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AN APPRAISAL OF THE VALUE-CHAIN OF RELIGIOUS EDUCATION IN PERSONALITY MOULDING IN RECENT TIME

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Abstract
One important role of education is personality moulding, and Religious Education plays important role in the formation of personality. Meanwhile, there is a negative attitude towards Religious Education in recent time, which occasions the low level of interest in the subject. This however can be blamed on the defective educational value-chain of Religious Education of recent. Effective Religious Education can only be achieved through suitable educational value-chain. This paper therefore appraises the value-chain of Religious Education in personality moulding in recent time. In order to bring to the fore the inherent challenges of educational value-chain of Religious Education of late, the paper makes explicit clarification of the concept of value-chain, it examines the nature of Religious Education, the relationship between Religious Education and Moral Education/Inculcation and the value-chain of Religious Education. The paper concludes that Religious Education, through rightful educational value-chain, contributes significantly to the formation of esteemed personality, it however observed that Religious Education in recent time has been unfortunately left in the hands of novices. It therefore recommends that education policy makers make conscientious efforts towards ensuring that Religious Education is handled at all levels of education by experts, again, parents and every individual that is involved in Religious and Moral Education of learners also are to make sure they are rightfully informed so as to be able to further exploit and harness the numerous ethical precepts of religions in personality formation. The paper makes use of the secondary sources to elicit information.

Key Words: Appraisal, Value-chain, Religious Education, Personality Formation, Contemporary Era.

Introduction

When a good personality is formed, there will be national unity, peace and tranquility, which will give birth to national development (Amaechi: 2013). Meanwhile, Religious Education plays a very vital role in the formation of personality. However, one mark of our contemporary age is a global society absolutely devoid of good, and indeed, a morally inclined human population, and that is the reason according to Fawole (1964), our present age is characterized by a sense of insecurity, no one really feels secured; two great wars have hit the world and a third one threatens it. Though, a lot have been achieved through scientific discoveries and inventions, but these have at the same time, placed at man's disposal instruments of destruction.

More so, since the nineteenth century, African societies in particular have gone through drastic changes which have undermined traditional African institutions. The contemporary African society is reeling under tremendous challenges. In the African traditional society, according to Peter (2016), there were institutions which socialized Africans so that members of the society could play their rightful roles. The colonial government and the new religions they introduced brought new institutions which were aimed at replacing the traditional African institutions. However, some of these institutions have not satisfactorily taken the place of the African institutions. The result of this has been the emergence of social problems and other challenges.

The greatest challenge facing many African societies is moral or ethical. In many African societies, there is corruption, nepotism, greed, and other acts of irresponsibility. These moral issues point to lack of adequate socialization on moral issue. There is also lack of virtues such as integrity, hard work, unity, social care, tolerance and co-existence. Individuals especially the youths are exposed to western mass media which instead of inculcating moral values is driven by commercial interests. The mass media in Africa has promoted violence, greed, brutality, individualism and sexual immorality.

A good number of African youths have been attracted to destructive practices such as alcoholism, drug abuse and sexual promiscuity. According to Peter (2016), when the youths watch T.V. and listen to F.M. radio programmes, they are erroneously led to engage in immoral practices and this has seriously affected productivity and responsibility.

Worst still, there is also a sense of frustration; people just don't know where to turn. The great noise and speed of our machine age add to our insecurity and frustration (Fawole: 1964). All these show our great need for God, and Religious Education points the way. Meanwhile, despite this characteristic situation of moral bankruptcy and frustration, there seem to be a negative attitude towards Religious Education in the contemporary time, people hold negative views regarding the relevance of Religious Education. Some claim that religion has caused more havoc than good, and that given religion a place in education will complicate issues. The observation of Aliva Manjari (2019) in this respect is very apposite, according to him; to give religion a place in education is impractical, because in school, there are children from various religious groups. Then what religion to be followed in religious education in school? Following of a particular religion in school will create differences in people and all of them will defect from cooperating with the school effort.

Again, the antagonism against Religious Education is also predicated on the premises that sermons are particularly emphasized in Religious Education. Meanwhile, the behavior of children in schools may be quiet opposite to these. So, to the people of this school of thought, what is required for improvement of character is a desirable environment, desirable environment is more necessary than religious sermon. Moreover, there is also the claim that there may not be any correlation between knowledge and behavior, meanwhile, in Religious Education, 'knowledge' rather than 'behavior' is emphasized. This may imply that one may obtain the knowledge but may behave in an opposite manner.

There is also the impression that discussion about evils and virtues and about divine punishment and reward is likely to create such a conflict in the minds of children which may impede their moral development. Again, to present an evolution of a particular religion before children will go against social values. The school children also do not possess such a reasoning power as to understand the subtle meaning of various religions. Another factor is that a common teacher cannot impact Religious Education because it is difficult for him to be impartial in interpreting things. The main purpose of religion is to bind man into the bond of love and sympathy. But in fact, religion has worked against this idea in actual practice. Many battles have been fought in the name of religion and thousands of persons have been mercilessly slaughtered (Aliva Manjari: 2019). Thus in the name of religion, people have seen mutual enmity, communal bitterness, and intolerance. Under such a situation, to give a place to religion in education will amount to encouraging these evils. So, under these circumstances, many see no reason why Religious Education should be encouraged.

Notwithstanding the antagonism against Religious Education from some quarters as indicated in the foregoing, this paper posits that Religious Education is value laden; it contributes significantly to personality moulding. The observation of Odudele (2006) while extolling the role of Religious Education in this regard is very relevant, he averred that religious and moral education serve as guidance not only for the people involved in the religion, but also for the pupils. It helps people in recognizing what is right and wrong. He argued further that, since it is clearly stated in the Bible that anybody who does not work must not eat, therefore, religious and moral education encourages pupils to be hard working. This according to him helps to discourage laziness, gossiping and unnecessary wastage of time among the pupils. Ali and Akubue quoted in Njoku (2000) also argued that the curriculum aim of CRS as a form of Religious Education is to develop and foster in the life of the students Christian attitudes and values such as respect for life, obedience to constituted authority, responsible self, selfless service to God and humanity. Ali and Akubue further maintained that CRS is an academic discipline that aims to provide leaners with moral and spiritual transformation.

From the foregoing, it is very obvious that Religious Education, when given a clean bill of health and inculcated properly, helps in the process of personality moulding. Meanwhile, an objective and proper/effective Religious Education can only be possible through rightful and unbiased educational value-chain. This paper, with the mindset that Religious Education has been largely left in the hands of novices in recent time, therefore appraises the value-chain of Religious Education in personality moulding in recent time. First, it makes a copious explanation of the concept of value-chain in order to bring to the fore, the value-chain of

Religious Education, it examines the nature of Religious Education, the relationship between Religious Education and Moral Education/Inculcation, the value-chain of Religious Education in recent time and its inherent challenges/flaws, it finally examined the various principles guiding effective teaching of Religious Education for personality moulding in order to make recommendations.

The Concept Value-Chain

The concept value chain' is a managerial concept, it refers to the functional activities of a business that add values to its customers (Wilkinson: 2013). It is a business model that describes the full range of activities needed to create a product or service. For companies that produce goods according to Tardi (2020), a value chain comprises the steps that involve bringing a product from conception to distribution, and everything in between – such as procuring raw materials, manufacturing functions, and marketing activities. According to Harrison (2019), a value chain is the full range of activities- including design, production, marketing and distribution – businesses conduct to bring a product or service from conception to delivery.

The concept of value chain was created around 1985 by Michael Portal- a professor at Harvard business school. According to Porter as quoted by Wilkinson (2013), the concept of value chain consists of primary activities and support activities, all of which add value to the products or services offered by the business. Ideally, the company's products pass through the activities of the value chain and along the way, each activity adds value to the products. Hence, manufacturing industries, companies or firms take value chain management very seriously. When managing the value chain system, the idea is to optimize the chain so as to maximize value while minimizing cost. A business must use its value chain activities to create value, and then capture that value. In this context, the value created by this chain should exceed the sum of the values added by each individual activity.

It is always very profitable for a company/firm to always carryout value-chain analysis. It is an important strategic tool for business management. It allows a business manager to identify the activities that add value to the business and those that do not. The idea is to divide the activities into primary activities (those activities that relate to core operations, sales, marketing, and customer service), and support activities, which are activities related to human resource management, firm infrastructure management, information technology and technology development, and procurement. And then to identify which activities add value and which don't. For the activities that add value, the business manager must identify the costs associated with each activity as well as the value drivers for that activity. Furthermore, and as indicated earlier, the purpose of the analysis is to ensure that the value created by the activities exceeds the costs to perform those activities. Improving the performance of the functional activities involves trying to maximize the value created by the activities while minimizing the cost to do so. For each activity, and for the value chain as a whole, the objective of the value chain analysis is to find ways to create and capture value (Wilkinson, 2013).

The Nature of Religious Education

Including Religious Education in school curricula constitutes an issue of considerable controversy and debate among different groups of people, this is because Religious Education

means different things to different people. In the Western society for example, this is so for three main reasons. First, there is a conceptual problem, depending on whether it is perceived as a religious activity or an educational activity. In the former case, it may be defined as nurture faith development; in the latter however, it is an activity designed to increase understanding of an important dimension of human experience and to encourage cross-cultural understanding. Second, in terms of actual provision, Religious Education may mean one of three things: an item on the curriculum of the school; the teaching with which religious groups supplement the public schooling their children receive; or a religious approach to the whole educational process (often found in ''faith schools'') that reject contemporary secular values. Third, different religions and denominations have different understandings of Religious Education, often based on a rich history of provision, and this adds another layer of complexity to the already wide diversity of national policy and established practice in Religious Education that exist in different countries.

There is an important distinction to be made between education in religion and education about religion. The former, sometimes called religious instruction, is a religious activities designed to nurture young people in a particular faith, and thus to preserve that faith across the generations the latter is educational in the sense of aiming to develop children's knowledge and understanding of religion while leaving them free to choose their own path in life. Although, it is tempting to insist that the former should be called religious instruction and only the latter religious education, this does not accord with contemporary usage, both practices are commonly called Religious Education.
https://www.encyclopedia.com>religiouseducation

In secular usage, Religious Education is the teaching of a particular religion and its varied aspects- its beliefs, doctrines, rituals, customs, rites and personal roles. The secular concept is substantially different from societies that adhere to religious laws, wherein Religious Education connotes the dominant academic study, and in typically religious terms, teaches doctrines which defines social customs as ''laws'' and the violations thereof as ''crimes'', or else misdemeanors requiring punitive corrections *https://www.definition.net>definition*.

Religious Education is an attempt to build a bridge from one's worldly mind to one's spiritual mind (Marshall 1993). By Religious Education, we mean holistic education of the mind, intelligence, intellect, position and attitude of religious practitioners regarding their understanding and, expected attitude and disposition to religions different from the ones they practise (Ayantayo: 2018). It can be seen as a process through which a person learns something which his society believes is related to God. According to Lawal quoted by Odudele (2006), Religious Education can also be described as those processes designed to induct each new generation into the attitudes, beliefs as well as the practices of a religion or faith in order to promote the religion and at the same time provide a unifying center for his life.

From the foregoing, Religious Education in general sense, could be said to provide knowledge which is very much or closely related to the ultimate reality some religious persons have regarded as Allah, Olodunmare, Ngewo, Chukwu, Supreme or supernatural Being or simply, God. Religious Education was one of the subjects being taught in the earliest schools. Since

then, it has become one of the subjects not only in the Nigerian Schools but throughout West African countries and even beyond the shore of Africa.

Religious Education and Moral Education/Inculcation

Religion has no equivocal definition, it has been variously defined in different ways by different scholars, the reason is not farfetched, the hydra headed phenomenon of religion appears to people in different ways, hence, the plethora definitions of religion. For the sake of this discourse however, the paper adopts Emile Durkheim's definition quoted by Dada Adelowo (2001) according to which religion is defined as ''a universal system of beliefs and practices related to sacred things, that is to say, things set apart, and forbidden beliefs and practices which unite into one single 'moral community' called the church''. In this comprehensive, though deficient definition of religion by Emile Durkheim, religion has been shown to be a catalyst of morality in the society, by ''uniting into a moral community'' it means religion brings about ''awell-ordered society sustained by religious moral principles''. Meanwhile, morality is the assessment of man as it relates to the wrongness or rightness of an action. The word morality came from the Latin word 'mores' which could be interpreted as custom, rules or norms, standards, practices, conducts etc. Morality is a system of principles and values concerning people's behavior, which is generally accepted by a society or by a particular group of people. https://www.collinsdictionary.com>morality

There is a symbiotic relationship between religion and morality, morality is a necessary condition for religion, and even though, it is believed in some quarters, that morality is not the direct concern of religion, yet, religion is also concerned with the morality of human conduct, it encourages man to embrace and conform to acceptable norms of conduct, it facilitates morality, it is a way of looking at morality and it provides incentives for observing the moral laws (for example, it promises reward for obeying the moral laws and punishment for its violation). On the other hand, morality is the judge of religion; this according to Omoregbe (1993) implies that morality is the yardstick with which true religion is distinguished from false religion, and true religious action from false religious action.

Religious Education as mentioned earlier, is the process through which a person learns something which his society believes is related to God. It can also be described as those processes designed to induct each new generation into the attitudes, beliefs as well as the practices of a religion or faith in order to promote the religion and at the same time provide a unifying center for his life. Meanwhile, Moral Education on the other hand has to do with the act of teaching people how to live a purposeful, meaningful and acceptable life to himself and other fellowmen in the society. Moral inculcation can also be defined as the act of instilling knowledge or values in someone, usually by repetition (https://www.vocabulary.com>dictionary).

The aim of moral education is to foster harmony, peaceful co-existence and at the same time to enhance the dignity of man in the society. It tries to develop in human beings the art of national thinking, and in fact, a disposition to do those things that would ensure the survival of the society. Moral education expresses and teaches virtues such as honesty, faithfulness, love, dedication, diligence, respect, obedience, perseverance, patience, devotion etc. all these

are cardinal points to show that moral education is educating people or pupils in art of judging actions, and deciding to do that which is good and acceptable to the society (Odudele: 2006). Just like in religion and morality, there is a nexus between Religious Education and Moral Education/Inculcation. The relationship between Religious Education and Moral Education/Inculcation is that Religious Education is one very effective avenue through which Moral Education/Inculcation takes place. All religions teach morality, through its numerous sermons, religions help in articulating and consequently inculcating morality.

The Value-Chain of Religious Education

As mentioned earlier, the concept of 'value chain' refers to the functional activities of a business that add values to its customers. It is a business model that describes the full range of activities needed to create a product or service. For companies that produce goods according to Tardi (2020), a value chain comprises the steps that are involved in bringing a product from conception to distribution, and everything in between – such as procuring raw materials, manufacturing functions, and marketing activities. So, a value chain is the full range of activities- including design, production, marketing and distribution – businesses conduct to bring a product or service from conception to delivery. Value chain consists of primary activities and support activities, all of which add value to the products or services offered by the business. Ideally, the company's products pass through the activities of the value chain and along the way, each activity adds value to the products. The Primary activities include (those activities that relate to core operations, sales, marketing, and customer service), and support activities, which are activities related to human resource management, firm infrastructure management, information technology and technology development, and procurement.

As can be seen from the foregoing, the concept of value chain refers to those activities that are involved in bringing a product or services into existence, which range from the conception of the product, procurement of raw materials to the delivery of the product/services, in the process of which value is created. This paper holds that the process of personality moulding is a production process and that the product of the process is ''a personality''. And if it is thus taken for granted that the process of personality moulding can be considered to be a 'production process', the product of which is 'a personality', the value-chain of Religious Education in personality moulding therefore refers to those activities that are involved in Religious Education or simply put, the various means through which Religious Education is communicated. These include amongst others the following:

The Activities/Role of the Home

This is the first element of educational value-chain of Religious Education. The home is the first point of call of a new member of the society, hence, it is said that charity begins at home. The father and mother should be good model for the child to copy. They provide the basic needs for the child. At home, the parents or the family influence the moral upbringing, discipline and action of the child positively or negatively. The home is expected to inculcate in the child moral and religious lessons for self and societal development. As a child grows up, surrounded by brothers and sisters, parents and other members of the extended family, he will gradually learn things about the society in which he lives. Such learning may be conscious or incidental. He will for example learn the language and symbols of his society,

forms idea about the concept of right and wrong and also learn to imitate the gestures, attitudes and behavior of his parents and elders. This day-to-day pattern of interaction affords the individual child an avenue for self-development and group orientation. Mutual interaction with adult members, the spirit of co-operation in groups, general feeling of wholesome effervescence and mutual over excitements serve as effective avenues for structuring a child's personality (Owoseni, 2011). So, parents, being important factor/element of educational value-chain of Religious and Moral Education of children/learners, must strive to be properly informed about whatever religious faith they profess, they must eschew themselves of the tendencies of fanaticism, particularity and misinterpretation of religious scriptures while striving to take advantage of the moral precepts of their religions in shaping the character of learners. They must strive to exploit the ethical precepts of their religions to help learners be able to appreciate and adhere to the principles of interpersonal relation while growing up as members of a society.

The Activities/Role of the Religious Bodies

This is another important element/unit of educational value chain of Religious Education. In fact, the association of an individual with a specific religious body play pivotal role in such an individual's orientation about religion, and it influences his worldview. So, the influence of the religious bodies in the moral and character formation of the children or learners cannot be overlooked. The religious bodies are custodians of morals and religious teachings; hence, they should practice what they preach, live by good examples, and instill the fear of God in the children. In order to make the young ones better individuals in the society, the religious bodies emphasize those religious virtues that could enhance unity among children. Therefore, religious bodies organize joint religious services, training, and activities for the children so as to bring about a sense of belonging (Aladejana, 2014).

The Activities/Role of the School

The school is another important element in the educational value-chain of Religious Education. It is the first large –scale organization in which the child becomes a member, apart from the family, the school is perhaps another corporate body that exercise tremendous influence on the process of socializing a child. This however is probably because a child spends the major parts of his life of the day in school. Besides, since many parents, especially in many African countries, are uneducated, the function of moral and academic counseling is taken up by school teachers thereby heightening further the importance of the schools as socialization agencies. From the period between when a child enters the first grade till his entry into the labor market or marriage, the school takes the center stage of personality moulding or character formation. During this period, its efforts according to Parson quoted by Owoseni (2014), is geared towards seeing that ''individual personalities are trained to be motivationally and technically adequate to the performance of adult roles''. Unlike the family, the school is a formal institution where relationship among members are guided and regulated by a set of rules of conduct and charged with the responsibility of preserving and extending the societal culture through adherence to its norms. In performing this role, the school is generally seen as part of the total educative process. The aim of the school include amongst other things, to impact in the child, a sense of moral values as a necessary condition for human survival, hence, the school must have a conducive environment that can promote effective teaching and learning of religion and morals. That is to say, the school must have

adequate educational materials with which to impact knowledge on the students. Thus, the school should endeavor to teach the students how to be good and loyal citizens to their country. The Religious Education subjects of school must be handled by experts in the field of Religious Studies in order to give room for effective, objective and unbiased Religious Education that will be devoid of divisive tendencies and iota of particularism and fanaticism.

The Activities/Role of the Teacher

The teacher of Religious Education is another factor/element of educational value-chain of Religious Education. The teacher acts as the society mirror, he teaches the children the right way to behave. As teachers are expected to show high sense of responsibility, so also they should emphasize the moral aspect of religion in their teachings. As models of good behavior, teachers should be committed to their work, and instill discipline in their students. The teacher of Religious Education must be an individual who possesses adequate skills to handle the subject. He must be an expert who is very knowledgeable about the subject.

The Challenges/Flaws of the Educational Value-Chain of Religious Education in Recent Time

The above are the various avenues (i.e. value chain of RE) through which individuals or learners/children receive education and orientation about religion and morals for character formation and personality moulding in most civilized societies today. However, it is pertinent to mention here that it is not everybody that is saddled with the Religious and Moral Education of children/learners today that are qualified to be in the saddle. The point that is being made here is that, it is not everybody that claims to know about region and its place in character formation and handle same i.e.(RE) today, that are actually qualify to do so, hence the counterproductive effects that are always been pointed at by the antagonists of the subject. Unfortunately, many who are not qualify to take up the responsibility of Religious and Moral Education of learners do so today with negative tendencies of bias, particularity and divisive proclivities instead of harnessing the common ethical precepts of religions in moral upbringing of learners. Ayantayo (2018) found that religious functionaries, western researchers, religious fundamentalists and radicalists abduct God and lay claim of exclusive ownership of God and truthful or genuineness of faith, they ascribe inferiority and falsity to the religion of the people of other faiths. In attestation to our observation, he further argued that unlike in the past, we can hardly find absolute truth from most pulpits in Nigeria today, in terms of scriptural interpretation and analysis; instead, you find a lot of puffing, overgeneralization, falsification of facts and interpretation of the Bible/Qur'an out of contexts. Today, newspapers are replete with so many rumoured and established cases of sexual immorality among religious leaders which happened in the religious centers and even very close to their pulpits. There are also so many cases of rituals made in religious centers. We heard reports of some religious leaders who buried cows and even human beings alive In their religious centers for the purpose of retaining members who were already won over to stay with the abducted God (Ayantayo:2018). This category of people who happen to be religious leaders, and by implication, are supposed to be worthy examples to learn from, but turn around to be wolfs in ship's clothing, unfortunately handle day to day Religious and Moral orientation of the people. The implication of this is the negative tendencies and social vises that have taken the center stage in recent time.

Again, many school teachers who handle Religious Education subjects like C.R.S, I.R.K, A.T.R. etc. are non-professionals, who do not possess the required professional skills that are usually acquired through specified period of tutelage and curriculum of Religious Studies scholarship, which is based on the principles of objectivity, caution, openness, sympathy and reverence for whatever religion that constitute the subject matter of one's investigation or discussion. These categories of teachers are given the subjects to handle with the belief and frivolous excuse that religion is something or a topic they hear about and involve in daily, and by implication, they claim one does not need to go through any special tutelage before he is able to teach religious morality. Such teachers are not imbued with the requisite knowledge, principle and proficiency to impact knowledge of Religious and Moral Education, Sunday school handlers in churches too also fall among these categories of teachers (Akeredolu, 2020). However, the implication of this unfortunate idea of employing the services of such novices to teach Religious and Moral Education is that, such uneducated teachers in charge of learners' education mislead the students under their tutelage, instead of properly employing the moral precepts of religions to foster the formation of perfect personality, they lay emphasis on the points of particularity and superiority of the religion they profess to the religion of others, they thereby instill in the leaners divisive ideas. For instance, after having been wrongfully informed and indoctrinated about religion, members of society are pitched against one another. The point being made here is that, wrongful indoctrination or false teachings is divisive. Ayantayo (2018) corroborates this observation when he argued that the abduction of God i.e. claims of particularity, occasioned by false teachings, leads to the emergence of ''insider and outsider phenomenon'' in religiosity, that is to say a situation whereby adherents of different religions and denominations are wrongfully indoctrinated to see members of other religious faiths and denominations or sects, other than theirs as outsiders, unbelievers, kefirs and non-devotees i.e. in Yoruba parlance Ogberi, the implication of which is the unending rancorous rivalries and anti-social occurrences that characterize today society.

General Principles Underlying Effective Teaching of Religious Education for Personality Moulding

In order to be able to teach or communicate Religious and Moral Education for Personality formation, the following principles must be strictly adhered to.

First Religious Education should be taught by a teacher who is not only skillful, but also convinced about what he teaches. Personal example is of supreme importance to a successful teaching of the subject, so that the Religious Education teacher must practice what he teaches. Religious Education must not be taught in a manner that produces in the mind of the children a feeling of boredom or contempt which leads to a distaste for religion. Topics selected should be suitable to teaching moral.

Religious Education should not be just another subject on the time table, but the central and the inspiring principle of the whole life of the school.

In Religious Education teaching, certain African beliefs and customs which have some religious significance should be treated with respect and used as basis for teaching the higher and nobler ideas about religion, e.g. the Egungun Festival and the Life Hereafter, the Yam Festival (Orisa Oko) and Harvest, etc.

School worship should be conducted with sincerity and reverence, in order to make practical what is being taught, and the whole school should reverently take part. If religion is to have good effect on life, there should be agreement between profession of faith and practice of faith (Fawole, 1964).

Finally, the teacher of Religious Education must be guided by the principles of reverence, caution, sympathy, empathy e.t.c., so as to be able to objectively draw on, and cross-fertilize the moral precepts of the different religions in a multi-religious society like ours to mould a perfect personality.

Conclusion

The paper posits that Religious Education, if handled by relevant or rightful value-chin, and properly inculcated, plays pivotal role in personality moulding. It contributes significantly to the formation, and all round development of esteemed personality. However, this paper established that Religious Education has been largely left in the hands of unqualified tutors (value-chain) in recent time. These categories of tutors which include some self-acclaimed religious leaders/preachers, Sunday school handlers, school teachers, ill-informed homes or parental backgrounds and mass media, lack the required skills and proficiency to handle such a sensitive subject like Religious and Moral Education. Themselves, having been wrongfully indoctrinated about religion, they exhibit divisive proclivities and mislead learners. These categories of people handle Religious and Moral Education of learners with the frivolous excuse that one does not need any special training to be able to impact religious knowledge, they thus neglect the primary mandate of Religious Education which is moral orientation, character formation and interpersonal relation, and instead, they emphasize the superiority of the religion they profess to other religions, point out and boast of the miracles they have successfully performed, and thereby lead learners astray. In the light of this observation, this study therefore recommends that:

Education policy makers should make conscientious efforts towards ensuring that Religious and Moral Education is handled at all levels of education by experts. Schools should stop employing the services of teachers who are not trained in Religious Studies/Education.

Again, parents, religious functionaries, the mass media and every other stakeholders that is concerned with the task of religious and moral orientation of people should make sure they are properly informed about religions, so as to be adequately positioned to take advantage of the numerous moral precepts of religions in their task of personality formation.

The teachers of Religion and Moral Education should make sure they always adhere to, and are guided by the pedagogical principles of Religious and Moral Education which include amongst other things; the principles of caution, objectivity, sympathy, openness and reverence among others.

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