did not express their opinions. Item 11 from the table indicated that 439 (79.9%) of the respondents agreed that quarterly conferences or annual conventions are often organized by some women organizations to help the moral up-keep of the youths. A total of 52 (9.5%) of the respondents disagreed with this issue while 58(10.6%) of the respondents were undecided.

### 4.2.7 Impact of Christian Mothers on the Lives of the Youths.

**Table 4.7 Responses on the Impact of Christians Mothers on the Lives of the Youths.**

| S/No | Items | Frequency/Percentages | | | | |
|---|---|---|---|---|---|---|
| | | SA | A | D | SD | U |
| 1 | Mothers contribute to the physical, mental, moral and social training of the youths | 382 (69.6) | 137 (25.0) | 7 (1.3) | 3 (.5) | 20 (3.6) |
| 2. | They teach the youths faith that leads to achievement of their goals in life through hard work | 287 (52.3) | 228 (41.5) | 8 (1.5) | 3 (.5) | 23 (4.2) |
| 3. | The youths learn to contribute positively to their immediate environment through the training they receive from their mothers | 266 (48.5) | 236 (43.0) | 20 (3.6) | 5 (.9) | 22 (4.0) |
| 4. | They inculcate in the young ones the spirit of true love and unity | 244 (44.4) | 249 (45.4) | 23 (4.2) | 7 (1.3) | 26 (4.7) |
| 5. | They help to transmit cultural heritage which makes children responsible and sensitive to challenges in life | 222 (40.4) | 264 (48.1) | 27 (4.9) | 8 (1.5) | 28 (5.1) |
| 6. | They impact in the children moral requirement of chastity, marital fidelity and family responsibility | 227 (41.3) | 263 (47.9) | 19 (3.5) | 6 (1.1) | 34 (6.2) |
| 7. | The youths learn to be submissive and hard working through good examples from their mothers | 290 (52.8) | 213 (38.8) | 14 (2.6) | 4 (.7) | 28 (5.1) |
| 8. | They encourage the young ones to develop themselves in prayer | 252 (45.9) | 247 (45.0) | 16 (2.9) | 2 (.4) | 32 (5.8) |
| 9. | They discipline out of genuine love to instill discipline in the youths | 259 (47.2) | 226 (41.2) | 14 (2.6) | 6 (1.1) | 44 (8.0) |
| 10. | They encourage the youths in things that promote their moral and spiritual development | 279 (50.8) | 232 (42.3) | 10 (1.8) | 4 (.7) | 24 (4.4) |

From the above table it is clearly shown that Christian mothers contribute to the physical, mental, moral and social training of the youths. A great proportion, that is, 519 (94.6%) of the respondents agreed with this item, 10 (1.8%) of the respondents disagreed while 20 (3.6%) of the respondents did not answer the question. In response to item 2,

515 (93.8%) of the respondents affirmed that Christian mothers create in the youths faith that leads to the achievement of their goals in life through hard work. Only 11 (2%) out of the respondents disagreed with the item while 23 (4.2%) of the respondents did not express their opinions.

The result of item 3 in the table indicated that 502 (91.5%) of the respondents agreed that the youths learn to contribute positively to their immediate environment through the training they receive from their mothers while 25(4.5%) of the respondents disagreed and 22 (4.0%) claimed not to know anything about it. In item 4, the respondents attested to the opinion that Christian mothers inculcate in the youths the spirit of true love and unity with 493 (89.8%) of the respondents. Meanwhile 30 (5.5%) of the respondents disagreed with the opinion and 26 (4.7%) of the respondents were undecided in their opinion.

A total of 486 (88.5%) of the respondents were of the opinion that Christian mothers help to transmit cultural heritage which makes children responsible and sensitive to challenges in life. On the other hand 35 (6.4%) respondents disagreed while 28 (5.1%) of the respondents did not answer the question. Christian mothers impact in their children moral requirement of chastity, marital fidelity and family responsibility. This drew the agreement of 490 (89.2%) of the respondents while 23 (4.6%) respondents disagreed, 34(6.2%) did not express their opinion.

Item 7 on the table shows that the majority of the respondents, that is 503 (91.6%) agreed that the youths learn to be submissive and hardworking through good examples from their mothers; while 18 (3.3%) respondents disagreed with this opinion 28 (5.1%) of the respondents refused to express their view. Christian women do encourage the youths

to develop themselves in prayer. To express this, item 8 on the table shows that 499 (90.9%) of the respondents agreed, 18 (3.3%) respondents disagreed while 32 (5.8%) respondents were undecided.

Item 9 on the table revealed that 485 (88.4%) agreed that Christian mothers correct out of genuine love to instill discipline in the youths. 20 (3.7% ) respondents disagreed while only 44 ( 8.0%) respondents did not express their view. Finally, 511 (93.1%) of the respondents were in agreement that Christian mothers encourage the youths in things that promote their moral and spiritual development. A total of 14 (2.5%) respondents disagreed while 24 (4.4%) respondents were undecided.

## 4.3 Hypotheses Testing

Four null hypotheses study aimed at providing statistical validity to the questions in the study were formulated. They are discussed as follows:

**Hypotheses 1:** Immorality has no significant influence on the lives and development of the youths in Kaduna State.

This hypothesis was tested with a one sample t- test. This is because the hypothesis was intended to find out whether the respondents agreed that immorality has significant influence on the lives and development of the youths or not. In the test, 3.5 was used as the point of agreement based on the least level of agreement on the five point likert scale. Scores lower than 3.5 indicated disagreement. The summary of the test is presented on Table 4.8.

**Table 4.8: A one sample t- test on the influence of immorality on the lives and development of the youths in Kaduna State**

| Variable | Mean | Std. deviation | Std. Error | DF | t-value | P | t-critical |
|---|---|---|---|---|---|---|---|
| Influence | 4.4552 | .56794 | .2424 | 548 | 39.407 | 0.00 | 1.96 |
| Fixed mean | 3.5 | 0.00 | 0.00 | | | | |

The test in the table revealed that immorality has significant influence on the lives and development of the youths as expressed by the respondents in this study. This is indicated by a mean of 4.4552 which is significantly higher than 3.5 which stands for agreement in the five point scale used in the study. The observed significant level is 0.00 ($P < 0.05$). This means that the null hypothesis is rejected. This is because in the opinion of the respondents, immorality has significant influence on the lives and development of the youths in Kaduna State.

**Hypothesis II:** The various perceived causes of moral decadence have no significant influence on the moral development of the youths in Kaduna State.

**Table 4.9: A One sample t- test on the causes of immorality on the moral development of the youths in Kaduna state.**

| Variable | Mean | Std. deviation | Std. Error | DF | t-value | P | t-critical |
|---|---|---|---|---|---|---|---|
| Causes | 3.5124 | 1.31040 | .05593 | 548 | .223 | .00 | 1.96 |
| Fixed mean | 3.5 | 0.00 | 0.00 | | | | |

The test in the table revealed that the causes of immorality have significant influence on the moral development of the youths in Kaduna State, as expressed by the respondents in the study. This is indicated by a mean of 3.5124 which is significantly

higher than 3.5 which stands for agreement in the five point scale used in the study. The observed significant level is 0.00 (P<0.05). This means that the null hypothesis is rejected. This is because in the opinion of the respondents the causes of immorality have significant influence on the moral development of the youths in Kaduna State.

**Hypothesis III:** There are no significant programmes of events and activities being put in place by Christian women in Kaduna State on immorality to curb moral crises among the youths.

**Table 4.10: A one sample t-test on programmes of events and activities being put in place by Christian women in Kaduna on immorality to curb moral crises among the youths**

| Variable | Mean | Std. deviation | Std. Error | DF | t-value | P | t-critical |
|---|---|---|---|---|---|---|---|
| Programmes | 4.0907 | .70799 | .3022 | 548 | 19.550 | 0.00 | 1.96 |
| Fixed mean | 3.5 | 0.00 | 0.00 | | | | |

The test on the table revealed that there are significant programmes of events and activities being put in place by Christian women in Kaduna State on immorality to curb moral crises among the youths. This is expressed by the respondents in this study as this is indicated by a mean of 4.0907 which is significantly higher than 3.5 which stands for agreement in the five point scale used in the study. The observed level of significance is 0.00 (p<0.05). This means that the null hypothesis is rejected because in the opinion of the respondents there are significant programmes of events and activities being put in place by Christian women in Kaduna State on immorality to curb moral crises among the youths.

**Hypothesis IV:** Christian women have no significant impact on the lives of the youths.

This hypothesis was tested with a one sample test in order to find out whether the respondents agreed that Christian women/mother have no significant impact on the lives of the youths or not. The summary of the test is presented below.

**Table 4.11: A one sample t-test on the impact of Christian mothers/women on the lives of the young ones**

| Variable | Mean | Std. deviation | Std. Error | DF | t-value | P | t-critical |
|---|---|---|---|---|---|---|---|
| Impact | 3.9031 | .66264 | .02828 | 548 | 14.254 | 0.00 | 1.96 |
| Fixed mean | 3.5 | 0.00 | 0.00 | | | | |

The test on the table revealed that Christian mothers/women have significant impact on the lives of the youths as expressed by the respondents in this study. This is indicated by the mean of 3.9031 which is significantly higher than 3.5 which stands for agreement in the five point scale used in the study. The observed significant level is 0.00 ($p<0.05$). This means that the null hypothesis is rejected. This is because the respondents agreed that Christian women/mothers have significant impact on the lives of the youths in Kaduna State.

## 4.4 Findings

1. The research findings revealed that moral decadence among the youths in Kaduna State is caused by factors such as broken relationship between God and man, parental negligence, disobedience to sound Christian teachings on moral issues, influence from peer group, joblessness, greed and lust after worldly things.

2. The study also identified divorce among married young people as a result of infidelity, sexually transmitted diseases due to sexual immorality, deadly diseases such as brain and lung cancer due to alcoholic drinks and drug abuse.

3. Furthermore, Christian women put in place programmes and activities such as seminars and workshops, Bible quiz and debates on moral issues to help curb immorality among the youths.

4. The study revealed that Christian women have great impact on the lives of the youths. They contribute to the physical, mental, moral and social training of the youths.

## 4.5 Discussion of the findings

In addition to the interpretation of each item, further explanations from the data collected are necessary. The role of the Christian women in curbing moral decadence among the youths in Kaduna State could be discussed in four broad phases. These are perceived causes of moral decadence among the youths, the negative influence of immorality on the lives and development of the youths, some of the programmes and activities put in place by Christian women in Kaduna State to checkmate moral crises among the youths and the impact of Christian mothers on the lives of the youths.

In the first phase which concerns the perceived causes of moral decadence among the youths, the respondents were in agreement that parental negligence and disobedience to sound Christian teachings on moral issues are the causes of immorality. In this respect, Hassan, (1990) was of the opinion that parents should spend more time to relate well with their siblings so as to give them a sense of security and confidence. The findings also revealed that negative mass media contents/programmes promote immorality. This

finding agrees with Haruna, (2006) who asserted that the mass media is one of the strong agents that promote social vices in Nigeria. Also Iya, (1999) was of the opinion that beside the benefits of the electronic media, it contributes to immorality. Joblessness among the youths is another factor that leads to immorality. As revealed by the finding which agrees with Mallum (2004) who observed that people who cannot earn a living are prone to social vices such as armed robbery, drug abuse and illicit sex. Greed and lust after worldly things stimulate the exhibition of immoral acts and behaviour among the youths.

The study revealed in the second phase that immorality has some negative influence on the lives and development of the youths. These include divorce among married young people due to infidelity and this eventually has adverse effect on the children. Herington, (1972) stated that the force following divorce is filled with stress and disorganization which could prompt negative behaviour such as rebelliousness that causes the parent to become cross and restrictive. Sexually transmitted diseases due to sexual immorality, deadly diseases such as brain and lung cancer due to alcoholic drinks and drug abuse are also negative influences of immorality. The third phase of the study revealed some of the programmes and activities being put in place by Christian women to curb moral decadence among the youths in Kaduna State. These programmes of events and activities include Seminars and workshops. This is in line with Harkness (1972) who observed that women organize Bible study, win souls through evangelism, seminars and workshops. These are empowerment programmes that are aimed at training the youths to develop their potentials. Okwori, (1994) asserted that empowerment programmes help to develop the potential power of the youths. Bible quiz and debates on moral issues which

are aimed at developing the socio-moral and spiritual growth of the youths are often organized. The respondents also revealed that Christian women often assist in sponsoring or contributing financially to some spiritual and moral programmes organized by the youths in accordance with II Corinthians 9:7-8 which encouraged Christians to give cheerfully. This finding is in agreement with Harkness, (1972) who opined that women give themselves to hospitality.

Finally the responses of the respondents revealed that Christian women/ mothers have great impact on the lives of the young ones, this is because mothers contribute to the physical, mental, moral and social training of the youths through the transmission of cultural heritage, Kolo (2001). The transmission of cultural heritage makes children sensitive to challenges in life. They create in the youths faith that leads to the achievement of their goals in life through hard work. They encourage the youth in things that promote their moral and spiritual development as confined by Harkness (1972) who observed that women are sources of encouragement. Harkness cited the example of the Biblical Deborah whose encouragement made Barrack to fight the enemies of Isreal and win victory for Isreal (Judges: 14:12-16). Women also help to transmit cultural heritage which makes children responsible and sensitive to challenges in life. The findings revealed that Christian women encourage the youth to develop themselves in prayer. Harkness (1972) asserted that women gave themselves to intercessory prayer. The influence or potency of a woman in the home and in the society cannot be overemphasized because the strength of the society is dependent upon the family and the well-being of the family is largely dependent on the woman (Aku and Aku, 2007).

# CHAPTER 5

## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### 5.1 SUMMARY

This study covers the role of Christian women in curbing moral decadence among the youths and their implications for a national development. After a brief introduction in chapter one of what morality means especially to the African society, this study further stated the statement of the problem which focused on the alarming rate of immorality among the youths. The study asserted that despite the effort of traditional leaders, religious institutions, governmental and non-governmental organizations to check the issue of moral crises among the youth it is obvious that this syndrome of immorality still persists. In order to achieve the aim of the study, four objectives and four hypotheses were formulated. Chapter two, which dealt with the review of related literature, examined the concept of youth. The youths were described as the future of any nation due to the vital role they play in the society.

Morality which has to do with knowing and doing what is right before man and God was examined. The study further examined how the society most especially the youth had deviated from this by discussing moral decadence among Nigerian youths which manifests in the following areas; examination malpractices, sexual immorality, drug abuse and disrespect to parents. Similarly, the, causes of moral decadence among the youths were associated to the following factors: Parental negligence whereby parents devote less time to child's training, the negative contents/ programmes of the mass media is another factor, the influence of peer group in the shaping of the character of the young ones, was also highlighted, greed and lust after worldly things had led many to all sort of

immorality. The issue of unemployment among the youths has also led many to different kinds of immorality.

In the study, moral models of development were examined. In the moral model it was discovered that the real model of morality is the home. Psychologists asserted that the home is the citadel of morality, it therefore becomes necessary that the mother and the father are the first models for the children. Various stages from which women could utilize in order to effect behavour modifications of the youths were discussed. The role of Christian women who train and groom these youths right from childhood cannot be over emphasized because the training the youths receive during their childhood stage to a large extent determines what they become in adulthood. Seminars and workshops, are organized by Christian women to empower the youths physically and spiritually. The women organize film shows, Bible quiz and debates. The Christian woman is a moral teacher.

There are some Christian women organizations which had been established to strengthen the faith of Christian women. Furthermore, the survey technique was used in the study and data were collected through the use of questionnaire which contained thirty- seven items organized into five sections. The questionnaire thus developed was administered by the researcher and assistants on six hundred (600) respondents in the three senatorial zones in Kaduna State. The data collected were statistically analyzed to determine the role of Christian women in the development of moral behaviour of youths.

## 5.2 Conclusions

The development of moral behaviour is not just a thing that happens suddenly without systematic planning; its follows a gradual and deliberate process.

It is in the light of this that this research work suggests that Christian women should take special interest in curbing moral decadence among the youths. Moral transformation requires ethical rebirth, which characterizes the Christian woman. The Christian woman is morally sound in mind, spirit and intellect, and since she spends more time with the youths right from childhood, she stands a better chance to affect the thoughts of the youths positively. When the thought of the youth is modified or transformed their actions will definitely be transformed. Based on the findings the following conclusions were drawn:

1. Immorality has significant negative influence on the lives and development of the youths, therefore, it could be concluded that living an immoral life could lead to non-fulfillment in the lives of the youths.

2. Parental negligence, unemployment and peer group influence have significant influence on the moral development of the youths. Therefore it could be concluded that when parents make themselves more available and accessible to their youth this will help reduce immoral behaviour among the youth.

3. There are significant programmes of events and activities being put in place by Christian women in Kaduna State to curb the pervasive moral crises among the youths. Therefore it could be concluded that Christian women should not relent in organizing programmes like seminars, workshops, debates and Bible quiz to help the youth attain a high level of socio-moral and spiritual maturity.

4. Christian women/mothers have significant impact on the lives of the young ones. Therefore Christian mothers/women must prayerfully put in their best in training their youth as this will go a long way in shaping the characters of the youths.

## 5.3 Recommendations

Based on the findings of the research, the following recommendations are made for the study.

1. Parents should learn to spend quality time with their off springs as this will help them to know the areas of interest of these youths who can be guided towards the right direction.
2. In order to encourage religious and moral education, consolidated educative programmes should be put in place by Christian women. Christian women should procure and donate religious books and other learning materials in addition to sponsoring meaningful religious programmes.
3. Christian parents (especially mothers) should acquaint the youths with biblical story books, biographies of contemporary men and women of God as this will go a long way in informing, educating and enlightening the youths positively.
4. Christian women organizations should organize empowerment programmes such as workshops where the youths can be trained to become self employed. When many of these youths are self employed, it will eventually reduce social vices in the society.

### 5.3.1 Suggestion for Further Research

1. It is suggested that a similar study be carried out on the implication of moral transformation for national development.
2. The researcher further recommends that a study be conducted on the place of Christian moral education for sustainable development in Nigeria.

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## APPENDIX I

Ahmadu Bello University, Zaria.
Faculty of Education,
Department of Education,

Our Ref: M.Ed/Educ./00526/2006-2007.

Date:_____

_____

_____

_____

Dear Sir/Ma,

**STUDENTS' FIELD RESEARCH**

The department of education, Ahmadu Bello University, Zaria requires each final year student to complete a project/Thesis/Dissertation. The students in the discipline are to go into the field to collect data for their studies.

Sequel to the above, the bearer Olorundare Janet Olubunmi would like to have access to certain relevant documents and some vital information which you may have.

Please give her the necessary assistance. Topic of Research: The Role of Christian Women in Curbing Moral Decadence among the Youths in Kaduna State.

Thanks for your anticipated cooperation.

Yours sincerely,

***Dr. Muhammed Sadiq***
***Head of Education***
***Department***.

## APPENDIX II

## QUESTIONNAIRE

**Dear Respondent,**

This researcher is carrying out a study on "The Role of Christian Women in Curbing Moral Decadence among the Youths in Kaduna State". She requests that you fill this questionnaire as honest as possible.

**Section A: Bio- Data**

Please tick ( √ ) or fill in the information you think is appropriate to you.

1. Sex: Male ( ) Female ( )
2. Age

   18-27

   28-37

   38 and above
3. Marital Status

   Married ( ) Single ( )
4. Denomination:_____

**Section B**

Give your response using a tick (√ )

Note: SA - stands for Strongly Agree

A - Stands for Agree

D - Stands for Disagree

SD - stands for Strongly Disagree

U - Stands for undecided.

**Perceived Causes of Moral Decadence among Youths in Kaduna State**

| S/No | ITEMS | SA | A | D | SD | U |
|---|---|---|---|---|---|---|
| 1. | One major cause of moral decadence among youth in Kaduna State is Parental negligence | | | | | |
| 2. | The negative mass media contents/programmes often create harmful effects on the moral life of the youths in Kaduna State. | | | | | |
| 3. | Peer group influences create moral corruption among the youths in Kaduna State. | | | | | |
| 4. | Disobedience to sound Christian teachings on moral issues create a fertile ground for immoral acts or problems among the youths. | | | | | |
| 5. | Joblessness among the youths stimulates the exhibition of immoral acts and behaviour in Kaduna State. | | | | | |
| 6. | Greed and lust after worldly things lead young men and women in Kaduna state to immoral acts. | | | | | |

**Section C**

**Influence of Immorality on the Lives and Development of the Youths in Kaduna State**

| S/No | ITEMS | SA | A | D | SD | U |
|---|---|---|---|---|---|---|
| 7. | Immorality among the youths in Kaduna State weakens their spiritual lives. | | | | | |
| 8. | Marital infidelity often lead to divorce among married men and women. | | | | | |
| 9. | Sexual Immorality often promotes the spread of sexually transmitted diseases among the youths | | | | | |
| 10 | Pre-marital sex creates unwanted pregnancies among young girls. | | | | | |
| 11. | Consequently, there is rise in the number of abandoned babies. | | | | | |
| 12. | High rate of abortion lead to high mortality rate among young girls. | | | | | |
| 13. | Uncontrollable attitude towards alcoholic drinks creates room for deadly diseases e.g. lung and brain cancer. | | | | | |
| 14. | Smoking and abuse of drugs can lead to mental disorder among young people. | | | | | |
| 15. | Drug abuse is capable of turning individual into a radical and violent person. | | | | | |
| 16. | Pornographic films influence our youths negatively. | | | | | |

**Section D**
**Programmes and Activities Put in Place by Christian Women to Curb Moral Decadence among Youths in Kaduna State**

| S/No | ITEMS | SA | A | D | SD | U |
|---|---|---|---|---|---|---|
| 17. | Seminars and Workshops are frequently organized to help the moral development of the youths. | | | | | |
| 18. | Bible quiz and debates on moral issues are organized for the spiritual development of the youths. | | | | | |
| 19. | Drama display and film shows bordering on morality and related issues are often organized to help youths. | | | | | |
| 20. | Christian women prayer sessions organized weekly, help in the socio-moral and spiritual growth of the youths in local assemblies. | | | | | |
| 21. | Bible studies often organized by Christian women help in the spiritual and moral growth of the youths. | | | | | |
| 22. | Organized moral talks given by the women help to challenge and encourage the youth spiritually and socially. | | | | | |
| 23. | Young men and women often receive moral training from the home and the church. | | | | | |
| 24. | Marriage counseling sessions help the youths to be prepared mentally and morally before marriage. | | | | | |
| 25. | Christian women often assist in sponsoring or contributing financially to some spiritual and moral programmes organized by the youths in most churches. | | | | | |
| 26. | Frequent and periodic retreats and revivals are organized to help the youths attain a high level of socio-moral and spiritual maturity. | | | | | |
| 27. | Quarterly conferences and annual conventions are often organized by some women organizations to help up-bringing and moral upkeep of their youths. | | | | | |

**Section E**
**Impact of Christian Mothers on the Lives of the Young Ones**

| | | SA | A | D | SD | U |
|---|---|---|---|---|---|---|
| 28. | Mothers contributes in the Physical, mental, moral and social training of the young ones. | | | | | |
| 29. | They creates in the young ones faith that leads to achievement of their goals in life through hard work. | | | | | |
| 30. | The young ones learn to contribute positively to their immediate environment through the training they received from their mothers. | | | | | |
| 31. | They inculcate in the young ones the spirit of true love and unity | | | | | |
| 32. | They help to transmit cultural heritage which makes children responsible and sensitive to challenges in life. | | | | | |
| 33. | They impart in the children moral requirement of chastity, marital fidelity and family responsibility. | | | | | |
| 34. | The young ones learn to be submissive and hardworking through good examples from their mothers. | | | | | |
| 35. | They encourage the young ones to develop themselves in prayer. | | | | | |
| 36. | They discipline out of genuine love to instill discipline in the young ones. | | | | | |
| 37. | They encourage the young ones in things that promote their moral and spiritual development. | | | | | |