RECONSTRUCTING THE RELIGIOUS KNOWLEDGE CURRICULUM IN NIGERIA: A STUDY OF INCLUSIVE EDUCATION AND PEDAGOGICAL REFORM

by

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Abstract

This thesis examines the religious knowledge curriculum for junior secondary schools in order to contribute to and reinforce the implementation of the national curriculum as recommended by the national policy on education which favours a more inclusive curriculum. Literature review on the national policy on education, the national curriculum and a brief empirical study on the views of some stakeholders in Nigerian education point to the need for appropriate implementation of Nigeria's educational policies into a curriculum that will help pupils discover that religion can and does contribute to their national life, school life and individual life.

The introductory chapter gives an overview of the religious knowledge curriculum within the Nigerian context. Chapter two reviews relevant literature on the religious knowledge curriculum and the national policy on education. It was revealed that the exclusive and confessional approach of the present curriculum has not been consistent with the goals of the national policy. It highlights traditional religion as significant to Nigeria's religious culture. It recommends the "learning from and about" approach in studying Nigeria's main religions as significant to the process of mutual respect, coexistence and understanding among the various groups. Chapter three examines the principles for curriculum development. It adopts the CESAC process model of curriculum development as the most recommended model by the Government of Nigeria. It attempts to construct a religious knowledge curriculum based on the relevant criteria discovered during the course of the research. Chapter four explores the significance of stakeholders in Nigerian education. Specifically, it reports on an empirical study which investigates the views of stakeholders regarding the adoption of the new religious knowledge curriculum. Chapter five examines the viability of the new curriculum within the national policy guidelines. It argues that the teaching of the new religious knowledge curriculum is consistent with the human development pedagogical approach for teaching an inclusive religious knowledge curriculum.

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INTRODUCTION

This thesis examines the current national curriculum on religious knowledge for junior secondary schools in Nigeria with the view of proposing a more inclusive religious knowledge curriculum that satisfies the goals and process of education in Nigeria. This study is urgent in the sense that it has been the intention of the Federal Government of Nigeria to use the national curriculum as tool for the realisation of its overall philosophy, part of which is to:

> live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice; ...(Federal Republic of Nigeria, 1996 p. 7).

It is however, not clear that the present national curriculum on religious knowledge, since after its publication in 1985, has met the requirements of this national goal. The approach to the study of the present curriculum lends itself to some serious criticisms especially as it provides distinct curricula for Christian and Islamic religions. This makes it difficult if not impossible for a pupil opting for a Christian religious knowledge curriculum, for example, to learn from and about Islam and *vice versa*. It is expected that each of the two religious knowledge curricula would meet the criteria of the national policy on education through a programme of study that includes comprehensive instructional themes from the major religions represented in the country. This however, has not been the case. Thus the present provision leaves a gap in the religious education of pupils.

It is equally observable in schools and in ordinary daily life that Nigerians, irrespective of their different religious affiliations, are in constant interaction with one another through the various socio-religious, cultural, political and

economic engagements in their national life. Thus ignorance of each other's religious belief is consequent on the breach of efforts towards national social cohesion and respect for individual beliefs.

Christianity, Islam and Traditional religion exert a powerful religious influence on Nigerians. On the one hand, Islam had been practised long before the great Islamic jihad of Usman Dan Fodio in the early part of the nineteenth century. It dominates a greater part of Northern Nigeria. The European Christian missionaries and British explorers on the other hand, who effectively registered their colonial administrative and commercial interests in Nigeria in the latter part of the nineteenth century, introduced Christianity (Crowther 1968). Christian evangelism dominated a greater part of southern Nigeria (Clarke 1986) while making deeper inroads into the North. However, for a long time there have been constant and increasing religious tensions between Christians and Moslems as well as the general apathy for traditional religion (ibid.). The way and manner with which these tensions interplay in the national scene remain issues of grave concern. This state of affairs calls for a review of the present religious knowledge curriculum and the need to make a case for a more inclusive religious knowledge curriculum in Nigeria.

1.1 The statement of the problem

In Nigeria, religious rivalry, engendered by religious tension and its consequent religious intolerance, does not seem to decrease. Some state governments are already taking strong lead towards the imposition of particular religious laws on its populace without due considerations to the

religious beliefs of their fellow Nigerians who share the same national goals and interests. Given the religious tensions engendered by the religious bigotry in Nigeria, it has become urgent that there is need for a review of the national curriculum on religious knowledge for junior secondary schools as a step towards the construction of a curriculum model that meets pupils' needs in today's Nigeria. In fact the age-long Christian-Moslem dialogue aimed at fostering social cohesion and religious tolerance in Nigeria (Clarke 1986) requires an effective consideration in the religious life of the nation. One of the best ways of achieving this is through an educational provision that will encourage a more inclusive religious knowledge curriculum that will enable religion to have a place in the national life, school life and individual life of pupils. This requirement is important for the eventual attainment of the broad goals of the national policy on education for secondary education, which are:

> the preparation of pupils for useful living within the society; and preparation for higher education (Federal Republic of Nigeria 1996, p.17).

In the light of the demands of the national policy on education for a national curriculum for useful living within the society, how can a more tolerant approach to religious knowledge be constructed in order to help pupils discover that religion can have a place in pupils' national life, school life and individual life in the present day Nigeria? This question will serve as the focus for investigation in this thesis. The research question will be addressed in three parts:

(i.) To carry out a critique of the present religious knowledge curriculum in Nigeria within the guidelines of the national policy on education.

(ii.)   To design a religious knowledge curriculum for Nigerian schools that is more inclusive and meets the requirements of the national policy on education.

(iii)   To explore the views of some major stakeholders in education in Nigeria on the proposed new curriculum model.

1.2 Rationale for the thesis

The rationale for this study stems from the fact that after fifteen years of the implementation of the present religious knowledge curriculum in 1985, its impact on secondary school pupils is only minimal. Some Nigerians have pointed out that Nigeria's educational standards are on the decrease and religious bigotry, crime and moral decadence in schools are the order of the present day Nigeria (Ibeagha. 1998: Daramola. 1998). Thus the present curriculum needs to be reviewed.

My experience with some pupils and some staff in school is that some do not have a clear understanding of the shared values that are found in the three religions - Christianity, Islam or Traditional religion – which are for the common good. It is against this background that this thesis attempts to propose a new curriculum. Also, as a professional involved in pupil education, I am critical of the present government policy that does not collaborate actively with other key stake-holders. like the Christian churches and traditional religious rulers, in pupils' religious education. The present religious knowledge curriculum leaves a serious educational gap within its citizens because there are no provisions for pupils 'to learn from and about' the

different religious beliefs, values, shared universal human experiences as well as religious responses to the moral problems that plague the country. Is it not a very baffling situation that Nigerians have folded their arms and watched for several years, the incessant waves of religious riots and religious extremism without regard to the right of people's religious beliefs and practices? There do not seem to be any attempts to educate pupils towards a more tolerant and practical religious life style – not necessarily by indoctrination - of their religious faith. Nigeria is a country with a diversity of faith communities. Therefore, there is need for a curriculum that explores and maintains pupils' religious *status quo* while at the same time respecting and knowing about the religious views of others.

Prior to the civil war in Nigeria, education in Nigeria, both at the primary and secondary levels, have been managed and fostered by different educational agencies like the different Christian religious organisations, village and town unions, educationists and the civil government's educational authority. Some of these key stakeholders in Nigerian education, apart from the civil government, have expressed the need for the revision of the present religious knowledge curriculum but this has not happened (Ibeagha, 1998).

Part of the rational for this study is to recognise the significance of other educational agencies, such as the Christian religious educational bodies whose policies formed the basis upon which the present educational provision was founded. Although the 1981 national policy on education was not explicit on the participation of religious organisations in its curriculum planning and

implementation (Daramola, 1998), I have tried to argue during the course of this study (i.e. the Institution Focused Study) that the Catholic religious education curriculum has contributed significantly to various governments' educational provision. I do support those who argue that religious knowledge can contribute to a sound educational climate, the personal development of pupils, the relationship between culture and the Gospel and the illumination of knowledge in the light of religious faith (Vatican Congregation for Catholic Education 1988).

In developing a religious knowledge curriculum for Christians and Moslems only, the curriculum planners appear to have taken for granted the diverse religious culture inherent in Nigerian society. A rationale of this study therefore is to highlight the fact that the present religious knowledge curriculum lends to a mono-faith confessional approach to the study of Christianity and Islam. The implication of this approach in a national curriculum design is the tendency for the State to be involved in nurturing pupils into a particular religious faith - a duty that belongs to individual faith groups. This approach does not adequately equip pupils to live and respect other faith traditions in their multi-faith society. What may be required in today's Nigeria is a curriculum that is based on:

    (a) the development of the individual into a sound and effective
        citizen;
    (b) the full integration of the individual into the community;
    (c) the provision of equal access to educational opportunities for
        all citizens of the country at the primary, secondary and
        tertiary levels both inside and outside the formal school
        system (Federal Government of Nigeria,1996, p.7).

In the light of the above Federal Government policy and in the interest of investing in a more comprehensive curriculum on religious knowledge, there is need for the review of the present curriculum and this is consonant with the principle of curriculum dynamism.

1.3   The scope of the thesis

The scope of this study is on the secondary school religious knowledge curriculum in Nigeria with particular reference to the junior secondary school in Nigeria. The junior secondary school structure was an innovation in Nigeria's postcolonial system of education. This new direction in educational development in Nigeria started with the proposal for a national curriculum conference by the Joint Consultative Committee meetings at Enugu and Kaduna in 1964 (Akpa and Udoh 1988). The national curriculum conference was later convened in 1969 wherein its most important recommendation was the introduction of the "6-3-3-4" system of education. This means, six-years of primary education, three years of junior secondary education and three years of senior secondary education, culminating in four years of university education (ibid.). This new system has evolved a new national curriculum for the Nigerian people.

The implementation of this 6-3-3-4 system of education has until now been besieged with a lot of problems (ibid). Suffice it to say that when at last, the government started to implement the programme, a national curriculum emerged for both the junior secondary school and the senior secondary

school by 1985 (Federal Republic of Nigeria: Ministry of Education, Science and Technology 1985).

This thesis critiques the religious knowledge curriculum for junior secondary schools in order to contribute to and reinforce the implementation of the national curriculum as recommended by the national policy on education in 1981. Initially, as a core curriculum subject in junior secondary school in Nigeria (Awoyemi, 1984; Igwe 1988), but now as one of the non-prevocational elective subjects (Federal Government of Nigeria 1996), the religious knowledge curriculum will, in this thesis be designed within a framework that will address the lapses of the 1985 religious knowledge curriculum designers by introducing those left out issues in order to realign the religious knowledge curriculum with the philosophy and aims of the national policy on education.

This study therefore contributes to the need for reform in the area of religious knowledge curriculum in Nigeria. It draws from a methodology of curriculum studies that is mainly distinct from those of other research disciplines like philosophy, psychology, sociology and /or other traditional approaches to the study of education. Although this study takes into consideration the significance of empirical studies that informs the critical evaluation of curriculum development, the strength of its research methodology derives from the principles of curriculum theory. This is because of the nature of the recent distinctive development in the study of curriculum planning and curriculum development as Kelly (1999, p.17) notes:

> Curriculum studies ... have emerged from an attempt to study education and to explore educational problems in their own right

and not as philosophical problems or as psychological or sociological phenomena. The concern has been to end the practice of education as a sub-branch of any or all of these other disciplines.

In this vein, this study draws specifically from a methodology of the Comparative Education Study and Adaptation Centre (CESAC) process of curriculum theory wherein it examines the history of the religious knowledge curriculum development in Nigeria. It explores the theory, design and implementation of the religious knowledge curriculum in Nigeria and associates it with a pedagogical theory of religion that is consistent with Nigeria's policy on education. It however, elicits data from key stakeholders in Nigerian education in order to evaluate people's democratic right to education as well as their integral participation to pupils' development in religious knowledge.

1.4 A discussion of "curriculum" in the Nigerian context

It is arguable that many educational practitioners, theorists and researchers would today disagree on a definition of the curriculum as based only on its Latin etymology, *currere* – to run a course. In fact, the term curriculum has been defined in various ways and from different perspectives. Ivowi (1993) defines curriculum in a broad sense as: teaching, learning and governance. This definition is central to the professional practice of those engaged in curriculum studies because any definition of curriculum, no matter how conflicting, must be conceived in terms of its content, its products, or its processes (Blenkin et al 1992). Hence curriculum, according to Marsh, (1997)

includes details about goals, **objectives and content**, teaching techniques, evaluation and resources.

In general, curriculum practitioners try to define curriculum from a number of perspectives. There is 'planned curriculum', 'received curriculum', 'hidden curriculum' 'formal' and 'informal curriculum', and 'the total curriculum'.

The planned curriculum is understood in terms of an official course of instruction or a listing of course contents, which is synonymous with "**syllabus**". On the other hand, it is a series of structured learning activities designed for a specific group of learners acquiring skills and dispositions within a formal school setting (Ihebuzor 1993). The received curriculum is the actual experiences to which pupils are exposed during schooling. This is also known as the attained curriculum as opposed to official programmes of study.

Kelly (1999) on the other hand, defines the hidden curriculum in terms of those things that pupils learn at school, which are not overtly included in the planned curriculum of the school nor were the curriculum planners conscious of them during planning process. Watson (1993, p 19) understands the hidden curriculum in terms of implicit curriculum. She defines the implicit curriculum as:

> …what is received through impact of what actually happens in school? It covers attitudes, relationships, behaviour, selection of content. manner of teaching, way of speaking to pupils and so forth. The implicit curriculum includes the messages conveyed by the ethos of the school and the total approach to pupils …

Also, Flynn (1985) defines the hidden curriculum as the informal curriculum and the implicit curriculum. For him, it includes the latent, the unofficial learning that takes place in the daily life of students at school. It involves the climate and ethos of the school together with the out-of-school curriculum. The hidden curriculum also, belongs to aspects of affective educational categories like patience and tolerance, practise of kindness, honesty, love, hate, wickedness, jealousy etc. (Ndubuisi, 1981).

The formal curriculum is defined as that which,

> embraces the knowledge, skills, attitudes and values related to both general education and Religious education which are formally taught by teachers and which contribute to the all-round development of students (Flynn 1985, p.114).

A total curriculum may be defined as:

> the total learning, planned or unplanned, overt or covert, explicit or implicit, intended or unintended, that learners gained from exposure to instruction (Ihebuzor 1984, p.84)

This means that the term, curriculum is much more than the official list of school subjects. It has to do with all other unspecified aspects of the planned programme. Ihebuzor (1993), however, accepts as valid the various definitions of curriculum, which other professionals have proposed provided that they have to do with all learning, which is planned and guided by the school, whether it is carried on in groups or individually, inside or outside the school.

From the above discussion, one can understand the term curriculum in two senses:

(i.)   as a simple official list of subjects or instructional programmes provided by any school or the syllabus provided by external examinations councils (Adesina 1984; Ihebuzor 1993);

(ii.)   as both the planning and execution of intended and unintended, explicit and hidden programmes of learning.

It is difficult to characterise any of the above definitions as right and perfect. However, Parkay and Hass (2000, p.3) have provided the following definition as comprehensive and relevant to our present day use:

> The curriculum is all of the experiences that individual learners have in a program of education whose purpose is to achieve broad goals and related specific objectives, which is planned in terms of a framework of theory and research or past and present professional practice.

This definition is helpful in the justification of curriculum practice in Nigeria where the programme of education is centralised and nationally controlled through the national curriculum and where the purposes of education are spelt out according to the nation's broad and specific objectives in the national policy of education (Federal Republic of Nigeria 1996).

In conclusion, this discussion is significant in the sense that it sets the scene for an overview of curriculum within the Nigeria educational system. It also points to the provision of a framework for the construction of the curriculum, which in the Nigerian situation, is organised by a nationally approved curriculum development organisation. Akudolu (1994) rightly made an important point for curriculum development in Nigeria when she said that the curriculum represents choices made [by curriculum planners] regarding what

is to be taught, why it should be taught, how it is to be taught, to whom and by who it should be taught. This therefore points to the fact that in Nigeria, curriculum is a value issue. A study of the national curriculum, for example, will show that it is an important tool that is saturated with value issues that emerge from the national policy on education 1985 (Federal Ministry of Education, Science and Technology, 1985).

1.5 Establishing curriculum development as a problem solving tool in Nigeria's educational process

For any teachers or professionals to know the what, why, how, whom and by who of what is to be taught, they need to have a planned process for managing the curriculum. This is why Ivowi (1999) understands curriculum development as a process of planning, execution and dissemination of structured learning experiences. Curriculum development is an important feature for overseeing, planning and managing educational provision (cf. Kelly 1999). It is a meaningful way of co-ordinating and mapping out in a logical manner, all curriculum materials and concepts so that any intended knowledge or value claims can be properly articulated. In the religious knowledge curriculum, a process of gathering, sorting, synthesizing, and selecting relevant information from many sources is important for proper education in meaningful values that are important for pupil development.

Kelly (1999) made an important point when he said that Curriculum development is the tinkering with contents, attainment targets, profile components and levels with the "over-all structure set in stone". By this, he implies as in the case of the religious knowledge curriculum that there is need

for a theoretical framework, a particular design, model or approach that will help pupils to imbibe those values that are important for their school life, individual life and national life.

1.5.1 The religious knowledge curriculum in the junior secondary school system in Nigeria (6-3-3-4 system)

The development of the junior secondary school religious knowledge curriculum is an innovation in the history of Nigerian education. Prior to the 1969 curriculum conference, the country enjoyed a system of education known as the "6-5-2-3 system". This meant six years of primary education, five years of straight secondary education, two years of post secondary education and three years of university education. Then the secondary school curriculum was planned to lead to certificate examinations at the end of five years of secondary schooling (Wali 1991).

However, after the 1969 national curriculum conference, a new system known as the 6-3-3-4 system of education, i.e. there is a six-year primary school programme, three years of junior secondary school, and three years of senior secondary school and four years of university degree programme. The point of this is to help Nigerian children to acquire enough knowledge necessary for them to cope with life after their junior secondary schooling. But, if they wish to proceed to the senior secondary, they will have gained enough knowledge to help them advance significantly in their educational lives (Federal Ministry of Education, Science and Technology, 1985).

The national curriculum for junior secondary school system leads to junior secondary school certificate, which pupils will receive at the end of a first

three-year secondary schooling. But the award of this certificate will be based on a continuous assessment conducted by both the state and federal government examinations boards with final composite result of 60% of continuous assessment and 40% final assessment through examination (Fafunwa 1989). However, in the national policy on education, it is clearly stated that:

> It is essential that everything possible is done to foster a sense of national belonging in any school (Federal Republic of Nigeria, 1996, p.25)

This shows that the Nigerian Government is committed to realising a united and harmonious nation through its national curriculum. The Federal government, it is assumed, would always invest in a curriculum that will meet its national educational policy. However, its investment on the religious knowledge curriculum can only be said to be minimal. This is evident from the fact that in Appendix 1.1, it is observable that the religious knowledge, which occupied priority of place during the colonial education era, does not enjoy any dominant influence in the present national policy on education. It is now a non-vocational elective subject. Fagbulu (1991, p.107) writing on the educational impact of religion in the postcolonial educational system makes the following remark:

> Religion has no place in schools. In fact it could be illegal for the State to expend so much money developing curricula in religious studies for two religions when others are not so favoured.

Granted that religion in a pluralistic society like Nigeria is a private matter, religion is a big issue in Nigeria's social and political spheres. Anwukah (1991) has argued that no matter how the teaching of religion is de-emphasised in

the scheme of things in the current Nigerian educational process, religious knowledge or the teaching of religions has a legitimate purpose. Thus religious knowledge needs be given a renewed emphasis because apart from helping pupils learn from and about their religious beliefs, it is invaluable in contributing to shaping society towards the national goals of Nigeria, which are:

> A free and democratic society
> A just and egalitarian society
> A united, strong and self-reliant nation,
> A great and dynamic society
> A land full of bright opportunities for all citizens (Federal Republic of Nigeria 1996, p.7).

1.6 Possible conceptual understandings of a religious knowledge curriculum

During the colonial and missionary education era in Nigeria, the teaching of religion has always concerned itself with instructing pupils on the content of Christian religious texts (Fafunwa 1974). Grimmit (2000) remarks that in those days, teachers were always engaged in and more easily drawn to using the instructional model in their classrooms confirmed this fact. However, in recent times the imparting of knowledge has taken different philosophical dimensions which make it possible for different groups of educators to choose what best fit their understanding of education in those countries or communities. Grimmit further identifies knowledge as human construct, which is a consequence of the way in which individuals and communities order their experience (ibid.). In recent years, the teaching of religion has taken different conceptual understandings. For the purposes of clarity, a study of the different conceptions of religion as used by education experts and Nigerian educationists in particular becomes urgent.

1.6.1 A religious knowledge curriculum

In Nigeria, the term, 'religious knowledge', is an elusive one to define. Originally, religious knowledge was predominantly used to mean the practical teaching and understanding of the Bible (Copley 1997). It was also used interchangeably with Catechism - a term used by the missionaries during Christian doctrine whether at school or in the churches. For pupils and teachers, the term is used in relation to 'The Schools Council Examinations Board' in England. It is used during assessment for the Certificate of Secondary Education to ensure that,

> ...the examination of religious knowledge should reflect a contemporary approach to the teaching of the subject... to test the pupils' skills in finding their way about the Bible,... to discover how far candidates could see ethical, moral and religious principles implicit or explicit in the passages to which they are directed (Schools Council, 1967, pp.1-3).

When Grimmitt (1978, p.18) used the term, he

> ... implied the learning of a body of "factual information" associated with religious belief .... the learning of "religious beliefs" as if they were pieces of factual information. The later constitutes indoctrination.

This means that the aim and objective of religious knowledge is to provide children the opportunity to read, learn and inwardly digest passages from the Bible and other catechetical documents. From the above, religious knowledge refers to daily Christian issues like the study of the Bible, liturgical year, the sacraments of the church, martyrology and other social and contemporary issues. But today, the term is used for study of Christianity and other religions.

1.6.2 A religious studies curriculum

The term, 'religious studies' developed out of the need of western scholars to understand the beliefs, interests, languages and literature of the peoples of the oriental countries (Quality Assurance Agency for Higher education, 2000). It also involves the study of those religions that were closely bound up with earlier development of anthropology, sociology and psychology. Other scholars regard religious studies as the comparative study of religion. The term developed dramatically in Britain from the 1960s because of the engagement with plurality of religions in Britain and the world over. It has been characterised by valuing and studying cultures, texts, arts and practices of societies both within and beyond Europe. Religious studies aim to adopt a neutral, phenomenological or objective stance in the study of religions (ibid.). Thus a Christian Religious studies might aim at the *neutral* study of different religious denominations in Christianity.

1.6.3 A religious education curriculum

Religious education is a term originally used by religious educators to mean instructing pupils in Christian faith (Watson, 1993). It aims at educating in Christianity and through it develops other attitudes and values of the faith that will become embedded in the hearts and minds of the nation's youth. It is a dogmatic approach to hand on religious faith through education. In England, with the influx of non-Christian religions in Britain, the meaning started to change. With the 1988 Education Act, religious education came to refer to the study of all religions represented in England and Wales but any new agreed syllabus for teaching the subject must reflect the fact that the religious

traditions of Great Britain are in the main Christian (National Curriculum Council, 1992).

Rudge (2000, p.92) points out from the context of his research that the term, religious education, has developed along the following three broad lines:

> one of interpreting the subject in terms of knowledge and understanding to be gained from the study of the major religions, [secondly] …giving greater emphasis to the personal development of pupils through their engagement with issues which were fundamental to their own lives, and a third strand with the focus on helping pupils to become aware of and sensitive to the religious dimension of life through their own encounter with experiences such as awe and wonder, belonging and commitment, caring and compassion.

In Nigeria, the term religious education was only introduced into the National curriculum for primary schools in 2001. Here in the report of Nigerian Educational Research and Development Council (2001, p.39) it was recommended that:

> Moral and Religious instruction should be integrated and named Religious Education: all school subjects should teach some moral education.

Whatever the implications of this term might turn out to be, it has been noted that the study of the contents of religion in Nigeria points to the study of beliefs and practices of those main religions that will help pupils come to the knowledge and understanding of God in relation to human beings and their society and how the study influences their lives (Federal ministry of Education, Science and Technology, 1985).

No matter therefore the distinctions expressed in the above definitions, it can be argued that the different understandings of the term, 'religious education',

developed from the need for in particular curricula designs to express a contextual meaning of the study of religion. In Nigeria, the term Religious knowledge is adopted at the junior secondary and senior secondary schools levels not only because of its colonial origin but also because of the current legislation and practice. Thus for this thesis, the term 'Religious knowledge' will continue to be adopted.

1.7 Religious knowledge and the national curriculum

The religious knowledge curriculum, both within the colonial and immediately after the colonial eras of Nigerian education, has been a core subject within the school curriculum. This situation was reversed in the 1979 national policy on education whereby, as earlier stated, the religious knowledge curriculum was listed as an optional non-prevocational subject (Federal Government of Nigeria 1996).

However, it must be pointed out that religion, whether seen as an academic subject or as a way of understanding life or interest in inter-religious understanding or as a means of social cohesion, affects the totality of people's assumptions. This leads to the argument that people's beliefs, attitudes, values and concepts serve to impose some order on their life experiences as well as provide explanations on how things are and should be in their world – a view which is also shared by Nwoga (1984). Religious knowledge can therefore claim to be significant to Nigerians' individual and national lives. One wonders therefore, why such a national curriculum subject, which is so important to Nigeria's national development, would be listed as optional.

The national curriculum came as a tool for developing those values that are expressed in the national policy on education which, in turn

> ...adopts education as an instrument par excellence for effecting national development and ...wishes that any existing contradictions. ambiguities and lack of uniformity in educational practices in the different parts of the federation should be removed to ensure an even and orderly development of the country (Orukotan 1993, p.98).

Thus, the values and or philosophy expressed in the national policy on education aim at addressing issues of human nature, society as well as point the country to their focus/goals for national development (Abimbola 1993). The religious knowledge curriculum as part of the national curriculum complements the aims of national policy on education. Although religion is formally known to be a private matter for the individual Nigerian yet the values expressed in the diverse religious beliefs in this country are invaluable for the social, political and spiritual lives of Nigerians (Anwukah, 1991). It is against this background that one can argue that the religious knowledge curriculum could be listed as a core curriculum subject for pupil learning.

Furthermore, religion and religious adherence are both significant and potentially issues in Nigerian society. They are neither safe topics for public debate, nor would too many teachers feel enthused to teach religion without fear of not being misunderstood or accused of advancing knowledge of a particular religious belief in school (ibid). In spite of these apparent attitudes, the persistence and faithfulness to diverse religious beliefs and its attendant values are very pervasive in Nigerian society. This requires the Nigerian educators to argue for the legitimacy of religious knowledge as a core

curriculum subject in Nigerian schools. If therefore, religious knowledge curriculum enjoys some recognition in the national curriculum, it stands to reason that the offering of Christian religious knowledge or Islamic religious knowledge as has hitherto been the case could be reinforced with some contemporary religious issues related to the humanities.

1.8   Religious knowledge and the humanities subjects

The term "humanities" as applied to the school system in Nigeria has its origin in western education, which came as a result of colonial and missionary education. But this concept dates far back to the times of Greek education when higher classes of the "seven liberal arts" – grammar, dialectics, rhetoric, music, arithmetic, geometry and astronomy – were regarded as subjects that make for well rounded educated individual (Aghenta 1993).   Humanities in education as Gordon (1991, p.3) quoted Dover Wilson means:

> The awakening and liberation of the spirit in the individual child by cleansing the channels and increasing the flow of his self-expression, by making him conscious of his heritage and his true function in society, and lastly teaching him to take flight upon the wings of imagination. It embraces in other words, all those subjects which deal with man as man: man, as an individual soul dedicated to the pursuit of Beauty, Truth and Goodness; man as a social being with obligation to his immediate society and whole human race; man, as lord of creation.

In Nigeria, school subjects like literature, creative arts, history and religious knowledge, social studies and citizenship education are regarded as subjects taught within the humanities subjects (ibid). In each of these subjects the humanistic ideals are re-stated.   In fact, Gordon (1991) says that the task of humanities is to study cultural phenomena in order to clarify the meanings, beliefs and values, which lie behind them. Aghenta (1993) notes that the

objective of the humanities is to ascertain how the contents and their recommended treatments satisfy the declared aims and objectives of teaching and learning humanities in the junior and senior secondary schools in Nigeria.

Religious knowledge as part of humanities contributes to religious, cultural, social, personal and spiritual values. Cairns (1991) points to the development of religious education over the years in England from being the subject exclusive to and being part of a mono-cultural Christian Britain to a multi-cultural, multifaith and plural society where pupils are now challenged with analyses of situations in which they find themselves and how to make sense of their deeply held beliefs and values. In Nigeria, the religious knowledge curriculum is in two parts — Christian and Islam. Both curricula have as their aims, the character formation of the individual Nigerian pupil as well as developing knowledge and understanding of God within their particular faiths. Both curricula adopt identical expressions in listing out their learning objectives. Aghenta (1993, p.225) points out that while the content of Islamic curriculum,

> prepares the student spiritually, morally, socially and intellectually for his role as a Moslem in the adult world, which he is now entering. *The Christian version aims*
> To develop in the youth Christian attitudes and moral values such as humility, respect, love, kindness, justice and fair play, spirit of forgiveness, obedience, devotion to duty, orderly behaviour and selfless service to God and humanity.

The intention is to think of the religious knowledge curriculum in two distinct belief systems, rather than viewing it as an educational enterprise that pursues the aims and goals of social cohesion and national development. The religious knowledge curriculum, as part of the humanities, could also address

social and contemporary issues in religion which affect the socio-cultural and moral belief systems of the country. This relates the religious knowledge curriculum with other subjects like social studies and citizenship education. In this way, the curriculum can expose students to informed knowledge and the development of skills, as well as help them to question and respond to those values and other issues that adequately lead them to adult life. This is corroborated by Cox (1986), as quoted in Woff (1991, p.21):

> Beliefs ... are going to be encountered when dealing with many of the other systems, and are going to have an appreciable effect on the way they are treated.... The effect of this on the curriculum is that beliefs cannot be studied in isolation...

The religious knowledge curriculum cannot then be isolated from other related curriculum subjects within the humanities. Cairns (1991), points out, that religious education embodies issues of beliefs and traditions of many faiths - that is, it studies religions per se. It studies as well pupils' personal, social and moral education. Also, religious education concerns itself with issues of national significance as well as matters of commitment and social obligation - it studies citizenship. Because, religious education has a significant influence on and connection with other humanities subjects, its prominent place as a core subject in the national curriculum is thus reinforced.

However, those engaged in the teaching profession in Nigeria know that the treatment given to teachers and scholars of religious knowledge and indeed the rest of the humanities leaves more to be desired. There are no prospects for employment for the many graduates of religion and other humanities subjects (Aghenta 1993). This has attendant problems like loss of interest in

research in the humanities. Could the reason for this stem from the lack of funding for research in this area? Or could it be that the economic recession that has hit the country since after the civil war in 1970 has forced Federal Government to restrict the employment of professionally qualified humanities personnel? Whatever the reason for this treatment, Aghenta (1993, p.228) warns:

> The national attitude towards the humanities has to change. The production of English and Music and Fine Arts graduates has remained so for over a decade now. The graduates of History and Religion are numerous, but their fate is scaring succeeding generations, who go into these subjects only as a last resort – knowing the problems they will face when they shall have completed their studies.

It is thus important for religious knowledge and the other humanities subjects as a whole to be cherished and valued within the Nigerian society. For nowhere more than in religious knowledge for example, can one deal with such sensitive key issues as call for national unity, religious tolerance and inter-personal relations. Research in religious knowledge as part of humanities needs to be encouraged because human race will only be more impoverished in both quality and character of life if the facilities that will make the curriculum workable in the view of our national aspirations are not effectively utilised.

1.9. Conclusion

This introductory chapter has set the focus for the thesis by highlighting the need for a comprehensive national curriculum in religious knowledge based on the recommendation of the national policy on education. It states what the thesis will have to investigate, and the rationale for this study. Apart from

defining the scope of the research, it discusses in general, the conceptual understanding of the term, 'curriculum'. It defines the religious knowledge curriculum within the context of the Nigerian educational process and establishes curriculum development as a tool for solving Nigeria's educational issues as well as the nation's socio-political and religious problems. It suggests that such a curriculum could be given primacy of place as core subject in the national curriculum. This chapter has also tried to give an overview of the status of the religious knowledge curriculum within the 6-3-3-4 system of education, the national curriculum as a whole and the school's humanities department. Over and above the setting of the scene for the thesis, this chapter provides the methods for the research. In the next chapter, the thesis will proceed to review the literature on the religious knowledge curriculum.

CHAPTER TWO
REVIEW OF LITERATURE ON THE RELIGIOUS KNOWLEDGE CURRICULUM IN NIGERIA

The religious knowledge curriculum under review is that designed at the junior secondary school level, as published by the Federal Ministry of Education in 1985. Here, attempt is made to critique the curriculum through its history, its aims and objectives in their specific and broad terms, its methods and approach, its contents and values.

2.1. The development of religious knowledge curriculum in Nigeria

Prior to the 1969 national curriculum conference which set up a new agenda for religious education in Nigeria, the national educational system was planned and implemented by the colonial educational boards and private agencies such as the various Christian church organisations and individuals (Akpan, 1989).

2.1.1 Religious knowledge curriculum in the era of the Christian missionaries

The missionaries and the colonial government adopted a curriculum model that was commonplace at the time. For Alapini (1984, p.292). the curriculum model that was in use was called the Grammar Centred Curriculum. This model became very prominent in the 1940s. It was inherited from the British educational system and introduced into Nigeria by the British Colonial Administration.

The educational aim of this grammar-centred curriculum was to prepare those who attended secondary schools to become the elite of society or "high culture" (Walker and Soltis, 1986). In Nigeria, these new elites were to lead as well as further literacy and evangelisation within their communities. Added to this was the rationale that secondary schools were preparatory grounds for university education.

During this period the curriculum reflects a subject-centred perspective or content in approach. For example, English language grammar was an essential part of the curriculum. Other academic subjects include Mathematics, Chemistry, Physics, History, and Geography. This notwithstanding, excellence in English language was given priority. During this period also, when most secondary schools were under the administration of the Churches, much emphasis was laid on Latin and Religious knowledge as important to the school curriculum (Alapini 1984). This curriculum type evidently engages in the transmission of knowledge. In its traditional setting, Lawton (1996, p.5) noted that this curriculum model is:

> exemplified by the traditional examination syllabus (e.g. GCE A Level), which consists of a simple list of topics to be covered, without any attempt to explain or justify content selected. The emphasis is often ...on memorisation of facts, and the regurgitation of that information in written examination papers.

This has been the traditional approach to curriculum development but it has its set back. Teachers are not in control of the curriculum or the assessment because they may not know whether the topics they teach pupils will appear in their assessments.

By 1950, Tyler, a curriculum expert, worked towards the development of a new curriculum model. Characteristic of this curriculum type was the linear form of teaching that lacked overall scheme and was often controlled by examination boards (Kelly, 1990). It made specific statements about students' behaviour and the learning experiences needed to achieve objectives. Its guidelines for evaluation are far more comprehensive than what was available at the time. It provides support for teacher-directed methods and puts emphasis on students' awareness of the purposes of learning activities (Marsh, 1997b). Above all it provided a blue print and a fixed guide for curriculum development process and it provided a set of procedures, which are easy to follow. Many teachers found this approach useful and straightforward in pupil learning. It was explicitly catechetical. Teachers who belonged to particular religious organisations found this approach easy in the furtherance of their religion as well as those of their pupils.

Its disadvantages stem from the fact that this curriculum model inhibits creativity and broader development of the individual mind on the part of both teacher and pupils. This Grammar-centred curriculum has been criticised because it does not favour education or training that reflected skills such as vocational training; acquisition of social skills and personal and social adjustments. Proponents of this subject-centred perspective argue that the aims of education are:

> Literacy, Command of basic skills; Mastery of basic facts and theories in fundamental subjects; thinking; problem solving; good study skills and work habits; then desire to learn (Walker and Soltis 1986, p.34).

This accounts for the reason why most of the early-educated Nigerians went for jobs like clerical assistants, middle managers, lawyers, priests and teachers rather than seek practical vocational jobs that the people mostly needed at the time. This perspective did not take into consideration the people's cultural and socio-economic circumstances. Instead of the colonial and church secondary school curriculum to develop positive cultural values in the society in which the Nigerian child can live harmoniously, they alienate him/her from his/her cultural environment. Pupils were made to disregard as pagan any cultural beliefs and practices without giving thought to their cultural essence and or relativity with western civilisation. Thus the child is educated out of his/her environment (Fafunwa, 1991).

The curriculum model adopted a four-stage objective curriculum development model, which is linear and uses elements of objectives, content, method and evaluation (Tyler 1949). But this model was not particularly admired by Nigerians, probably because as Walsh (1997a), quoting Stenhouse (1975) wrote:

> The model mistakes the nature of knowledge: as opposed to information, knowledge is for thinking, and thinking for themselves will make our students actually more free (sic) and less predictable in their response and assignments. The model mistakes the nature of the process of improving practice: the best means for this is not by clarifying ends but by criticising practice.

What, however, the Nigerian pupils needed was the Christian religious knowledge whose educational aims would help to develop their abilities, attitudes, which promote positive and meaningful values in the society (Fafunwa, 1991).

2.1.2 The aims and objectives of Christian missionaries' school curriculum for religious knowledge

Formal education and Christianisation of the Nigerians went hand in hand during the period of colonisation. The Christian missionaries came to Nigeria with the major aim and objective of using schools as means for the evangelisation of the people. This point was well made by the Anglican Rev. J. Bowen who remarked in 1857 that,

> Our designs and hopes…are simply to bring as many individuals as possible to the knowledge of Christ. We desire to establish the Gospel in the hearts and minds and social life of the people… This cannot be done without civilisation. To establish the Gospel among any people, they must have Bibles and therefore must have the art to make them or money to buy them. They must read the Bible and this implies instruction (Ajayi 1965, p.126).

Thus the aim of education was mainly for the furtherance of Christianity in Nigeria. This ideology, imbued with this spirit of evangelisation, made the Christian missionaries who are drawn from different Christian religious denominations to build mission schools and training colleges.

2.1.3 The implementation of the Christian missionaries' religious knowledge curriculum

Within the mission schools, a lot of socio-religious reforms were taking place among the natives consciously and unconsciously. Consciously, the missionaries engaged in formal education to eradicate traditional religious beliefs and culture while unconsciously the natives accepted Christianity through the western education presented to them. Kalu (1980, p.183) assessed the whole situation in these words:

> Missionaries soon discovered that religion and socio-political and economic structures were so intertwined that African culture in its entirety had to be reformed or wiped out before the gospel could flourish. This ideology set the missionaries into a collision course with basic ingredients of African social organisations: Marriage, the status of females, rituals of survivals (sacrifices etc.) secret societies .... funeral rites and the world-view which underpins and represents the perception of reality.

In other words, traditional religious values and education were regarded as obstructing rather than being a good foundation for missionary evangelisation. The emerging new mission schools were then used as bases for the conversion of many Nigerian children into Christianity. Anowi (1964) noted that in the first half of the nineteenth century, mission education in Nigeria were run on charity basis hence they were called Charity schools. This had its consequences on the kind of curriculum that pupils received at the time. Describing the content and model of education received in the mission schools, he remarked:

> The curriculum was out weighted with religious knowledge – recitation of catechism, reading passages from the Bible and singing hymns.... religious instruction was reinforced by moral lessons on virtue, charity, humility, courage and truthfulness (Anowi 1964, p23).

This curriculum policy and practice remained unchanged for a very long time and was even adopted by later Nigerian educational planners for pupils' education.

2.1.4 The Christian missionaries' teacher education policy and religious knowledge curriculum in Nigeria

In any system of education, teachers as professionals are significant to the survival and purpose of education being advocated. This is because teachers are invaluable as direct and indirect agents for the implementation of the

educational policies of their employers. Teachers are guided, managed and trained through the implementation of the particular ideology that defines what educational objectives they will have to disseminate. Thus, the foremost Catholic Bishop of Onitsha, Joseph Shanahan of southern Nigeria was quoted as praising those teachers in southern Nigeria for their hard work in implementing those educational policies they set up among the natives:

> Those teachers in the old days were wonderful fellows. They were real apostles of the people. There would be no church in the country today if they had not done their work so well. They never spared themselves, and every one of them was a catechist as well as a teacher. We cannot number the vast multitude of souls that have gone to heaven through their hands. Who transformed the dying hours of old men whose long lives have been passed in the darkness of paganism? The teacher. Who controlled church services on Sundays and taught people the knowledge of God? The teacher....(Omenka 1988 p.264).

Adesina (1988), on the other hand remarked that the quality of teacher education in Nigeria from the early part of this century to 1960 was low. For him, the Christian missionaries who directed and managed education in Nigeria, had their own missionary agenda, which they inculcated to their staff and or teacher training colleges. He summarised the general features of the early teachers as follows:

(1) He was more often than not a missionary.
(2) He was an African, he was a Catechist.
(3) He was neither certified nor trained for conventional classroom teaching.
(4) His training in the mission house was not secular.
(5) His functions were mainly to spread Christianity as well as perform other pastoral duties.
(6) He was dedicated, conscientious and effective (Adesina, 1988. p.100).

The above proves that within this period, of all that counts as central to teacher's practice and professionalism such as character, commitment, subject knowledge and pedagogical knowledge (Socket, 1993), only two areas are apparent in the practice of the Nigerian teacher: character and commitment. Professional education at that time meant long term teacher training especially for the Christian mission primary school teachers.

2.1.5 The pedagogical approach of the missionaries to the religious knowledge curriculum in Nigeria

In Church schools as already seen above, rote learning was the predominant method of imparting knowledge in the early part of the century until the 1960. Pupils were meant to memorise passages of the Bible and catechism books and to reproduce them during examination. This is a dogmatic approach that hands on religious faith through education (Watson, 1993; Wright, 1993). Teachers therefore, were obliged to use the religious education as tool for seeking and converting pupils. This approach has gained the favour of many Churches and their institutions. However, there are objections to this approach. Watson (1993, p.40) gives three main criticisms:

- that since society is increasingly becoming secularistic with the influx of people of other non-Christian religions, and pluralistic, RE must not assume any religious faith.

- that the confessional approach to religious education assumes that religion provides adequate answers whereas to invoke God's name in order to justify whatever one chooses to do is no guarantee that their will or thought will be done.

- that this approach took the rights, freedom and commitment of people for granted in assuming that every one would choose to be a Christian and that the truth-claims of Christianity are true and others are false. In fact the main argument against this approach is that it will lead to religious indoctrination.

2.2 The colonial government and the religious knowledge curriculum in Nigeria

Prior to the first intervention in education, which came through the first Colonial Education Ordinance of 1882 (Osokoya 1989), there was no clear central education policy in Nigeria. The different Church groups used education to proselytise in different areas of the country, opened "Mission schools", "Church schools", "Catechumenate schools" or "Bush schools" (Onwubiko 1985) and invited the colonial authority to inspect, approve or disapprove of them. The scramble for religious adherents through schools was limited through successive education ordinances.

2.2.1 The colonial government educational policy on the religious knowledge curriculum through the 1882 Educational Ordinances

Religious knowledge did not find much favour in the policy of the colonial administration in the latter part of 1800s/19th century. The 1882 Education Ordinance outlined the colonial government's education policy in a ten-point education plan. The Missionaries were rather restricted in the bid to use schools for the teaching of religious knowledge in both denominational and non-denominational schools. Among other things it was stated in the Ordinance:

1. The constitution of a General Board of Education [is charged]

with power to appoint and dissolve local Boards of Education at such places as they may consider desirable.

2. Freedom of parents as to the religious instruction of their children.

3. Defining school curriculum into reading and writing English Language, Arithmetic and Needlework for girls.

4. In Government schools, religion was not to be taught. In assisted schools pupils were not to attend religious functions against their will (Osokoya 1989, p.63).

According to this Ordinance, religious knowledge was not allowed in government schools. Instead, what the colonial government did was to give itself more powers to intervene in school administration in the wake of the educational interests of other emerging religious agencies or groups (Osokoya 1989). This Ordinance was criticised by Church agencies because it denied the missions the necessary concessions required for executing their education policies. The Ordinance appeared solely to help government guide against the religious bigotry as were being transported by the various missionary groups from Britain in the early part of the nineteenth century. This led the government to maintain a neutral stance in dealing with the request of the 'mission schools' for grant in aid (Adesina 1988).

2.2.2 The colonial government's policy on the religious knowledge curriculum through the 1887 Education Ordinance

Osokoya (1989) however, pointed out that the colonial government's policy, which was published through the 1887 Education Ordinance, was quite favourable to the religious bodies. They were allowed to work in partnership with the government in the education of Nigerian people at the time. Government made grant-aid available to the various religious groups - the Protestants and the Roman Catholics alike - to promote their Christian

evangelisation through education. Adesina (1988) remarked that as far as the then new governor, Henry Carr, was concerned, education should be a paramount responsibility of the government but he wants it to be handed over or given wholly to the missions presumably for the improvement of the quality of Christianity being taught in schools. In his response to the petitions sent to him by the Christian missionaries, Henry Carr said,

> I have heard complaints about the quality of our Christianity. My answer to such complaints is, irrigate the masses with sound primary education; increase intelligence of land; and our Christianity will take care of itself (Adesina 1988 p.13).

This partnership between the Church and Government in education led to more positive action and relationship whereby in 1925, the Phelp-Stokes Commission set out a policy for teaching religious knowledge thus:

> .... Religious training and moral instruction should be regarded as fundamental to the development of a sound education and should be accorded complete equality with secular subjects (Fafunwa 1974 p.124).

This new relationship between the missionaries and colonial government on education helped the missions to elevate the status of the religious knowledge curriculum to a core curriculum in Nigerian schools at that time.

2.2.3 The implementation of the colonial government religious knowledge curriculum

The colonial school curriculum and in fact, the educational provision of colonial education were planned to suit their commercial and political interests. It opposed the traditional systems of education both in the Southern and Northern Nigeria. At the primary school level, the curriculum consisted of Reading, Writing and Arithmetic. Religious knowledge was also taught. History, Geography and English were also part of the programmes of study

especially in the higher classes. At the secondary school level, Mahadi (1996) noted that the curriculum included British History, Geography, English Language and Literature including Drama. These were regarded as the main subjects taught. Religious Studies and some Nigerian languages were considered as optional subjects.

Although the colonial government did accept some partnership with Church schools, it failed to consider the fact that the traditional religious life of Nigerians is important to the people and it is an area to be explored for pupils' learning and development. Thus traditional religion and Islam, which are the predominant religions in Northern Nigeria, were not included in the schools' curriculum. This constitutes a setback in colonial education and Nigerian educational provision and many a Nigerian concerned with pupils learning had lamented the situation and wished for changes to occur in Nigeria's educational scene.

2.3 The first national curriculum conference in Nigeria: its implication for the 1985 religious knowledge curriculum

The first national conference on curriculum development, which began in 1969, saw the moratorium of the Grammar-centred curriculum (Alapini, 1984). The outcome of the conference provided the theoretical framework for the construction of the 1985 national curriculum for religious knowledge in Nigeria. The conference called for a national reform in the secondary school curriculum. It endeavoured to set up a new national policy on education. The national policy on education, like any educational policy text, is a published working-document for teachers, politicians, educational professionals and or

agencies so constituted and charged with the responsibility of implementing the legislation (Bowe et al. 1992). The national policy on education was published, first in 1979, then revised in 1981 and reviewed in 1996 but it was implemented in 1985 with the introduction of two-tier system of secondary education that is, three years of junior and senior secondary school education respectively (Abimbola 1993).

In reviewing the 1985 religious knowledge curriculum for the junior secondary school, there is need for due consideration regarding the aim or purpose of the subject matter and its implications within the framework of national policy on education.

2.3.1. The national policy on education

A critique of the national policy on education for relevance to the present national curriculum is a welcome professional engagement. It helps teachers and researchers to inform and foster their reflexivity in the arenas of curriculum development. It is through their findings that the search for improvement in pedagogy, in problem solving and in authentication of educational practice will be effected (Ozga, 2000). In fact the national policy on education is the theoretical basis for the national curriculum for junior secondary school. This is because in the text of the national policy on education, issues that count as educational theory like the philosophy of education, curricula aims, goals and values of education are well delineated. Also curriculum designs, in their different forms, purposes and effects on

education and educational services are parts of educational theory (Walsh, 1997b).

The philosophy that underpins the national policy on education is based on:

> a. The development of the individual into a sound and effective citizen:
> b. The full integration of the individual into the community and
> c. The provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside of the formal school system (Federal Republic of Nigeria, (1996, pp.7-8).

This policy sets out the basis for the development of the 1985 national curriculum in general and the religious knowledge curriculum in particular. It also points to what education in Nigeria is about. A review of the implications of this policy will now follow.

2.3.2 The development of the individual into a sound and effective citizen

Education, whether it is formal or informal, explicit or implicit nature, is for the development of the individual Nigerians into sound and effective citizens. For this to happen, the curriculum is the means, the vehicle and tool for pupil learning. The curriculum provides the learning experiences and/or knowledge for citizenship. Stenhouse (1975, pp.17-18) understands knowledge as consisting of facts so structured by theory as to generate meaning. In quoting Phenix (1964b), he classified knowledge into

> Six fundamental patterns of meaning emerging from the analysis of the six possible modes of human understanding. These six patterns may be designed respectively as symbolics, empirics, esthetics, synnoetics, ethics and synoptics (Stenhouse 1975, pp.17-18).

In this classification. Phenix points to two kinds of knowledge (personal and public knowledge) from which pupil learning needs to be drawn. Personal knowledge, also known as existential knowledge, includes Synnoetics, Ethics and Synoptics. Religion is located within each of these aspects of personal knowledge, and as such ought to be regarded as a core curriculum subject for the development of the individual into a sound and effective citizen in Nigerian education.

Hirst (1965) makes two distinctions in his classification of knowledge as:

i.   Distinct disciplines or forms of knowledge...mathematics, physical sciences, human sciences, history, religion, literature and the fine arts, philosophy.
ii.   Fields of knowledge: theoretical, practical (These may or may not include elements of moral knowledge) (Stenhouse 1975, p.18).

The Federal Government of Nigeria (1996), through its national policy on education, has classified the knowledge it intends pupils to acquire at both junior and senior secondary levels in ways that articulate well with the classifications developed by both Phenix and Hirst. At the junior secondary level, every pupil shall be offered a minimum of 10 and a maximum of 13 subjects out of the total of 18 subjects on offer viz: English, French, Mathematics, local language, one major Nigerian language other than the local language, Integrated Science, Social studies and Citizenship education, Introductory Technology, Agriculture, Business studies, Home Economics, Local Crafts, Computer Education, Religious Knowledge, Physical and Health Education, Fine Arts, Music and Arabic (Federal Government of Nigeria, 1996). These subjects are believed to be instrument for national, local and individual development; for the formulation of ideas, integration for national

development; and interaction of persons and ideas within the Nigerian community (Federal Republic of Nigeria, 1996, p.7). But there is more to be gained than through academic knowledge only. There is also a kind of knowledge which, Walsh (1997b) calls 'practical knowledge, knowledge how and appreciative knowledge' as well.

However, the Federal Republic of Nigeria, (1996, p.7) insists on the instrumentality of education in turning pupils into effective and sound Nigerian citizens. This fact is re-emphasised in the national policy that states:

> Education fosters the worth and development of the individual, for each individual's sake. and for the general development of society.

The use of education as means or agent of progress, national unity has led to curriculum development. Thus school subjects that result from the curriculum have now become the means for developing pupils into effective and sound citizens. It does this through socialising children and initiating them into the norms and/or customs, the value system of society, which are important for sound and effective citizenship (Kelly, 1990). In other words the school subjects are significant for the promotion of the pupils' culture. Lawton (1997b) enumerates nine sub-systems which are powerful instruments for understanding culture:

- Socio-political system

- Economic system

- Communications system

- Rationality system

- Technology system

- Morality system

- Belief system

- Aesthetic system

- Maturation system

These are means of transmitting culture from one generation to the other in schools as well as means of creating pupils into sound and effective citizens. One can see from the above that the religious knowledge curriculum can be an effective instrument for the realisation of Nigeria's the philosophy of education if it is properly tailored to meet the needs of the Nigerian society. But this present religious knowledge curriculum is divisive in approach - its educational provision is for only Christians or Moslems and it does not help people *to learn from and about* both religions. The fact that this religious knowledge curriculum has persisted for over seventeen years and yet has not effectively addressed the nation's socio-political malaise can lead to its ineffectiveness and inability to contribute to the development of a sound and effective society.

Surely, the Nigerian people have genuine reasons for allowing the religious knowledge curriculum to be part of the national curriculum. The belief among Nigerians is that:

> the study of the Bible and its relevance to life can have profound effects on the understanding and behaviour of young adolescents (Federal Ministry of Education. Science and Technology, Vol. 5, 1985, p.276).

Biblical themes can transform pupils' experiences at the varying stages of their lives. It is important for guiding pupils through personal, spiritual, moral, religious, and social development (Watson 1993). The same is true for

Moslems whose Islamic religious curriculum help pupils to develop and change their behaviours through the understanding that

> all the learning experiences [which] centre around human relationships as well as between God, the creator and human beings, His creatures (Federal Ministry of Education, Science and Technology 1985, p.16).

Here, the instrumentality of education in changing pupils' lives is again highlighted. If the religious knowledge curriculum is to make meaning to the daily life, individual life and national life of pupils, it must be planned within the proper framework of the national policy on education. The national policy on education insists that the curriculum must contribute to "the worth and development of the individual, for each individual's sake and for the general development of the society" (Federal Republic of Nigeria, 1996).

2.3.3 The full integration of the individual into the community

The attainment of a full integration of the individual into a harmonious and tolerant society is possible through a well-coordinated school curriculum. Education is about helping pupils to expand their horizon so that they can be fully integrated into their community. In the national policy on education, it is stated that:

> (a) [Education] shall continue to be highly rated in national development plans because education is the most important instrument of change...
> (b) Life-long education shall be the basis of the nation's educational policy;
> (c) Education and training facilities shall continue to be expanded in response to societal needs and made progressively accessible to afford the individual a far more diversified and flexible choice;
> (d) Educational activities shall be centred on the learner for maximum self-development and self-fulfilment;
> (e) Universal basic education in a variety of forms, depending on needs and possibilities, shall be provided for all citizens;

(f) Efforts shall be made to relate education to overall community needs;

(g) Educational assessment and evaluation shall be liberalised by their being based in whole or part on continuous assessment of the progress of the individual;

(h) The educational system shall be structured to develop the practice of self-learning

(i) Opportunity shall continue to be made available for religious instruction; no child shall be forced to accept any religious instruction which is contrary to the wishes of parents; and

(j) Physical and health education shall be emphasised at all levels of the education system (Federal Republic of Nigeria, 1996, pp.8-9).

The implementation of the above policy is possible through the proper understanding of what education means for Nigerians - a form of initiation of pupils into activities that are intrinsically worthwhile (Peters 1966). Thus in Nigeria, education is valuable not necessarily in relation to what they lead to but in relation to the fact that there are some undying and perennial values that pupils need to be exposed to and opened to. To educate in school is a means to help the future generation of Nigerians to imbibe the best of their socio-political, cultural, economic and religious heritage (Kelly 1990). For the Nigerian people therefore, education could serve as both an instrument and a process in people's development.

The value perspectives of these statements (that is, education as an objective or an end and education as a process) are the theoretical bases for the curriculum development (Ozga, 2000). The translation of these values into curriculum determines what education **is** as well as what education **is for** within the context of Nigeria. Those educational values also point to the areas of knowledge and experience for the curriculum as well as create learning processes and learning environments for the national curriculum. Just as the

philosophy of education is based on the development of sound and effective citizen, so too it is expected that the values and goals of the national policy on education will be geared towards a harmonious and integrated Nigerian community.

The significance of the religious knowledge curriculum in integrating people into a sound and effective community so that religion can make meaning to the life of the ordinary Nigerian pupil is that it re-reinforces those values that are already present in the system and are commonly shared by the Nigerian people while at the same time searching for and introducing new values that are desired by society (Abimbola 1993). The values which the national policy on education has identified as contributing to the full integration of the individual into a full and unified Nigerian community include:

(a.)respect for the worth and dignity of the individual;
(b.)faith in man's ability to make rational decisions
(c.)moral and spiritual principle in inter-personal and human relations;
(d.) shared responsibility for the common good of society
(e.)promotion of physical, emotional and psychological development of all and children; and
(f.)acquisition of competencies necessary for self-reliance (Federal Republic of Nigeria 1996, p.8).

Each of the above values has profound implications on the processes of effective curriculum development in an increasingly multiethnic and diversely cultural Nigerian society. But what is observable in the Nigerian society today range from the persistence of religious bigotry and intolerance, cultism, ritual murder, anti-religious conflicts and examination mal-practices which constantly give rise to socio-religious conflicts in Nigeria.

2.3.4 The provision of equal access to educational opportunities for all citizens

Universal basic education is part of the package that the national policy on education has offered to the Nigerian people. It therefore behoves curriculum planners to take note of the global implications of the equality of educational opportunities for Nigerians at the cultural, local, national and international levels.

i. The national and international level

Lee (2001, p.31) quoting a British educational document (HMSO, 1992) has noted that:

> Education cannot and must not be value-free... At the heart of every school every school's educational and pastoral policy and practice should lie a set of shared values which is presented through the curriculum, through expectations governing the behaviour of pupils and staff through day to day contact between them. Every effort should be made to ensure that parents and the local community endorse these values.

The religious knowledge curriculum could do more than studying only religious beliefs and acquiring knowledge there from. It can educate pupils into religious values that lie at the heart of the religions. But it behoves teachers to use their professional expertise to use religious knowledge curriculum to pursue not only those religious dimensions inherent in the study of the religion but also in the pursuit of national educational goals and values. Hence the Nigerian pupils could share from the body of knowledge that is available to them not only within the precincts of the local school, their local communities but schools in the wider country as well as those of the international community. Issues like social justice and equity, peace and conflict, cultural

and religious diversity are both of religious concern as they are of global interest.

ii.   The local community level

Pupils' ethnic, racial and religious backgrounds do have some influence on the kind of education they receive. Ross (2000 p.88) notes that:

> We receive the cultural identity, which has been handed down to us from previous generation. ... As we grow older, we modify the identity we have inherited. This identity is not intrinsic but the scope for changing it is circumscribed by the social expectation of the group with which we are associated.

Of course, there are social forces that do affect and influence pupils' formal education. There are occasions when what pupils learn at school do conflict with or challenge and or complement their deeply held traditional values to the point of tempting them to abandon or hold fast to some of those values. It therefore becomes necessary for planners of the religious knowledge curriculum in Nigeria to take into account the existence of diverse religions and then help pupils to empathise with the diverse religious values that the different religions present. Here, there is need to note that curriculum planners could learn from the educational practice in other world communities and nations where religious issues and or religious knowledge have been entrusted to relevant professionals. In England and Wales, a Standing Advisory Council for Religious Education (SACRE) was set up in order to help convene an Agreed Syllabus Conference - drawn from professionals who represent the diverse religious denominations - for the purposes of producing a curriculum that will adequately develop pupils beliefs and values as well as their understanding other religions (National Curriculum Council 1992).

iii. The cultural level

Nigeria is a multicultural society. Each of the various ethnic groups of Nigeria has a way of passing on their way of life or culture to the future generation. In traditional Nigerian society, culture is transmitted informally by family members or by other 'face-to-face' relations. With the exception of Northern Nigeria where Islamic culture has predominant influence on the socio-political life of the people, the rest of the country has been under the influence of some traditional religious culture. Social changes became apparent with the formal introduction of western education by Christian and colonial institutions. Curriculum planning must therefore take into consideration the existing religious cultures and backgrounds. This implies cultural analysis – a process that is based on a justifiable selection of learning contents from culture (Lawton 1996). Lawton insists that cultural analysis for the purposes of curriculum development should take note of the kind of society for whom the curriculum is being developed and the ways in which the society is developing. He points out also that it is important to know whether the society would like the kind of curriculum being developed, its values and the means of achieving it (ibid.). The problem with the previous religious knowledge curriculum in Nigeria is that it failed to lead learners from their traditional religious heritage into the history and theology of Christianity and or Islam in Nigeria.

2.4 The national curriculum for religious knowledge

The national curriculum for religious knowledge for junior secondary schools was designed to include details about goals, objectives, content, teaching

techniques, evaluation and resources (cf. Marsh 1997). Its designers are the Comparative Education Study and Adaptation Centre (CESAC) (Mkpa 1993). This curriculum is supposed to be designed in accordance with the recommendations of the national policy on education. However the thesis will for now critique the religious knowledge curriculum in its Christian and Islamic aspects and to explore how their respective aims, objectives and contents were constructed to meet the requirements of the national policy on education.

2.4.1 The educational aims of 1985 national curriculum for religious knowledge

It is not clear how the national policy on education is translated within the context the Christian religious knowledge curriculum; the curriculum planners used the Bible as the basis for the formulation of general teaching aim of the subject. In this case it is believed that since the Bible and its relevance to life can have a profound effect on the understanding and behaviour of young adolescents (The Federal Ministry of Education, Science and Technology 1985), it somehow satisfies the philosophy of the national policy on education. This view is clearly expressed by the curriculum planners in the justification of the Christian religious knowledge curriculum as an important tool for establishing a clear structure for teaching as well as for interpreting and adapting the national policy to pupils' particular and general needs and contexts. It is claimed that the Christian religious knowledge curriculum (CRK),

> deals with the ultimate basis of one's faith revealed by the divine
> as well as how this mandates believers to live in harmonious
> relationship with God and fellow human beings" (Federal

Ministry of Education, Science and Technology (1985 Vol. 5 p. 276).

In other words, the aim is to lead pupils into specific knowledge of religion and to help them to develop those socio-religious and national values that are important for living in society. At this juncture it might be interesting to ask whose values the curriculum represents. Is it Catholic or protestant values? Whose interpretation of the Bible will be taken as authentic? What however, is very relevant to this study is to create a curriculum that educates pupils irrespective of their particular religious allegiance into empathy, tolerance and respect of the beliefs of each other's religion. This is yet to be expressed in the present curriculum.

In Islamic religious studies on the other hand, the national curriculum for junior secondary school gave seven pedagogical aims which are:

(a) recognition of Allah as the creator and Sustainer of the universe and the sole source of values;

(b) cultivation of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship of him and in our behaviour towards our fellow-man;

(c) awakening the faculty of intellect and reasoning in accordance with the Qu'ranic injunctions: "Will you not use your reason?" and will you not ponder and reflect?"

(d) encouragement of the pursuit of useful knowledge in accordance with the sayings of Prophet Muhammad (peace be upon him): The search for knowledge is the duty of very Muslim, male or female" and the application of such knowledge for the benefit of humanity...

(e) attainment of balanced development of the individual and the community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man;

(f) realisation of human rights, equality and brotherhood, with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness;

(g) awakening in the heart the consciousness of the presence of Allah as a witness of all our actions, thoughts and behaviour acting as restraint on wrong doing, whether public or private, and as an incentive to good behaviour (The Federal Ministry of Education, Science and Technology 1985, p.16).

It is claimed in the national curriculum that the aims of Islamic studies curriculum and those of the national policy on education are substantially the same. This assertion may seem contradictory when one sees that some of the aims of the curriculum are focused on educating pupils into Islamic faith only. It is for no other than for the Moslems that the contents of Islamic religion is spelt out in a doctrinal or confessional model as it is in the national curriculum.

This idea of studying two distinct religious curricula - Islam or Christianity - through the national curriculum leaves one with a lot of questions. Do the curriculum planners intend to implement the Nigerian policy on education whose aim (Federal Government of Nigeria, 1996) is an unbiased educational provision for the state or are they adopting the colonial/missionary education policy whose objective is to use religious knowledge as instrument for proselytism? The political problem, which the curriculum planners have created, still remains to be resolved. The present religious knowledge curriculum does not help the Nigerian child to be well grounded in the religious traditions inherent in their own community. Could the reasons for these problems not stem from the fact that the adherents of both religions have not worked hard to form a harmonious and tolerant society together? It is apparent that the high level of indiscipline and religious intolerance, which has resulted to ethnic rivalry and frequent clashes between the Moslems and the

Christians, can be blamed on the disturbing present religious knowledge curriculum in Nigeria (Ibeagha, 1998). This situation points to the need for a new curriculum approach and this is to be perceived as an instrument for attempting to reverse the ugly trend. The need for a change in approach in the religious knowledge curriculum has therefore become not only desirable but also imperative.

2.4.2 The educational objectives of the 1985 national curriculum for religious knowledge

Educational objectives are statements of important purposes, which guide both teacher and pupil through the curriculum. Marsh (1997b, p.51) says,

> Objectives can act like a road map. A road map, to be useful, need not specify every town and creek. So objectives for a unit of instruction need not specify every change in student behaviour.

Thus, general educational objective statements are used in curriculum planning to create specific changes in the learner.

In the national curriculum for junior secondary schools, the Christian religious knowledge curriculum is guided by the following general instructional objectives:

(a)   to provide opportunity for students to learn about God and grow in their faith in God;

(b)   to enable students to accept Christ as the founder and Sustainer of the Christian Church;

(c)   to help students apply the teaching and examples of Christ in their lives with the help of the Holy Spirit;

(d)   to develop and foster in the lives of students Christian attitudes and values such as respect for life, respect for all men, selfless service to God and humanity (Federal Ministry of Education, Science and Technology 1985, p.276).

Significantly, the above objectives (or statements of goals) are derived from the study of the Bible itself and are the basis for secondary education in religious knowledge. These objectives satisfy three functions of Tyler's (1949) behavioural objectives in curriculum studies: (i.) The first objective, (a), describes what the learner should have achieved as a result of the learning. (ii.) The second objective (b), helps observers, teachers or parents, to judge whether or not a successful objective has been reached in what they see the learners do within the learning environment. (iii.) Objectives (c) and (d), indicate the educational experience which the learner needs to have in order to accomplish the said objectives. This is also true of the Islamic religious knowledge curriculum. Although there are no stated educational objectives, its educational aims are the same as its objectives. For Okpara (1994, p.118) quotes Taba as saying that,

> ...aims and objectives may be used interchangeably to designate intent [aim] or desired outcomes.

Thus, in Islamic religious knowledge curriculum, the general aims can be translated into directions and structures for student learning. Examples of behavioural objective statements abound in topics of Islamic religious knowledge in this form:-

> Students should be able to state: (a) what religion is; (b) the purpose of religion; (c) what Islam is; (d) how Islam satisfies the purpose of religion (cf. Federal Ministry of Education. Science and Technology (1985 p.35).

The implication of the above statement of objective is that the religious knowledge curriculum for junior secondary schools is more or less an objective driven curriculum. Its goal is to assist teachers to focus on their desired teaching intentions, select relevant methods, contents, assessment

and teaching resources. In other words, this follows closely Tyler's thoughts, which assume that the learning process is predictable and that learning experiences can be measurable. He assumes that the ends (objective) and the means (content and method) are different entities (Tyler 1949). Thus, the National religious knowledge curriculum, far from being designed according to the process model that the National Educational and Research and Development Council proposed for the national curriculum, what is evident is a Tyler's model of curriculum design.

Lawton (1997 C1) however, warns that curriculum theorists might adopt an extreme position of saying that all curricula should be stated as behavioural objectives – this means that any teaching programme should state in advance what the outcomes would be in terms of specific, measurable changes in behaviour. This process when followed logically will end up with problems of manageability. For example, how can one specify or measure the spiritual development in a pupil during lessons?

2.4.3 Is spiritual development specified in the national curriculum for religious knowledge?

Spiritual development has to do with the common instinct of people to self-examine themselves and respond to the inner self and self-knowledge. Furlong (1994, p.62) says that:

> It is the development of that awareness that there is something more to life than meets the eye, something more than the material, something more than the obvious, something to wonder at, something to respond to.

In spiritual development, pupils need to acquire skills, attitudes as well as explore and assimilate knowledge within the spiritual area. The national policy on education declares that the quality of instruction at all levels of pupil education should be oriented towards inculcating such values as "moral and spiritual principle in inter-personal and human relations"(Federal Government of Nigeria 1996). In the present curriculum, spiritual development is not prominently highlighted. This is because it is designed to be more or less an objective oriented curriculum, whose concern is to turnout pupils with good examination results and who would give more time for content knowledge in school. This approach minimises the significance of implicit learning in the subject. The significance of spiritual development cannot be overemphasised in any school system. Konstant was quoted as defining spiritual development in these terms:

> Across the curriculum, spiritual development involves intellectual curiosity, questioning, challenging the perceived values of society, realising that there are often no easy answers to the important questions about life, which arise (Bigger 1999, p.18).

In other words, there has always been a relationship between the spiritual and the religious and even some have regarded them as synonymous (ibid). This is only true to an extent for while in the Nigerian policy on education spiritual development is not confined to or expressed only within the religious knowledge curriculum (Federal Government of Nigeria, 1996), on the other hand all aspects of the religious knowledge curriculum may contribute to spiritual development (Furlong 1994).

Themes of Christian religious knowledge like rituals and symbols have been assessed and or specified formally and informally as objective and explicit knowledge. Spiritual development programmes i.e. issues on people's individual's inner life, empathy and insights - for example feelings of loss, sadness and care which cannot be assessed, are sometimes side-tracked.

2.4.4   The content of 1985 religious knowledge curriculum

The content of the national curriculum for junior secondary school religious knowledge is in two parts - Christian and Islamic. The following will explore the contents of each curriculum.

2.4.4.1 The content of the Christian religious knowledge curriculum

The content of the curriculum for the junior secondary school is based on selected Bible themes from the Old Testament for the first year, the New Testament in the second year and the Acts of the Apostles for the third year (Federal Ministry of Education, Science and Technology, 1985). A layout of one of the syllabuses of the 1985 Junior secondary school curriculum is shown in Appendix 2.1. From the syllabus therefore, it is evident that the curriculum designers used the Bible texts as a basis for the study of the Christian religious knowledge curriculum. There is also evidence of emphasis being laid on the importance of Christian morality, social and spiritual values as important for the education of pupils.

It must be emphasised again that Nigeria is multi-religious society whose people identify with one religion or the other. This fact alone could make the

teaching of religion a significant feature in the national curriculum. But Nigeria

has always been besieged with religious tensions between her different ethnic

groups. This has made the Federal Government to adopt a policy for freedom

of religion (Ndubuisi 1981). Thus in the Constitution of the Federal Republic of

Nigeria 1979, p.17) it is stated:

> No person attending any place of education shall be required to receive religious instruction or take part in or attend any religious ceremony or observance if such instruction, ceremony or observance relates to a religion other than his own, or a religion not approved by his parent or guardian. No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.

This legal requirement empowers Nigerians and curriculum planners and

other key stakeholders in Nigerian education to seek for a more democratic

curriculum for secondary school education in religious knowledge. A more

democratic curriculum would give pupils the opportunity to learn *from* and

about the religions that are practised in the country. The Constitution did not in

any way legislate against the educational purposes of religious knowledge nor

did it legislate against the possibility of interest groups to use the curriculum

as tool for the advancement of religious beliefs in schools. However, in his bid

to support the Constitution therefore, Nwabueze (1995, p.45) remarks,

> No doubt, there is the danger of religious organisations using their schools to win converts by coercion. The danger is one to be guarded against. Guarding against it calls for religious tolerance on the part of all. Intolerance by religious bodies will set an example of intolerance on the part of our children. Schools owned and operated by one religious body should permit other religions to be taught by visiting religious instructors.

The need for using religious knowledge, as an educational instrument cannot

be over emphasised. Certainly education, in the view of Dewey, is learning

from experience (Walker and Soltis, 1992, p.17). So pupils can learn from the experience of their own religion. But Dewey is a proponent of democratic education for governments. His idea is that of an educational provision in which people can live and work together through interaction among groups and sharing of experiences, interests and values within a supporting and nurturing social environment (ibid.). Thus in a democratic Federal Republic of Nigeria, the religious knowledge curriculum, in keeping with the national policy on education, can lead pupils towards the enhancement of their religious development, empathy and or tolerance of each other's religious beliefs.

2.4.4.2 The content of the Islamic religious knowledge curriculum

For the Islamic religious knowledge on the other hand, the content features six interconnected areas: The Qu'ran, The Hadith, Tawhid, Fiqh, Sirrah and Tahdhib (Federal Ministry of Education, Science and Technology 1985, p.17). See Appendix 2.1. After a careful reading of both Christian and Islamic curricula, it can be supposed that the selected curriculum contents in both religions aim at educating pupils in the way of life and beliefs of the respective religions only. This is evident from the text of the programmes of study. For example, in the curriculum for Year 1, the content for Term 1 of pupil learning in Islamic studies reads:

> The Arabic text of the Surah; (b) Drill in the Tajwi of the Surah; (c) Memorisation of the surah; (d) The need to recite the surah in salat (Federal Ministry of Education, Science and Technology (1985, p.22).

This learning content is characteristic of the confessional approach to curriculum planning and is only helpful for those seeking to use religion for the advancement of religion. The same is also true of Christian religious

knowledge curriculum content where the learning topic for Year 1, Term 1 and Unit 2 reads:

> Relationships with God develops through readiness to grow in knowledge of Him through study of the Bible and through ones discovery of His actions in one's life" (Federal Ministry of Education, Science and Technology 1985 p.279).

From the above contents of Christian and Islamic curricula, there are no provisions made for learning from and about each religion. What is evident is the distinct explicit study of each religion and this is not helpful for pupil learning in a pluralistic society like Nigeria. Christianity and Islam can claim to contribute to the knowledge of God but certainly their contribution to the human development of the Nigerian child in relation to each particular religious community can vary. This is so because there is not yet any existing educational approach that can make for empathy, tolerance, mutual understanding and sharing of the common values in both religions and in traditional religions of Nigeria. Unless the aims and objectives of the religious knowledge curriculum is seen within the framework of tolerance, mutual understanding and respect for each other's religious views, it will be difficult for religious knowledge curriculum to be effective in integrating pupils into a united present or future Nigerian society that is already rife with ethnic tensions and religious intolerance. This view is supported by Watson (1993, p.9) as she remarked:

> The most impeccable and well prepared content ...will fail as RE unless plugged in to what is its central purpose... this purpose can be achieved through a great variety of approaches with regard to a great content and method.

2.4.5 Taxonomy of educational objectives in the national curriculum for religious knowledge

Looking at the educational objectives as set out in the religious knowledge curriculum, it can be seen that some verbs are used to describe those learning objectives and or behaviours that needs to be inculcated through the educational provision. Besides and even more importantly, the taxonomy or classification of learning objectives throws light on the various levels of pupil learning.

The national curriculum for Christian religious knowledge shows, through some of the *action* verbs, different levels of educational objectives. At one level, we have *action* verbs like, explain, describe, identify, give example, list, understand, recognise and name (Federal Ministry of Education Science and Technology 1985). These emphasise the intellectual aspects of learning, knowledge skills and problem solving skills. Ndubuisi (1981) categorises these educational objectives into the cognitive domain. At the other level, one could find the following verbs: show respect, develop, practise, explain, recognise, compare, evaluate, take responsibility and appreciate (ibid). These express a feeling or emotion, a degree of acceptance or rejection, an attitude or value. These belong to the affective domain. According to Okpara (1994) the affective domain deals with description of changes in interests, feelings, emotions, values, sensitivities, beliefs and appreciation of the learner. At the third level, there are such instructional words as collect; practise, list and other *can do* types of verbs. These belong to the psychomotor domain.

The cognitive, affective and psychomotor domains of knowledge in pupil education are significant to the educational development of pupils in school. But effective application of these levels of learning methods will be marred if pupils are restricted to part knowledge of the religious traditions in their country. Here a few questions need to be asked. Why would Christianity and Islam be taught differently thereby leaving pupils ignorant of one or another religion? Why would the learning of traditional religion, which is at the very heart of Nigerian traditional culture, be excluded from the national curriculum? On the whole, it does appear that the aims and objectives of the religious knowledge curriculum are the learning of the content of religion and the advancement of Christian and Islamic religions for adherents. Thus there is need for a curriculum that satisfies the goals of the national policy on education.

2.5 The role of national educational research and development council (NERDC) in promoting a broader curriculum content for religious knowledge

In the guidelines for the revision and development of the national primary and junior secondary schools curricula, the Nigerian Educational Research and Development Council, NERDC, (2001) recognises the fact that the frontiers of knowledge needed to be expanded. This means that there is need for integration of new ideas into the curriculum. Curriculum planners were then encouraged to determine the amount of new materials that should be included in the existing curriculum. The NERDC was conscious of the need to introduce certain topics that all religions share in common and which will help

to make the world "one big family." (The Nigerian Educational Research and Development Council, 2001).

In view of the NERDC's recommendation, there is need to introduce African traditional religion (ATR) into the national curriculum with the intention of exposing pupils to the significance of its religious value in socio-political life of the Nigerian people. Besides, it makes for a good start if the study of religious knowledge starts with learning *from and about* traditional religion as the basis for understanding the multi-cultural and multi-faith society. It is only when pupils are helped to realise how religion affects their own social environment and family backgrounds that they can see the importance of taking it [religion] seriously. In this case, parents, religious leaders and teachers are no less important in the religious development of children at home, in church and at school; their in-put will make a significant difference towards the development of their children.

2.5.1 Introducing traditional religious knowledge into the national curriculum

When Nigerians make pronouncements on the value of traditional religious knowledge, they are revealing some ideological positions that may not be easily taken for granted. Some Nigerian writers have resented the early missionaries' attitude to traditional religion.

Onwuejeogwu (1981, p.175), made the following remarks about the Christian missionary and colonial education programmes in Nigeria:

> Nri people welcomed western education but resented the
> method adopted.... According to the elders, converts were
> encouraged to flout authority of the *Ozo* men, burn their ritual
> objects, break the taboos and reveal the secret of the ritual mask
> .... The encouragement of the destruction of the traditional
> objects of worship spread out over all Igboland. They
> condemned the traditional title system, marriage, rituals, songs,
> arts, and labelled them "things of satan".

This ideological resentment of traditional religious beliefs by the missionaries did not encourage any curriculum development in traditional religious knowledge in Nigerian schools. Traditional religion is the indigenous religion of the people. It dates long before the advent of Christianity and Islam in Nigeria. It is part of the people's cultural heritage. The continuation of this traditional religion in today's Nigerian society is based on allegiance to the conceptual framing of the world around long standing institutionalised beliefs. These beliefs are expressed in creedal rituals that are constructed by traditions. The fracture of these traditional beliefs by colonialism and Christianity would give the impression that traditional religion is something that is only worthwhile to academics but not central to pedagogical practice in schools (Erricker 2000). The truth still remains that since the advent of Christianity and West European civilisation, Traditional Religion has been on the decline in many parts of Nigeria. Factors like the lack of consistency in worship amongst diverse communities and the lack of doctrinal documents have been very contributively to this.

Animalu (1990) is also critical of the missionaries and the colonial government for their policy which preferred only Christianity as opposed to other religions as the only official religious subject to be taught in Nigeria's school system. Traditional religion and Islam were not on offer as part of

school curriculum subjects. He too noted that traditional religion has already formed the "eternal order" of the African psyche (traditional religious worldview). Thus, it could have been given a place in the colonial educational system. The belief that traditional religion could have been taught alongside Christianity was widely shared by some critics (Mbiti 1975; Moyer 1989) etc.

Onwuachi criticised the missionaries for (1972 p.58) their negative attitudes to traditional religion when he writes:

> Unaware of what we know as 'cultural relativism', some of these missionaries started to condemn what they did not understand, adopted negative attitudes of denunciation and rather than emphasise and seek adjustment to their new cultural environment, they sought a thorough-going westernisation of the Africans as though African culture was synonymous with Christian theology.

This indicates that in the 1970s, some scholars in both African traditional religion and Christianity have prophesied the demise of African traditional religion (Idowu 1973; Metuh 1981). However, there is evidence that traditional religion lingers on and influences the socio-religious and political life of some people.

Recent research in Nigerian traditional religions has pointed towards its evolution into different forms. Indeed in a study which I undertook eight years ago (Ihedinma 1995), I discovered that allegiance to this religion can be better grouped in the following strands:

1. There are those who have ever held firmly to traditional religious practices and beliefs, which are rooted in their culture and handed down orally by their forebears. Some eminent scholars, African and Western, (Parrinder 1954;

Metuh 1981), have long taken up studies in this area to a large extent. Scholars like Achebe (1962) have pointed out how adherents to Traditional Religion became susceptible to the changes brought about by the influence of Western culture and Christianity.

2. There are Christians, who at critical moments in their lives have recourse to practices of the traditional religion, or to prayer houses, healing homes, "prophets", witch doctors or fortune-tellers (Arinze 1990).

3. Another group of adherents are those who belong to "Independent African Churches" where they feel that a blend of Christian beliefs with elements of traditional religion and culture will be respected and accepted (Peel 1968; Mbon 1990; Hackett 1987).

4. The fourth group are those Christians who have converted to traditional religion wherein they attempt not only to institutionalise it but also to transform it so as to place it on a par with the world religions of the "Book".

5. The fifth group are partial adherents who may not practice the religion but see in traditional religion the basis for understanding their cultural life, past and present as well as their traditional world views (Ihedinma 1995).

Africans and indeed Nigerians in particular have great respect for traditional religion even though many do not really profess it. Many Nigerians share the views of the Catholic Bishop Patrick Kalilombe (1990 p.141) as regards the value and influence of traditional religion:

> I would not be talking any more about the customs and beliefs of the "pagan" in the bush of Africa. I could not have the heart to speak of my own ancestors and religion in such a contemptuous way...And especially, I would remember that I am looking at the venerable and sacred tradition, handed down by generations of ancestors. These beliefs and customs would command my

respect and careful consideration, even when I do not fully share
in them.

Despite these re-appraisals of the impact of African traditional religion among many Nigerians and their scholars, it still suffers from lack of acceptance and inadequate understanding of its central tenets and essence. In fact, Arinze and Fitzgerald (1990) note that African traditional religion is alive and dynamic. Its vitality varies from country to country. There is evidence that some intellectual elites in Nigerian society have declared and are still declaring as adherents to African traditional religion.

2.5.2 The teaching of traditional religion through the national curriculum

The problem with teaching traditional religion in Nigeria stems largely from the hitherto preconceived thoughts of it as second rate or no religion at all by the two great monotheistic religions to which many Nigerian have converted to. Some Christian missionaries consider the teaching of traditional religion, as another means of entrenching a religion they wished to see phased out in history. Nevertheless, the study of traditional religion may not necessarily be understood as religious indoctrination. Studies on Nigerian traditional religion have contributed a lot to the furtherance of culture and maintenance of moral values within the society. Some of these studies have been directed to aspects of religious beliefs, practices and socio-political institutions connected with religion (Metuh, 1981). Thus the curriculum for traditional religion might carefully include learning about the belief in the Supreme Being, the various divinities, deities, ancestors, man's ultimate destiny, reincarnation, sickness and health issues, moral life and the sense of justice and love. Other areas of importance that have been studied include practice of certain religious rites,

prayer and sacrifice. Religious and socio-political institutions like priesthood, marriage, age-grade systems, oracles and divination, title systems, secret societies especially the masquerade associations and culture are also areas of importance in the study of traditional religion (Okure et al., 1990).

It is the wish of the World Council of Religions (CWR) that religious leaders, teachers and scholars and practitioners should engage in dialogue in order to exchange ideas and discuss issues of common values and concern (Olupona 1990). To teach traditional religion is to help pupils examine its nature, significance, structure and more importantly to explore their contribution to national development. Thus along this direction, studies have been undertaken on Nigerian values such as sense of the sacred, respect for life, sense of community, authority as sanctioned by the various deities and symbolism in religious worship (Mbon 1990). These would contribute to the development of the whole person. However, in most cases, a phenomenological approach has been adopted in the study of African traditional religion (Erricker and Erricker, 2000).

It must be pointed out here that the planners of the 1985 national curriculum need to demonstrate the theoretical basis for the exclusion of traditional religion in the national curriculum. It has earlier been noted that the national policy on education did not specify anywhere that the study of religious knowledge is exclusive to Islam and Christianity. So who did the curriculum planners consult before making the decision they did? If stakeholders in education were consulted, may be, the situation would be different. The

traditional rulers. for example as custodians of traditional society, do know that they recourse to aspects of their traditional moral laws for the dispensation of peace and order in their communities of jurisdiction. The ritual ceremonies, which surround most of the installations and enthronement of traditional chiefs and kings, speak of the fact that these leaders in their capacity as stakeholders in education would not support the exclusion of traditional religion from the national curriculum.

It may be important, at this juncture, to ask whether the three religions under study are the only religions that Nigerians know of and adhere to. Are there no Nigerians who practise other religions like Hinduism or Buddhism? Are there no secularists, who belong to no institutional religion? Nigerians, and indeed Africans generally, are deeply religious people. Thus Mbiti (1975, p.9) writes of Africans and African Traditional Religion:

> Religion is found in all areas of human life. It has dominated the thinking of African peoples to such an extent that it has shaped their culture. their social life. their political organisation and economic activities.

Any claim to be secularist by a Nigerian should then be considered a superficial one because traditional religion is part of the people's way of life. The Nigerian is inherently religious. There are of course some who pay allegiance to new religions in Nigeria like Buddhism and Eckankar. But these religions are so insignificant numerically that they can only be studied by pupils from the point of view of their shared values with the major religions already identified. Appendices 4.4B and 2.2 show that out of the 1980 population figures of eighty million Nigerians, adherents of Islam make up

45%; whereas Christianity is 49%. Adherents of other faiths like traditional religion are 6%.

2.6. Conclusion

So far the literature review has studied relevant literature on the national curriculum for religious knowledge. It looked at the contexts of the policy and practice in the curriculum from 1882 to 1985. The review pointed to the fact that the religious knowledge curriculum and its policies were constructed and implemented by colonial governments in partnership with the Christian missionaries from 1882 to 1969. Their educational aims were the advancement of religion and the making of new Nigerian elites that will help promote the political and economic interests of the colony. The literature review also discovered that the curriculum model that emerged from the colonial educational policies was the Grammar-centred curriculum. a curriculum model which is characteristic of that recommended by Tyler. What is characteristic of this curriculum type is its linear form of teaching that lacked overall scheme and was often controlled by examination boards (Kelly, 1990). This curriculum model encouraged the regurgitation of subject topics and reproducing them for the purposes of summative assessment. It does not help the Nigerian child to be exposed to the broader values of the society. It is oriented towards passing of examinations as well as insisting on outcomes and end products. Thus it made specific statements about students' behaviour and the learning experiences needed to achieve objectives.

This chapter argues that there is need for change towards the development of a new religious knowledge curriculum in Nigeria. The CESAC curriculum model on the other hand, emerged with the creation of a new national policy on education at the 1969 national curriculum conference. The new policy took full cognisance of the needs and interests of the Nigerian child and their development within the society. Nigerian education experts therefore advocated the process curriculum model without completely rejecting the objective model. This model would help to develop the minds of children towards a life long learning as well as being an instrument for meeting up with the objectives of Nigeria's development plans. It will help identify the learning environment of the child and major problematic areas in the child's development and stimulate the needed discourse for changing the child educationally (Ivowi 1993).

This study again discovered that the 1985 curriculum for religious knowledge is not democratic in nature because it was designed only for pupils from two religious traditions – Christian and Moslem. The curriculum is therefore exclusive in the sense that it was offered for only Christian and Moslem children without due consideration for the generality of the Nigerian pupils. It denies pupils access to well-rounded education in a multi-faith country like Nigeria. The curriculum concerned itself with the scriptural texts of the religions under study without taking cognisance of the contemporary issues in religious knowledge that require to be addressed by the curriculum.

There is need for a broader religious knowledge curriculum. If pupils at school are meant to gain comprehensive learning in religious knowledge then such learning should extend from the study of contemporary issues to those of the traditional religions of Nigeria. The point being made here is that the 1985 national curriculum does not offer such a comprehensive learning that will help pupils to live harmoniously in society. In short it was not designed to harmonise with the Nigerian policy on education in the sense that its emphasis on the curriculum has not changed much from the educational methods and policies of the colonial era. Thus this chapter makes a case for the significance of and the introduction of traditional religion (ATR) into the national curriculum.

CHAPTER THREE
THE PRINCIPLES FOR THE CONSTRUCTION OF A NEW INCLUSIVE
RELIGIOUS KNOWLEDGE CURRICULUM

The need for the construction of a new curriculum was informed by the outcome of my literature review. This chapter takes this analysis one step further by offering some guidelines about the construction of this curriculum. Such a design will need to demonstrate that a religious knowledge curriculum is better conceived through a curriculum model of implementation that best incorporates some features of the objectives and process driven curriculum development. Kelly (1999) remarks that 'curriculum studies' is concerned with issues of methodology within particular subject areas. With respect to research, Scott, (1996, p.61) quoting Guba and Lincoln (1994) states that methodology is:

> a distinct way of approaching research with particular understandings of purposes, foci, data, analysis and more fundamentally, the relationship between data and what they refer to.

The use of methodology in the development and or construction of a curriculum makes for a scientific research which operates through decontextualisation where methods separate or distance the investigator and the investigated thereby guaranteeing that the knowing activities of the investigator will not leave any "dirty footprint" on what is known (Usher, 1996). Methodological issues in curriculum development can therefore be seen as related to issues of curriculum development models. By a curriculum development model, Ivowi (1993) means a framework or action plan for developing a structured set of learning experiences. There are different curriculum models but it is important to point out that in employing any curriculum model for curriculum planning, there is need for a full recognition of

the deep conceptual differences between these approaches to education and curriculum and fundamentally different forms of practices they lead to and/or demand (Kelly 1999). Furthermore says Kelly (1999 p. 99),

> It is quite unacceptable for anyone to plan a curriculum or a piece of work, at any level but especially at the national level, without first setting out quite clearly, both for himself or herself and others, the curriculum model adopted and the reasons for its adoption. For as we have seen this choice is not only a methodology, it involves also a commitment to an ideology of knowledge, of education, of society and of humanity.

It follows therefore that in curriculum development the researcher must recognise the need to make informed choices between the various approaches. The researcher must also have clear reasons for his/her choices as well as being able to explain the reasons for them. There are many models of curriculum development. Lawton (1996) enumerates four curriculum models:

i.   Objective model;

ii.   Process model;

iii.   Assessment or interaction model: and

iv.   The content model.

The question to be asked therefore is: Which of the above models will satisfy the aims and or goals of the national policy on education?

3.1   Models of curriculum development

The choice will depend on what each model of curriculum has to offer. What follows below is a summary of each of the aforementioned curriculum development models.

i. Objective model

This is a four-stage curriculum development model developed by Tyler. It is a linear model that starts with (a.) Statement of objectives; (b) selecting the learning experiences - content; (c) Organising learning experiences - method and (d.) Evaluation (Tyler 1949).

The objectives approach to curriculum planning, like all scientific approaches to the study and planning of human activity endeavours to be value-neutral. Those who have advocated it have been concerned only to present teachers and curriculum planners with a scheme or blueprint for them to use as they think fit; it is not their concern to tell them how to use it. This approach deliberately side- steps the most difficult and intractable problem that faces curriculum planners - that of deciding what kinds of activities shall be deemed to be educational. It sets out to provide a methodology for curriculum planning and nothing more (Kelly 1999, p. 66).

ii. Process model

One of the proponents of this model is Skilbeck. This model is a five-stage curriculum development model. It comprises (a.) Situational analysis; (b.) Goal formation (c.) Designing programme of study; (d.) Interpretation and implementation; and (e.) Monitoring (Ivowi 1993).

iii. Assessment or Interaction model

This model shows more flexibility than the objective model. Ivowi (1993) in quoting Brady (1983), notes that this model consists of (a.) any curriculum

element; (b.) interpreting the curriculum elements as interactive and modifiable; (c.) varying the curriculum elements to suit the given intention or purpose; (d.) The learning situation determines the sequence to be followed.

iv. __The Content model__

This model, according to Lawton (1996), represents a very traditional understanding of curriculum development. It is exemplified in the traditional examinations syllabus (like GCE A level). It starts (i.) with selection of contents; (b.) memorisation of facts and ends with (c.) regurgitation of information in writing.

In summary, Parkay and Hass (2000) note that none of the above curriculum models are perfect. Each model has its merits and demerits. Of importance however, is that each model reflects a particular value-claim with ideological stances in respect to education, society, human knowledge and humanity (cf. Kelly 1999). In any case the choice of a model in which to develop the religious knowledge curriculum is based on which best satisfies the educational goals of the Nigerian people. To this effect the Nigerian people have developed a curriculum model known as the Comparative Education Study and Adaptation Centre (CESAC) process model. It is therefore within the guidelines of this model that the thesis will propose a preferable curriculum model for the religious knowledge curriculum.

3.2.   The CESAC process model of curriculum development

The CESAC process model of curriculum development is a modified model of

the process model tailored for the particular needs of the Nigerian people.

According to Ivowi (1993), this new curriculum model otherwise known as

Comparative Education Study and Adaptation Centre (CESAC) process

model - the name of the curriculum development unit at the University of

Lagos – was specially designed for the purpose of implementing the new

Fig. 3.1. The stages of the CESAC process model
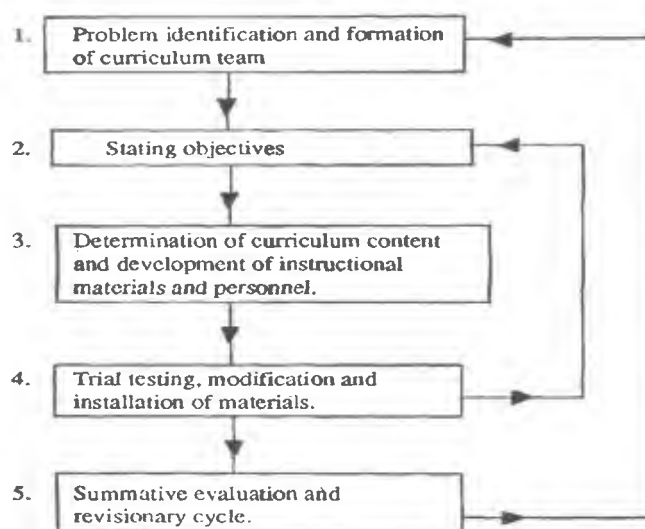
national policy on education. The thrust of the CESAC process model is the

attempt by its designers to take the best from the two models of the objective

and interaction curriculum models (Ivowi 1986). This model is certainly more

acceptable than the objective model because it allows democratic involvement

in deciding any cultural values that will justify those educational goals, which

also will justify the curriculum, which in turn justify instructional plans, which

justify the process of instruction itself (Abimbola 1993). Ivowi (1993) confirms

that the CESAC process model as seen in Fig 3.1 typifies Skilbeck's model

with its five stages of curriculum development. For Skilbeck (1975), curriculum development starts logically with situation or needs analysis of the context (may be economic, social or political context) in which the curriculum is being planned. The second stage is to set the objectives in terms of preferences, values, judgement, and priorities of what pupils are to learn. The third stage is the designing of the programmes of study (cf. Federal Ministry of Education Science and Technology, 1985); the fourth stage is the implementation of the programmes of study whereas the fifth stage involves assessment and monitoring of the programmes of study in order to improve the process (Ivowi 1993).

Walsh (1997b, p.10) notes the advantage of this process as being based on its shift of focus from objectives, products and knowledge to a focus on principles, processes and development - thus:

> -from objective to principles as the best criteria for the
> selection of content and pedagogy
> -from primary concern for products (results, learner-outcome)
> to a concern for teaching and learning processes;
> -from expanding students' knowledge to developing their minds.

This process model according to Ivowi 1986 is known to:

> ... emphasise the process of learning more than the product. In
> this connection, it pays more attention to method than content
> (Ivowi 1986, p.9).

Naturally it was hoped that the 1985 national religious knowledge curriculum would be constructed to meet the requirements of the CESAC process curriculum model. This, however, can only happen within the national policy guidelines for as Abimbola (1993, p.6) affirms,

> Curriculum development must ... involve a consideration of the philosophy of life of a nation before the curriculum emerges.

In other words in the development of a 'new' curriculum, it is important to adhere to a curriculum model that harmonises with the national policy on education. As has already been pointed out, the reality of a Nigerian independence has challenged the Nigerian people towards an educational system that is relevant to their national needs. The National Educational Research and Development Council (NERDC) adopted the CESAC process curriculum model as the best model that suits Nigeria's educational needs. In view of the present preference for the process curriculum development model, specialists like Mkpa (1993) have studied in detail the various stages of this model and produced a comprehensive design of the CESAC model as shown below in Fig. 3.2

The CESAC curriculum model is the approved methodological framework for curriculum development in Nigeria and the construction of the 'new' curriculum for religious knowledge will be based on this framework. This framework, however, has been modified to suit the context and constraints of this research. The principle for designing a more inclusive religious knowledge curriculum and the methodology for this thesis is limited to the following stages:

1. Review of the existing system

Fig. 3.2. Diagrammatic details of CESAC process model of curriculum design


```
                    Stage 1
        1.   Review of existing system
        2.   Problem identification
        3.   Formation of curriculum development team

                    Stage 2
        4.   Determination of global objectives
        5.   State specific objectives

                    Stage 3
        6.   Determine criteria for content selection and
             organization
        7.   Select and organize content accordingly
        8.   Produce instructional materials
        9.   Give orientation to teachers

                    Stage 4
        10.  Trial-test materials
        11.  Hold feedback conferences
        12.  Modify curriculum materials
        13.  Give orientation to teachers
        14.  Install materials in schools
        15.  Hold training courses

                    Stage 5
        16.  Evaluate materials summatively
        17.  Collect data for curriculum revision
        18.  Start process of curriculum renewal and review
```

2. Problems identification

3. Determination of curriculum aims and principles

4. Determine criteria for content selection and organisation

5. Select and organise content accordingly

6   Formation of curriculum development team/ stakeholders in education

7. Produce learning experiences

8. Give orientation to teachers

The principle for a 'new' curriculum development, which this research pursues, suggests an educational provision that is better understood as a process than as a product. In other words, far from predetermining certain expected behaviours which pupils would acquire at school, the new curriculum intends to create conditions under which pupils would grow as individuals, autonomous beings and or participants and contributors to their own development (Blenkin et al.1992). The methodology favours and employs the above CESAC procedural principles in the sense that the emerging 'new' curriculum follows and is guided by the centralised national policy on education that allows for curriculum modification. The term 'new' does not necessarily mean a move towards the construction of a curriculum different from the existing centrally organised national curriculum on religious knowledge; rather it is new in the sense that there is a distinct contribution to or a new dimension of religious knowledge which will evolve a more democratic tolerant society through the instrumentality of the religious knowledge curriculum.

3.2.1 The review of the existing 1985 national curriculum for religious knowledge

A critical review of literature has shown that the 1985 religious knowledge curriculum for junior secondary school was constructed along the Tyler's model of curriculum development. The implications of the above model for the religious knowledge curriculum are numerous. Its aims and objectives, its content, arrangement, and structure as well as the teaching and evaluation procedures are in harmony with the objective-driven curriculum model introduced through colonial education. For example, the general teaching aim

of the Christian religious knowledge (CRK) curriculum is based on the belief that the

> Bible and its relevance to life can have a profound effect on the understanding and behaviour of young adolescents (Federal Ministry of Science and Technology, 1985, p.276).

This implies that both the teacher and the learner are involved in developing understanding of the Bible and using the Bible to change pupils' behaviour during the learning process through a non-specific biblical or curriculum guidelines for teachers. This advocates a value-free concept of education that leaves teachers not being able

> to accept responsibility for questions about the kinds of behaviour education should be concerned to promote or what kinds of behavioural change it should be attempting to bring about... (Kelly 1999, p.66).

Besides, the Christian religious knowledge curriculum begins with statement of general aims that guide the planning of the curriculum as a whole; then, followed by four statements of behavioural objectives that will guide the planning of specific lessons (Federal Ministry of Science and Technology, op.cit.). This planning, which is in a linear form, is characteristic of the objective model of curriculum development (Kelly 1999).

Another aim of the Christian religious knowledge curriculum is based on the philosophy that religion,

> deals with the ultimate basis of one's faith revealed by the divine as well as how this mandates believers to live in harmonious relationship with God and fellow human beings (Federal Ministry of Science and Technology 1985, p.276).

The significance of this aim is that God remains the same as creator of humankind throughout history. And since the basic nature, needs and consequent problems of human beings have not changed, the Bible is still the authoritative source of information, inspiration and guidance for Christians in their relationship with God (Federal Ministry of Science and Technology 1985). Furthermore, the rationale for this philosophy is the development of religious values for individual Christian students Therefore the curriculum addresses a particular socio-religious community, which is the Christian community. There is however, need for the 1985 national curriculum for religious knowledge to educate and engage pupils with those national goals and values that are particularly relevant to Nigeria's multi-ethnic and multi-cultural society. Hence, the thrust of this thesis however, still remains: How can a model of religious knowledge curriculum be constructed in order to help pupils discover that religion can have a place in the national life, school life and individual life in the present day Nigeria? The present national curriculum for religious knowledge cannot claim to be a democratic curriculum since it was constructed exclusively for two religious groups in Nigeria - Christians and Moslems. There is need to address some religious cultural issues that are inherent within the traditional society.

The choice of CESAC process curriculum model as a means for realising a democratic curriculum is based on the fact that in Nigeria, the national policy on education believes strongly on the equality of educational opportunity as well as education as basic right of all (Federal Republic of Nigeria, 1996).

Therefore, it behoves curriculum planners to take cognisance of the fact that society as a learning community is made up of

> human beings as individuals entitled within such a society to freedom and equality and of education as to be designed and planned in such a way as to prepare and empower such individuals for active and productive life within a democratic social context (Kelly 1999, p.76).

Nigerians believe that CESAC curriculum model was designed towards an awareness of the ideological nature of all educational prescriptions that are central to the values the nation wants to inculcate (Ivowi 1993). There is however, need to ask why is it that the stated aim of the present national curriculum for religious knowledge is to bring about knowledge and understanding of the subject in pupils whereas the actual curriculum leads more to regurgitation and rote-learning of curriculum contents? One cannot but conclude that this curriculum model which lays more emphasis on the content or subject to be learnt as well as on the society's values to be preserved is not about helping the child nor concerned with seeing the child as the centre of our national educational enterprise. There is therefore need for a curriculum to be constructed within the framework of the nationally recommended (CESAC) process curriculum model.

3.2.1.1 The need for a broader based curriculum content for religious Knowledge

Educationists within the ranks and files of Nigeria's educational administration have expressed the need for a broad-based curriculum. In his tenure as the secretary to the Federal Government's Ministry of Education and Youth Development in Nigeria - January to August 1993 - Nwabueze (1995) called

for a multicultural religious knowledge curriculum in Nigeria to substitute for the existing one. This proposal met a strategic failure for two reasons: firstly he called for the total abrogation of the existing curriculum and secondly, his area of consultation was not representative of the generality of responsible stakeholders. At a meeting on the 5th May, 1993 he proposed that:

> (a.) religion as an examination subject should be taught in public schools and that greater emphasis should be given to religious instructions for the purpose of building good moral character in our children;
> (b.) the State Commissioners of Education should establish a joint council comprising 15 representatives of the Supreme Council of Islamic Affairs, 15 representatives of the Christian Association of Nigeria and where applicable, 5 representatives of Traditional religion to organise, promote and monitor the effective teaching of religious instruction in public schools for the purpose of inculcating morals, discipline and civil virtues in Children (ibid., p.45).

This was supposed to be a major breakthrough in the history of religious education in Nigeria but the idea was short lived as the Minister left office and resigned his post three months later. The realisation of this proposal gave impetus to this study. This study opens a learning path to both the Government and the major stakeholders in Nigerian education towards the exploration of a more realistic and relevant educational provision that does not distort the Nigerian policy on education. There is nowhere in the text of the national policy on education that specifies that religious knowledge should be taught in two religions only. The national policy states that moral and religious instruction would be taught in schools through:

> a. the study of biographies of great people, Nigerians as well as non-Nigerians;
> b. studies and practices of religions. The mere memorising of creeds and facts from the holy books is not enough;
> c. the discipline of games, and other activities involving team work;
> d. encouraging students to participate in those activities

which foster personal discipline and character training;

e.   and role-playing(Federal Republic of Nigeria, 1981, p.20).

In translating this policy within the objectives of Islamic religious knowledge, it was stated that:

> [Islamic curriculum should aim at the]... development of the individual and community by giving due weight to physical, social, intellectual, moral and spiritual needs of man...(Federal Ministry of Education, Science and Technology 1985 p.16).

In a similar vein, the Christian curriculum aims at developing and fostering in the lives of the students,

> Christian attitudes and values such as respect for life, respect for all men, selfless service to God and humanity; ...(Ibid. 276).

In both cases, the religious knowledge curriculum seems to serve as a vehicle to further pupils' religious education and or faith within particular religious beliefs. This has also met the criticism of some concerned Nigerians. Nwabueze (1995, p.45) has suggested that:

> ...there is the danger of religious organisations using their schools to win converts by coercion. The danger is one to be guarded against. Guarding against it calls for religious tolerance on the part of all. Intolerance by religious bodies will set an example of intolerance on the part of our children.

This means that any authentic religious knowledge curriculum should do more than what it does at the moment. There is therefore need for a religious curriculum that will help pupils to empathise with other religions, be more tolerant of other beliefs and above all more inclusive in the delivery of the curriculum.

A study of the contents of the junior Christian and Islamic religions shows that the main purpose of the curricula is to prepare pupils for their external examinations at the end of third year of schooling. While the passing of examination is essential to pupils' progress in life, it should not be the sole goal of the religious knowledge curriculum. If it will be affective as to contribute to the meaning and purpose of life for the individual student, the curriculum must of necessity be broadened to include significant issues in traditional religious culture like polygamy, festivals divorce, sex greed, child abuse etc. There are some other contemporary issues in religion that require adequate exposure to pupil learning, for example, alcoholism, drug abuse etc. These and other global contemporary issues need to find their way into our curriculum. The Nigerian society is a fast growing one and the lament of parents, teachers and religious leaders need to be taken seriously. So with moral degeneration across the globe, we have reason to worry as Lickona (1993, p.6) pointed out:

> Increasing number of people across the ideological spectrum believe that our society is in deep trouble. The disheartening signs are everywhere: the breakdown of family, the deterioration of civility in everyday life, rampant at a time when one in five children is poor, an omnipresent sexual culture that fill our television and movie screens with sleaze, beckoning the young toward sexual activity at ever earlier ages, the enormous betrayal of children through sexual abuse...

When these issues, some of which relate to, or could be taught through religious knowledge are infused into the religious knowledge curriculum, the resulting curriculum would be broader than what currently exists in our schools today. As society evolves, its problems continue to change and the solutions to any given problems create yet other new problems. As a result,

the curriculum needs to be constantly reviewed in the light of emergent societal problems. This is an inescapable trend, which the Nigerian Educational Research and Development Council (NERDC) - the authoritative body for curriculum development in Nigeria - can continue to foster through the development of the present curriculum for religious knowledge.

3.2.2 Identification of problems of the 1985 national curriculum for religious knowledge

The problems of the 1985 national curriculum for religious knowledge have already been identified in the previous chapter. However, by way of recapitulating what has been noted as problems, it is important to recall that a major issue with the present junior secondary school curriculum for religious knowledge is that the curriculum is in two parts - Islamic and Christian religious knowledge. This design is flawed because it raises problems as to how to justify that the curriculum is democratic and or comprehensive. It does not address the needs of the plural religious groups of the Nigerian people. Neither curriculum addresses the social-cultural and contemporary issues in religious education, which were recommended by the Nigerian Educational Research Development Council in 2001 as guidelines for the revision and development of the national primary, and junior secondary schools curricula.

Another problem, which issued from the literature review, is that the religious knowledge curriculum is a content-based curriculum, which addresses cognitive issues of knowledge and understanding in religion. It does not lay much emphasis on the affective domains of the learning in pupils' school life. Such a curriculum is tailored towards the study of religious knowledge for the

purposes of passing examinations and obtaining certificates rather than as a means for the overall development of the individual pupil at school. What the Nigerian people needed today is a religious knowledge curriculum that will provide those skills that are necessary for pupils' educational development that is, skills that will help pupils understand, tolerate, empathise and respect the religious views of adherents of other religions.

In order therefore, for the religious knowledge curriculum to help pupils to be guided towards a more disciplined and tolerant society, there is need for the modification of the curriculum to embrace more multi-faith values, shared values and educational goals including learning approaches that will help pupils to learn from religions other than theirs. This can be possible through the concerted effort of those stakeholders who are responsible for pupils' religious education – teachers and pupils, parents, government and religious leaders.

The CESAC curriculum model on the other hand, takes full cognisance of the needs and interests of the child and their development within the society. The process model would first endeavour to identify the learning environment of the child and major problematic areas in the child's development and stimulate the needed discourse for changing the child educationally (Ivowi 1993).

3.2.3 The educational aims and goals of the new religious knowledge curriculum

It is important to remember that the aim of this study is to construct a model of religious knowledge curriculum that is so designed to meet the educational goals of the national policy on education. Such a curriculum could help pupils discover that religion can have a place in their national life, school life and individual life in the present day Nigeria. The national goals of the national policy on education, which derive from Nigeria's philosophy of education, are:

(a) the inculcation of national consciousness and national unity;

(b) the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society

(c) the training of the mind in the understanding of the world around; and

(d) the acquisition of appropriate skills and the development of mental, physical and social abilities and competences as equipment for the individual to live in and contribute to the development of his society (Federal Republic of Nigeria, 1996, p.8).

It is important to note that in the above stated national goals, (a), (b) and (c) we are encouraged as Kelly (1999, p.80), has pointed out;

to be much more tentative, less dogmatic and more aware of the possibility of failure and the need for corrective adjustments than statements of objectives which may lead us to feel that we know where we are going without fear of contradiction.

Such is the global aim of the process model in curriculum development. It has an in-built approach that helps curriculum specialists to evaluate unintended learning outcomes.

However, the national policy on education did point to the instrumentality of educational aims when in (d) of the national educational goals it pointed out

what education is **for.** In other words, educational goals are meant lead to some intended learning outcomes (Kelly 1999); they can also specify what the learner must be able to achieve when using those skills that will lead them towards expected behaviour. Here mention must be made of the particular/specific objectives stated in the 1985 national curriculum for religious knowledge.

These goals, though not all are easily realisable in the here and now. can be translated into various curriculum subjects and be pursued on through life for human development, self-realisation, national efficiency and national unity. Walker and Soltis (1992) are of the view that a progressive curriculum is such that can be constructed from the events that are taking place in the very life of people and the curriculum needs be so constructed as to prepare people in tolerance and sympathy towards social-political and religious forces of life. This fact is corroborated in the broad goals of secondary education, where the main concern of the Nigerian people towards their youth is

    i. to prepare the individual for useful living within society; and
    ii. higher education (Federal Republic of Nigeria, 1996).

These goals are not to be seen as predetermined routes that lead to a definite outcome or behavioural change in the life of the Nigerian child rather they are to be seen as goals that enable us to focus attention on the personal development and understanding of pupils (Kelly 1999). Thus there is a significant shift of emphasis in aims and goals from the objective-driven religious knowledge curriculum towards a life-long process-based curriculum development. In other words the national policy on education states what education **is** for the Nigerian people through its implementation. The 1985

religious knowledge curriculum has been critiqued for being aimed at producing literate and knowledgeable individual pupils whose mastery of the subject contents was tantamount to success. Thus education is a product and an end to be attained. But the present curriculum aims at a continuous education, which will respond to societal needs as well as being centred on the pupils, for whom their maximum self-development and self-fulfilment is of paramount importance (Federal Republic of Nigeria, 1996).

The goal of the new curriculum is to respond to an educational setting which is believed would create arenas in which inter-relationships, creativity, innovation, authenticity, self-expression, and human spirits are valued while at the same time embracing diversity in the community (Costa and Liebmann 1996). This goal is very apparent in the Nigerian national anthem:

> Arise, O compatriots, Nigeria's call obey
> To serve our fatherland
> With love and strength and faith
> The labour of our heroes past
> Shall never be in vain
> To serve with heart and might
> One nation bound in freedom, peace and unity.

> Oh God of creation, direct our noble cause;
> Guide our leaders right;
> Help our Youth the truth to know
> In love and honesty to grow
> And living just and true
> Great lofty heights attain
> To build a nation where peace and justice shall reign.

The national anthem has already given religion a place in the daily life of its people. This is in keeping with the aforementioned policy that religious instruction will continue to be available to every pupil so long as it so pleases

the parents or guardians. However, the anthem points to the underlying principles of a process-model of curriculum development which is not defined solely in terms of cognitive and intellectual growth of the nation but the development of the young into an affective society wherein pupils are helped to develop physically, culturally, spiritually, intellectually, morally and socially.

A study of the Nigerian society for the purposes of determining the goals of the new curriculum is paramount to the development of the new curriculum. Most curriculum experts are of the opinion that the determination of goals could also come from the study of pupils, teachers and other stakeholders in education (Mkpa 1993). These stakeholders of course come from different religious traditions. For most Nigerians therefore, religious knowledge must address the beliefs and practices of their religions. God is at the centre of all Nigerian religious thought as has already been pointed out. A Christian religious knowledge curriculum must therefore address the fact of humankind's relationship with their God. This must be found in the learning texts of pupils at school. The aim of this study is to construct a curriculum that will help religion to be meaningful to the life of pupils. It is important for them to be aware of the different religious perspectives within their community and empathise with them for peaceful co-existence.

It is important to emphasise that learning from the diverse religions in Nigeria, will expose pupils to the knowledge of the diverse religious cultures of the country. The understanding and acceptance of the values of the different religions in Nigeria by all Nigerians give a sense of shared interests and

national identity. The aims and objectives of the new curriculum will still be the same as those of the 1985 national curriculum for religious knowledge. Thus in relation to Islamic religion, the curriculum aim and objective is the development of the individual and community for their physical, social, intellectual, moral and spiritual needs (Federal Ministry of Education, Science and Technology 1985) and in the case of Christian curriculum, the aims is to develop and foster in the lives of the students, Christian attitudes and values such as respect for life, respect for all, selfless service to God and humanity (Ibid., p.276). With the introduction of traditional religion (ATR) into the new curriculum, an added aim will be proposed as: to explore the different religious traditions represented in Nigeria and to discover those shared values in religion that engender social harmony and respect for religions. This exposure of pupils to traditional religion will make for comprehensive understanding of religious knowledge thereby enabling pupils to develop a reflective attitude towards religion (Lohan and McClure, 1988).

3.2.4 The principles for determining the criteria for selection of contents for the new religious knowledge curriculum

In proposing a new religious knowledge curriculum it is important to identify the principle determining the development of the contents. Curriculum contents are not determined arbitrarily. This thesis proposes to use the following guidelines for determining the contents of the new curriculum:

i.   The existing national curriculum on religious knowledge for junior secondary schools

ii. The 2001 guidelines of the new national prescription from the Nigerian educational research and development council (NERDC).

iii. The review of literature already done to uncover perceived needs and values as recommended by some stakeholders.

iv. The curriculum directory of the Bishops' Conference of England and Wales as framework.

It might be necessary to give reasons for the choice of the above guidelines and or sources for the development of the new curriculum.

3.2.4.1 The existing religious knowledge curriculum for junior secondary schools

Since the government already prescribed the national junior secondary school religious knowledge curriculum, it is only appropriate that a new curriculum be based on this existing one. This is an important starting point because;

(i.) The present curriculum is a centralised national curriculum and this fact cannot be ignored.

(ii.) It serves the national examination needs of students. Students need their external certificates as proof for their achievement in school.

Thus any new curriculum no matter how functional that ignores the examination needs of pupils in Nigeria may not gain the people's approval. As one teacher pointed out during the course of this research:

> ... a curriculum modification can be recommended at the State level so as to help pupils learn not only about their own religion but also about the religions of their neighbours and friends. I think all parents and teachers will agree with this your proposal of learning from shared values.... But any new topics introduced arbitrarily into the curriculum may have serious implications for teachers, the government, examination boards and pupils.

In order therefore, to develop a valid curriculum for pupils' religious knowledge, a most logical and fitting starting point would be from studying and selecting relevant contents from the existing religious knowledge curriculum for junior secondary schools. Appendix 2.1 shows two years of teaching topics

as it is provided in the syllabus for the Christian and Islamic religious knowledge curriculum respectively.

3.2.4.2 The 2001 guidelines of Nigerian educational research and development council (NERDC) on curriculum development

The Nigerian Educational Research and Development Council (NERDC) (2001) has produced a framework for the development and revision of a new curriculum. It is important to note that this council is an effective government organ for curriculum development and implementation. Its recommendations are important for the Nigerian people if they mean to take seriously the changing needs in their educational provision. The Council expects schools to infuse into the curricula of various subjects some contemporary issues as contents for pupils' learning. These issues include environmental education, population and family life education, peace education, drug abuse education and traditional religion (NERDC 2001). In working therefore with these prescriptions, some valid topics that are relevant to the new religious knowledge curriculum were identified as is evident in appendix 3.1.

3.2.4.3 Perceived needs and values as recommended through literature review

Any proposal for the construction of a new curriculum must take into consideration the fact that there are certain *perceived needs* and values which, must not be excluded in curriculum planning. The absence of such would only leave gaps in pupils' education. By using the term "needs", it means the continual reaching out for and internalising of those social and psychological requirements that result in socially acceptable behaviours and

which help to relieve those forces that bring about societal tensions and imbalances. In this sense, children have the same needs: social needs like respect and belonging, psychological needs such as integrative needs and the need to relate to oneself and the larger community (Kelly 1999). Since it is important that any proposed new curriculum needs to help children gain such skills that will bring about the kind of behaviour pattern that are religiously, personally and socially significant, it is therefore important that traditional religion be added as part of the curriculum.

Literature review has already identified the absence of traditional religions of Nigeria as creating some deficiency in the overall education of the Nigerian child. As a subject, which is at the very heart of Nigerian family life and culture, there are implicit and explicit learning to be acquired from traditional religion. Such traditional religious issues as festivals, food observances, ethical expectations, marriage, initiation and celebrations are parts of culture as well as part of Christianity and Islam. In appendix 3.1, a selection of topics from traditional religion has been made alongside with other selected topics from other religions and contemporary issues. These subjects are therefore to be studied as the main religious traditions in Nigeria. A proposal for a new curriculum for religious knowledge will therefore be determined from the studying of the proposed goals and therefrom making a selection of topics from the three main religious traditions and the recommended contemporary issues. This in effect could help religion to have a place in the life of the Nigerian child.

3.2.4.4 A new framework for constructing the contents of the religious knowledge curriculum from the Bishops' Conference of England and Wales

Nigeria needs a religious knowledge curriculum that has a clear purpose and which will help the young towards a worthwhile education and life. This means that there is need for a balanced curriculum and or a balanced learning, which is so constructed to meet the needs and interests of the plural Nigerian society. Such a curriculum need not impose any one body of knowledge, culture or values without due consideration to a common educational provision which will make for equality of educational opportunities, sound education and provision of learning experiences for each child (Federal Republic of Nigeria 1996). Since pupils need to have a comprehensive education that will help them towards attainment of educational goals in different areas of knowledge in the study of religion, a framework which contains the essential dimensions of religion that are found in all the major religions, is required. Francis et al. (1996, p.297) quotes Glock and Stack (1968) who point out that in the study of religion, five analytically discrete though interrelated dimensions are essential:

> The *ideological* dimension encompasses the religious beliefs held by adherents; the *ritualistic* dimension involves the specific practices and religious rites, for example prayer, worship and sacraments; the *experiential* dimension concerns the subjective religious experience and emotions; the *intellectual* dimension is closely related to the ideological dimension and involves an understanding and knowledge of the basic doctrines of faith; the *consequential* dimension includes the effects of religious beliefs, practice, experience and knowledge upon individual behaviour (quoted in Francis et al. 1996, p.297).

Miller and Seltser (1992), on the other hand, point out that although religion is a highly complex phenomenon that can hardly separate out into different

components, it can be classified into three different dimensions: Belief, Ritual and Community. Here then, the Glock and Stark five dimensions were reduced to three by Miller and Seltser. However, what is essential to the study is that the framework employed is an invaluable tool for gaining knowledge and understanding as well as shared values found in the different religions represented in Nigeria. In this case the curriculum directory for Catholic schools as presented by the Bishops' Conference of England and Wales (1996) provides a more feasible framework for the study of religion, which covers those dimensions of religious studies that Glock and Stark (1968) as well as Miller and Selter (1992) have already identified. This framework embodied four levels of knowledge as recommended to curriculum planners through the curriculum revision exercise of NERDC/ETF 2001 which are: specific contents, basic ideas, concepts and thought systems (Nigerian Educational and Research Development Council 2001). The framework of the Bishops' Conference comprises the following four units (Bishops Conference of England and Wales, 1996, p.12):

    i. - Revelation (How God reveals Himself),
    ii. -The Church (Communication of life with God through
        understanding and knowledge of the teachings/doctrines of
        the religious group),
    iii. - Celebration through rites and rituals (Living the life of
        Christian or others through prayer, worship, sacraments),
    Iv - The model of life experienced /Life in Christ (The search for
        holiness and truth through individual's religious and
        emotional experiences).

This framework has an educational worth that cuts across different religious beliefs and claims to be consistent with the dimensions of world religions which Smart (1989) delineates as "Doctrines and Myths"; "Social and Ethical"; "Ritual, Material and Experiences". Smart's typology is helpful to pupils'

learning attainment, not only in terms of knowledge and understanding as requirements of the examination boards for the junior secondary, but also as exploratory tools towards religious tolerance, integration, and knowledge of different faith issues under study. In using this typology, for religious knowledge in Nigeria, the aim is not to educate into denominational belief, but to highlight the Church's understanding of knowledge as something of great significance and great value in the sense that, following the Catholic Bishops of Scotland's view:

> Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things. Knowledge is not to be considered as a means of material prosperity and success, but to serve and be responsible to others (Statement by the Catholic Bishop's of Scotland 1978).

This view points to a framework adopted for the sole purpose of education, and not just a tool for the advancement of knowledge of a particular religion.

To invoke a curriculum framework from England and Wales for the construction of learning attainment in another cultural milieu like Nigeria is thus not an arbitrary decision. This framework is drawn from the recommendations of the Second Vatican Council on Catholic Education which is for the universal Catholic World. Nigeria is just one of the many countries that benefit from this. However, it is important to find a common ground between the philosophy of Nigerian education and ethos of other educational agencies, as in the case of the Catholic Church and her Catholic educational programme. In Nigeria, the religious knowledge curriculum should be guided by Nigeria's philosophy of education which seeks to foster the worth and development of individuals and their integration into a community (Federal

Government of Nigeria, 1996, p.7). In the same vein, the above framework of the Bishops' Conference guides pupils towards a comprehensive education that will help them grow and live in a diverse socio-cultural and religious society (Bishops Conference of England and Wales, 1996, p.10).

The curriculum directory of the Bishops' Conference of England and Wales and the Nigerian National curriculum for Christian religious knowledge, indeed, have a common quest for a better life for all pupils. Above all, they share a common goal in the search for meaning and purpose of life and eventual union with the ultimate reality. The same is true for Islam and Traditional Religion. This is evidenced from the fact that both employ identical expressions in pupil education. It has earlier been noted that, the national curriculum for Christian religious knowledge and Islamic religious knowledge, aim at developing and fostering in the lives of the students, attitudes and values such as respect for life, respect for everyone, selfless service to God and humanity (Federal Ministry of Education, Science and Technology, 1985).

So also does the curriculum directory of the Bishops' Conference of England and Wales which aims to foster appropriate attitudes like respect for truth; respect for the views of others; awareness of spiritual and moral responsibility of daily live and the challenge of living in a multicultural and multifaith community (Bishops' Conference of England and Wales, Op.cit.). These aims lead me to conclude that since the framework of the curriculum directory for Catholic schools is relevant and significant in effectively contributing to the

national educational provision of England and Wales which. considers itself as a multifaith nation, it will also be relevant to curriculum development in Nigeria (mindful of the cultural differences between both countries). But, more importantly, the framework of the Bishops' Conference emphasises learning about and from religion. Its programmes of study are helpful to pupils in learning how life can be lived and valued, not only within the Christian communities, but also in multifaith communities. It reflects and reinforces the wholeness of the vision of religious education through significant celebrations and a variety of forms of prayer as well as exposes pupils to the implications of the social and moral life in all religious traditions (Bishops Conference of England and Wales 1996, pp.59-65). In using the framework from the Bishops Conference of England and Wales for the construction of the religious knowledge curriculum in Nigeria, it is intended to demonstrate that it can offer a satisfactory, proper even set of guidelines for the Nigerian educational religious knowledge curriculum for junior secondary schools.

This framework could also be seen as one means of controlling and determining areas of study. Certainly, it provides a broad but consistent, coherent, sequential and orderly set of topics to help pupils in their religious education. My literature review has illustrated that the Nigerian people need to *learn from* as well as *learn about* the main religious traditions in Nigeria in order that religion can be made more meaningful to their lives. This has become an important element in the construction of the new curriculum. This is a process that leads to social cohesion and religious harmony. This will lead to a religious knowledge curriculum that is about the in-built concern for the

quest of ultimate meaning, purpose, choice and value (Lohan and McClure 1988).

3.2.5 The content of the new religious knowledge curriculum: its principles and themes

The process of curriculum development for the new religious knowledge curriculum has so far taken account of aims or purpose, values and national policy on education, which is important for the education of pupils within the Nigerian educational provision. The next stage is to translate all that has been proposed into the organisation of contents as recommended above. In keeping therefore with the already stated framework for the new religious knowledge curriculum, a selection of topics from all the sources for curriculum development was made. What emerges below in Table 3.1 is a draft of new themes from the three main religious traditions under study in this thesis.

Table 3.1   Recommended topics/themes for the new religious knowledge curriculum

i.   Revelation – Belief in the Supreme Being in the diverse religions

CHRISTIANITY	ISLAM	TRADITIONAL RELIGION of Nigeria
1. What is religion? 2.Why religious beliefs are important? Issues like (i.) who am I? (ii.) Where do I come from? (iii) what happens to me when I die? 3.God's revelation of Himself in the Holy Trinity ie Father, Son and Holy Spirit. 4. God' revelation of Himself through Prophets, religious and socio-political leaders 5.The Holy Bible 6.The creation of the world 7.Birth of Jesus son of God 8. Jesus as the Messiah	1.Belief in Allah as one God-a Tawhid 2.Mohammed, prophets and the Angels as messengers of God 3.The Qu'ran 4 Creation Myth 5. Birth of Mohammad 6. Mohamed as God's messenger 7. The Qu'ran	1.Belief in the Supreme Being. 2. Ancestors, spirits &their messengers- 3. The moral (oral) code 1. 4. Creation Myth 5. Religious leaders in Traditional religion - priests & medicine men and women. 6. Transmission of the traditional teachings

ii. The Christian/ Muslim/ Traditional religious groups' means of communication of life with God through understanding and knowledge of their teachings/doctrines

CHRISTIANITY	ISLAM	TRADITIONAL RELIGION of Nigeria
1.Being born into God' family –from O.T to N.T. 2. Stages of growth in Christianity – Baptism, penance, Holy Communion, Confirmation, Marriage, Death. 3. What people of God should do? (Continuation of the ministry of Christ – Ten commandments. 4.Followers of Jesus – Apostles and disciples; Saints; role of successors – Pope, Bishop, Priests and laity 5.Christian signs and symbols: Church, Cross, Easter, Fish, Rosary, candle 6.Caring for the needy – charities, Hospitals, shelter, the Good Samaritans; Caring for the sick – prayer, anointing, visitation 7.Christian beliefs about death and afterlife – belief in judgement; Hell & Heaven; the resurrection 8.What Christians teach about Repentance and Forgiveness – The Lord's prayer, the parables – Adulterous woman, prodigal son. 9.Jesus' teachings on wealth & poverty (parables) 10.Respect for life drug addiction	1.Being born into Islam 2.Birth, Circumcision, Marriage, and Death. 3.Pillars of faith in Islam: i. Affirmation of faith (Shahada ii. Prayer (Salat); iii. Almsgiving (Zakat); iv. Fasting (Saum); Pilgrimage (Hajj). 4.From Mohammad – birth, life in Madinah, Makkah to other missionaries – Nigerian missionaries. 5. Muslim signs: Crescent, Mosque, Kettle, sword, rosary 6.Zakat:Almsgiving Zakat-rate of zakat; recipients of zakat 7.Death & Afterlife – belief in judgement; Hell & Heaven; the resurrection in resurrection 8. Taqwa – the concept of piety, forgiveness of sin (Surah 42:40) 9. Islamic teaching on wealth and poverty 10. Suffering and evil: Surah 2:155-6 11. Drugs and alcohol are regarded as poison –Khamr; cf. Surah 4:135; 4:43; 5:90	1.Being born into a family – traditional response. 2. Birth, circumcision, marriage, death in traditional setting 3. Life is lived to please ancestors: i. Belief in ancestors; ii. Obedience to ancestors as lead to good life; 4.Messengers of the ancestors: i. Immediate family – living elders i.e. Grandfather/mothers; father/mother; ii. Extended family/Community – title holders, religious & community leaders, family reps. 5.Ethics: i. rights and duties of members of the family; ii. Duty of hospitality; iii. Marriage duties. 6.Community morals: (i.) Taboos that safeguard the community; ii. Mutual help in time of need; maintaining social and religious institutions 7.Good and evil moral behaviour; 8.Drugs -Poison 9.Death, reincarnation

iii. Celebrating the life of Christ's mystery, of Mohammed's visions and Traditional Ancestors through prayer, worship, sacraments

CHRISTIANITY	ISLAM	TRADITIONAL RELIGION OF NIGERIA
1.Cycle of Christian seasons and celebrations through out the year. Advent, Christmas, Lent, Easter & Pentecost. 2. Prayer & its kinds 3.Worship - kinds, (Churches) places, times, facilities/vessels and atmosphere. 4.Celebrating the	1.Cycle of Muslim seasons and celebrations through out the year: Ramadan, Eid ul-Fitr; Eid ul-Adha, Hajj. 2. Salat: Prayer and its significance; Mosque, places, times, facilities/vessels & atmosphere. 3 Salat:Prayer; Its kinds i. Salatu-l-Fajr (morning prayer)	1.Cycle of agricultural festivals and their significance: Annual new yam festival; New year celebration 2. Prayer and its models in traditional religion. 3.Sacrifice: its forms and variety

sacraments: i. Reconciliation; ii. Eucharist iii. Baptism; iv. Christian funerals	ii.Salatu-z-Zuhr (Noon Prayer) iii.Salatu-l-'Asr.(Mid-afternoon prayer) iv. Salatu-l-Maghgrib(Sunset prayer v.Salatu-l-Isha' (Evening prayer) vi. Salatu-l-Jumu'ah (Friday prayers) vii. Salatu-l-Janazah(funeral prayer)	

iv. **The search for holiness of life and truth in Christ (Mohammed and Traditional religion) through individual's religious and emotional experiences of the Divine)**

CHRISTIANITY	ISLAM	TRADITIONAL RELIGION OF NIGERIA
1.God calls the human family out of love. 2. God calls the human family to are for other creatures 3. Human kind's response to God's call 4.Human sinfulness: What is sin? Kinds of sin? 5.Overcoming sinfulness (praise & reward 6.Freedom: life choices and responsibility 7.Significance of Christian Law 8.Customs and traditions in Christianity – many churches but one faith. 9. The Christian Vs. drugs and alcohol 10.Drugs and its types 11.Effects of drugs 12. Reasons for taking drugs 13.The Christian attitude to War and peace: Mt 5: 39,44. 21:12-13; 26:51-32 Ex15: 3 Ps147: 14 14. Its causes; meaning & type.	1. What is sin? (Abdalati 1975) Kinds of sin –sin of shirk and other sins 2. Life choices and responsibility (Qu'ran 18:29; 2:256 (Lovelace & White 1996). 3.Sharia law: crime and punishment 4.Main groups of Islam: Sunni and Shi'ite. 5.Islam and prohibition of all kinds of intoxicants (spirits, liquors & wines) Qu'ran 2:219; 4:43; 5:93-94 cf. (Abdalati 1975) 6.Jihad and Islam	1.Sin as antisocial behaviour – unsociable, disagreeable, lie, ugly, dirty, envious, arrogant etc. personified in witches, sickness etc. (Ray1976). 2. Sin and forgiveness feature in proverbs, folktales (Metuh 1981,105-117). 3.Some major sins: Stealing, Adultery and murder. 4.Customs and Law in traditional religion 5. Drugs and people in traditional religion 6. War and its effects in traditional religion.

This framework as can be seen above points to the fact that this proposed new curriculum aims at an inclusive curriculum. It also aims at maximising the learning potentials of pupils through a comprehensive learning of religious issues that would contribute to the individual life, school life and national life of pupils.

The above themes and their learning units appear to suggest that my new curriculum design is more or less a content-based project rather than a process-driven one. To be sure, what is highlighted is subject-matter to be learned. On the other hand, implicit throughout is a view that the learning undertaken is active and not just the passive reception of facts, figures and information. In other words, my approach is such that, 'content' goes hand-in-hand with the means of teaching it. Indeed, it is important to note that the strength of the process model of curriculum development lies in the diverse methods which surround the acquisition and utilisation of knowledge in the curriculum contents. In fact, Parker et al. (1966) note that it is in the teaching of process that we can best portray learning as a life-long endeavour and not as something that terminates with the end of school. So, while the units of contents in a content-driven curriculum function within the passive mode of the learner, the process curriculum, stresses assimilation of knowledge, attaching greater importance to methods of its attainment and eventual operation. The units of study above in table 3.1 are not meant then to be ends in themselves, rather they are, as Costa et al (1997, p.70) point up:

> ... opportunities to progress toward the six learner goals of complex thinker, collaborative worker, community contributor, self-directed learner, effective communicator and quality producer.

The meaning of process can be demonstrated in various ways. For example, if short stories of *The Creation* are introduced, the pupils may be engaged in an almost endless variety of activities which will contribute to their familiarisation of the intellectual process. In the process curriculum construction, a careful curriculum development can conjoin structure and

process into a meaningful learning episode. Thus, as Parker et al (1966, pp. 37-38) note:

> While the instructional material contains a good deal of substantive content, the essential emphasis is upon the development of the child's capacity to work with fundamental processes: the use of speculation and hypothesis, formulation of theoretical models, and logical and intuitive reasoning.

There are many pedagogical models for the delivery of process-based curriculum. These will be discussed in chapter 5.

3.3 Conclusion:

In this chapter, the methodologies for curriculum construction were explored and defined. It was discovered that the CESAC process of curriculum development was a favoured and adopted model by the National Educational Research and Development Council (NERDC). In keeping therefore with the recommendations of the NERDC, the thesis applied this methodology for the proposed curriculum development that it intends to package for the Nigerian people. It, however, modified the stages of this methodology to suit the purposes of this thesis.

The thesis progressed by applying each of the stages it identified for curriculum development. In the review on the existing curriculum, it discovered that although the emphasis was on the Objective-driven model of curriculum yet it pointed to the significance of the CESAC process model as a curriculum model that the Nigerian people need today. It further identified the problems of the 1985 national curriculum for religious knowledge and therefore recommended broader curriculum contents for the new curriculum. It

proposes new curriculum aims and or goals while retaining those of the 1985 national curriculum. The thesis moves on to identify the principles and sources for the selection and organisation of the new curriculum as collecting learning topics from the existing curriculum, from traditional religion as well as contemporary issues and other perceived needs. Finally curriculum contents were collected and organised according to the framework of the Bishop's conference. In the next chapter, the designed curriculum will be sent to the curriculum team/stakeholders for the purposes of consultation and or obtaining their views on the curriculum.

CHAPTER FOUR
THE VIEWS OF STAKEHOLDERS ON THE PROPOSED NEW CURRICULUM

Tyler (1949) in his pioneering work on the principle of curriculum development stresses on the need for various stakeholders to be involved in formulating curriculum objectives, which directly determine the curriculum content. He also recommends that the information on learners' needs, their aspirations, problems and values as well as those of the society and the views of subject specialists are to be considered during curriculum development. Thus any curriculum contents that does not gain the approval of the active public or the stakeholders in education may not find their way into pupils' classrooms no matter how well designed the curriculum may be.

In Nigeria, there is need for the input from stakeholders as well as government agencies in determining the nature of the national curriculum in general and the curriculum contents in particular. The stakeholders would include teachers and or subject specialists or teachers, pupils, parents, religious leaders and government professionals engaged in educational provision. Although the Federal Government of Nigeria is not explicit about whom the stakeholders in Nigerian education are, it however recognises the role of teachers, voluntary educational agencies, communities and the National Educational Research and Development Council in the facilitation and promotion of the effective school system (Federal Republic of Nigeria 1996). This thesis argues for the need of the Federal Government to be more responsive to the contribution of parents, religious leaders and also other agencies that have been part of the educational provision in Nigeria prior to national independence. It is significant

to justify why these groups are considered as stakeholders in Nigeria's educational provision.

4.1. The role of teachers as stakeholders in curriculum development

Teachers by their profession are important in the determination of what and how subject topics are to be delivered within the educational provision. It is within their expertise to suggest – based on the given syllabus – the scope of the subject content to be covered within the available teaching time in a week, term and year.

In Nigeria, the curriculum for secondary religious knowledge is in two parts. Without the teachers, pupils' intended learning will be difficult to manage. They set the learning goals of subjects in the curriculum. They help to translate the objectives into attitudes and values thereby making it possible for the Christian and Islamic curricula to be effectively delivered. But they are aware that teaching is not merely to instruct or impart facts and rules, nor to recruit submissive followers, but to encourage rational autonomy and humane sensitivity (Hill 1998). As subject specialists therefore, they are very invaluable in the determination of the learning that pupils will be exposed to. To do this, teachers must enjoy that professional autonomy in respect of how pupils are taught. They need to be aware that by their profession, they are important key stakeholders in pupils' education and their expertise cannot be overlooked during the curriculum planning process within the educational provision.

4.2 The role of parents as stakeholders in curriculum development

Curriculum planners cannot sensibly overlook the role of parents in curriculum development because the values and beliefs that most children are brought up with are those they received firstly from their parents. Although curriculum developers can only work on the curriculum and teaching methods that the active public can accept, well informed parents in a pluralistic Nigerian society for example, will ordinarily oppose the monolithic curriculum presented to their children through the national curriculum for religious knowledge. The schools' management boards need therefore be aware of the diversity that exists within the Nigerian society and so pupils' educational provision would normally reflect this diversity.

Research by Gewirtz et al. (1995) has shown that parental concerns on and choice of the state's educational provision depends largely on some factors such as availability of information and level of knowledge; some other parental constraints include level of 'cultural and social capital' that they enjoy in society. However, in a developing country like Nigeria, where the level of literacy is yet to grow, many parents depend on teachers to act in *loco parentis*. In curriculum development therefore, what many parents would normally be pleased about is that their children are helped to learn the basics needed for survival in society. Some parents are concerned as to whether teachers provide their children with the appropriate curriculum that will give them pride of place within their society. In order therefore, to avoid unrealistic demands from parents or to accuse parents of having unrealistic expectations, parents and teachers must co-operatively work out an acceptable curriculum.

4.3 The role of students as stakeholders in curriculum development

Students are the recipients of all the learning that take place in school. But often they are a neglected and untapped resource in curriculum planning. Arguably, they should be recognized as stakeholders in the national curriculum planning. This is in keeping with both democratic and Tyler's curriculum planning principles.

In Nigeria, students do not often have the opportunity of participating in the curriculum development at some levels. This is because of the culture wherein children are regarded as recipients of educational provision. Also it is argued that pupils do not possess specialised knowledge to engage in the level of curriculum development as professionals would. Again pupil participation in decision-making can break down all established norms and codes of behaviour necessary for class discipline and required climate for pupil learning (Marsh 1997a). This trend is however, liable to change especially as in most countries like Australia, legal rights for students are being given increased attention through the observation of the principles of the United Nations' convention on the rights of the child:

> children should have a say in decisions affecting them, and a right to have their views taken seriously;
> children should not be treated less favourably just because they are young;
> all children have equal rights regardless of race, colour sex or religious beliefs
> all children have the right to express their ideas and needs (Marsh 1997a p.50).

So, it is important that students are involved in the setting of goals and objectives of their school curriculum not only because it is in keeping with the United Nations' convention but because teachers would normally work from students' own initial objectives to those intended by the school and or government. Student-teacher planning and learning are invaluable for pupils' educational outcomes. This is because, for every curriculum to be presented to them they have a right to know:

i. What is to be studied?
ii. Why they are having the learning activity?
iii. How they shall go about it?
iv. Where can one do what needs to be done?
v. When shall the task be done?
vi. Who will do each part of the job?
vii. How can pupils' success in learning be evaluated? (Hass, G. 2000, p.303).

However the above thus also highlight the fact that students' participation in the determination of learning topics is not always possible in every subject. Teachers and educators are always in a better position to help children to be actively involved and or consulted in curriculum planning.

4.4 The role of religious leaders as stakeholders in curriculum development

A great majority of Nigerian pupils come from one of the three main religious groups that exist within the pluralistic Nigerian community. The various religious organisations set up certain base lines from which certain values arise and are sustained. The religious leaders, as deemed to be specialists in their various religious groups need to express their views in terms of acceptability or disapproval of what qualifies as the religious knowledge curriculum of their faithful.

In order therefore to obtain some impressionistic data on the views of stakeholders on the choice of the developed new curriculum, a small scale study was carried out in Nigeria wherein all the topics chosen (in Table 3.1) from existing curriculum texts in Islam and Christianity in addition to topics developed from traditional religion (ATR) and contemporary issues were presented and respondents' opinion sought. Seven Christians, two people from Traditional religion and one Muslim were selected to respond to the items in table 3.1 before it would be administered to the real respondents. These topics were organised into a standard checklist (see appendix 4.1) for people to express their views about. To carry out this pilot study, the following technique below was used.

4.5 The development and validation of topics through the instrumentation provided for the study

The instrument used for collecting the response data was a five-point Likert scaling technique for measuring attitudes. Foddy (1993) explains the Likert scales as a set of statements about attitude objects accompanied by rating scales which are either numeric (e.g. 1,2,3,4,5.) and or verbal (e.g. Strongly Agree, Agree, Undecided, Disagree and Strongly Disagree). The items in Appendix 4.1 are topics to be constructed with verbal scales. In using Likert scales, respondents are then instructed to tick the response option that best reflect their positions on each item and from the individual scores; respondents are given total scores based on the sum of their ratings. Then the sum total of all the scores is taken as indication of the respondents' position in respect to the attitude object.

The choice of this method is considered the quickest and the easiest means of obtaining information from the stakeholders in Nigeria for the purposes of this particular project. A total of fifty-eight items were therefore sent out as checklist to schools, parents, curriculum experts, religious and community leaders as stakeholders in order to elicit their responses. The data collection represents only a snapshot at one point in time from the months of April to May 2002 in two states of the southeast of Nigeria – Imo and Abia states. Then in the later part of 2003, the same checklist was sent out to a representative of the Moslem community and traditional community leaders.

4.5.1   Trial Testing of instrument

Before this instrument was administered to the real respondents, it was firstly sent to staff at the Abia State University, Department of Education for scrutiny by experts for appropriateness and comprehensiveness of the items selected for the purposes of curriculum development. Samples of the checklist were then made out for each of the two states in Eastern Nigeria for a secondary school teacher in a Catholic school, an Anglican Church school, Federal and State government schools, curriculum experts, parents and pupils from secondary schools in both states. These people were used to ensure that the final users of the instruments would find them educationally understandable, fair, authentic, stimulating and empowering.

In developing the instrument, efforts were made to eliminate the possibility of negative or positive bias amongst the respondents through:

a. Concealment of the religious interests and commitment of the researcher;

b. Making conscious efforts to simplify the expressions used in the checklist;

c. Modification and explanation of concepts and terms used in the checklist to facilitate understanding;

d. Ensuring that the checklist did not become too lengthy so that respondents are not scared from completing the instrument.

e. Maintaining anonymity and or confidentiality of respondents, so that they may feel freer in providing the necessary information; also those pupils, who are respondents, are of the ages between ten and fourteen years old and those such pupils may be very well debriefed by their teachers who act *in loco parentis.*

f. Making sure that copies of the instruments were well explained in a preceding letter which reads:

Given the rising ethnic and religious problems in this country, it has been suggested that knowledge of religious beliefs of other existing religions in the country and their values would help in ensuring tolerance of each other. Thus some of the new topics are about to be included in the new JSS religious knowledge curriculum. I would be pleased if you looked at this list below and respond to what topics meet your approval for inclusion in the new design.

I am aware of the fact that this might seem an overload on existing curriculum. It is my responsibility to ensure that pupils will not be overloaded with learning topics. What is expected of you is just to indicate your approval or disapproval of the learning content.
Thanks for your co-operation

Uzoma Ihedinma

4.5.2 Sampling of respondents, administration of instruments and data collection

Backstrom and Hursh-Cesar (1963, p.52-53) define sampling as:

> a procedure by which we can infer the characteristics of a large body of people by talking with only a few.

In view of the above, the respondents who are very relevant to this study were chosen as representatives of the larger population of the targeted areas of the Nigerian community. The table below (Table 4.1) shows the total sample of respondents who participated in the survey. A total of sixty-five respondents were each given copies of fifty-eight items of the checklist. The survey was carried out in various areas of Imo and Abia states of Nigeria. The demography of these two states can be described as predominantly Christian (cf. Appendices 4.4A and 4.4b and 2.2). Thus, this is a miniature survey of two largely Christian dominated states with a small population of adherents of traditional religion and very few Moslems. The number of participants for the survey was carefully chosen to reflect the population distribution of religious adherence in the two States. There were thirty-seven Christians, twelve traditionalists and seven Muslims that participated in the survey. One would, therefore, expect a fairly small population of Muslims and traditionalists in relation to Christians in these states.

It must be noted, on the other hand, as illustrated in Appendices 4.4A and 4.4B, that out of the thirty-six political states in Nigeria. twelve have constitutionally adopted Sharia as the State religious way of life. These states would normally offer the Islamic religious knowledge curriculum to pupils in their secondary schools. Thus if the above survey was to be conducted in an

Islamic dominated area, it would include a small representation of Christians and traditionalists.

(Table 4.1) Total samples of respondents for sent and received items

RESPONDENTS	Total samples issued	Total received
1.Lecturers of Christian belief in Dept. of Education, Abia State University...	3	3
2.Lecturers in Dept. of Education, Abia State University (Traditionalist).......	3	2
3.Lecturers of Christian belief Alvan Ikoku College of Education, Imo State...	3	3
4.Lecturers of Islamic belief Alvan Ikoku College of Education, Imo State....	2	2
5.Lecturers of Christian belief in Dept. of Education, Imo State University...	4	3
6.Teachers of Christian religious knowledge in State schools (Traditionalist).	4	4
7.Teachers of Christian religious knowledge in Federal Government schools	2	3
8.Teachers of Islamic religious knowledge in Federal Government College	2	2
9.Teachers of Christian religious knowledge in Catholic schools...............	4	3
10.Teachers of Christian religious knowledge in Anglican schools.............	3	2
11. Christian Parents of pupils with Christian belief beliefs..................	8	8
12.Christian Church leaders...	6	6
13. Leaders of traditional Communities...	4	4
14.Islamic Community leaders...	2	2
15.Students of junior secondary in Federal Government College (Christian).	3	-
16.Students of junior secondary school in state school (Christian)...........	2	2
17.Students of junior secondary school in Catholic school.....................	3	2
18.Students of junior secondary school in Anglican school.....................	3	2
19. Students of junior secondary in Federal Government school (Islamic).	2	1
20. Students of junior secondary school in state school (Traditionalist)....	2	2
TOTAL	65	56

The collection of data for analysis was quick as all the respondents were re-visited for data collection within two weeks of administration of instruments. The raw data from respondents were collated by scoring the response of each of the respondents against the item on the chart by using descriptive statistics as shown in the recording sheets (see appendices 4.2 and 4.3). As explained earlier the recording sheets were scored according to numeric rating, that is, strongly agree represents 5; agree represents 4; undecided represents 3; disagree represents 2 and strongly disagree represents 1.

4.5.3   Data analysis:

The data analysis is about examining the responses in the checklist. In this case, the bar chart was used for comparing the response rate of the respondents. The chart below represents the response of the different groups of stakeholders to the items (i.e. the religious knowledge topics).
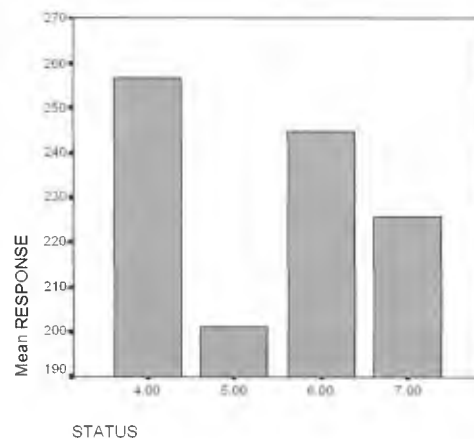
 Respondents' code: Teachers/Lecturers – 4; Parents – 5; Religious Leaders – 6; Students –7

 Fig. 4.1 Chart showing the response of stakeholders to items

Also the chart shows the minimum and maximum average or mean response of the stakeholders as 201.13 and 256.89 respectively. The response from

teachers is rated at 256.89 on the scale; while the response rate of religious leaders is at 244.83 on the scale. The average students' response is 225.78 on the scale and finally the average response of parents is 201.13. In calculating the above degree of positive response to proposed curriculum items in relation to the total maximum score of 290 (*i.e. the maximum score of 5 for each item x 58 items = 290*), it is evident that all responses are quite positive.

Further analysis of the data using descriptive statistics shows some remarkable response levels by the stakeholders. The mean percentage response of each group of stakeholders is represented in table 4.2 below.

Respondents	Mean/ Average Response	Number of participants	Percentage of Total participants	Maximum Response	Percentage of positive response	Percentage of lowest response
Code 4 = Teachers / Lecturers	256.9	27	48.2%	290	88.6%	11.4%
Code 5 = Parents	201.1	8	14.3%	290	69.4%	30.6%
Code 6 = Religious Leaders	244.8	12	21.4%	290	84.4%	15.6%
Code 7 = Students	225.8	9	16.1%	290	77.9%	22.1%

Table 4.2: Percentage of response by groups of stakeholders according value

From this table, one can see a high degree of approval rating in relation to values ascribed to the response of the different stakeholders. The average percentage response of teachers and lecturers is approximately 89% whereas that of parents is 69%; religious leaders 84% and students is 78%.

4.6 Conclusion

This chapter has discussed the need for the views of stakeholders in education to be heard during the process of curriculum development. The stakeholders were identified and the items proposed for the new curriculum were sent to them for their opinion. This involved a small-scale empirical investigation in which representative samples of participants, selected at random, were given standardised checklist of religious knowledge topics. The analysis of the data collected showed a significant positive approval of the items by the respondents. The next chapter discusses pertinent issues that are involved in the proposal for a new curriculum.

CHAPTER FIVE
DISCUSSION ON THE NEW PROPOSED CURRICULUM FOR RELIGIOUS KNOWLEDGE

This chapter discusses in greater details issues of selection, organisation and production of learning experiences that are integrally related to the newly developed curriculum content. The National Educational Research and Development Council (NERDC) has always recommended that in any curriculum development programme, there is need for the selection, organisation and production of learning experiences and contents (Mkpa 1993). The development of a new curriculum does not necessarily end with its construction and its approval or feed back from respondents as to the validity of chosen topics. The selected topics/themes need to be professionally evaluated against the principles/guidelines which the National Educational Research and Development Council has provided for curriculum development.

5.1 The principles for selecting learning experiences and contents for the new religious knowledge curriculum

There are already within the 2001 Guidelines for the revision and development of the national primary and junior secondary schools curricula of Nigeria certain criteria for selection of contents for the national curriculum subjects. These are:

    i.   Significance

    ii.   Scope and depth of coverage;

    iii.   Suitability

    iv.   Utility

    v   Learnability

vi.   Implementability;

vii.   National goals and aspiration;

viii.   Needs and problems of society/individuals;

ix.   And validity (National Educational Research and Development Council 2001, p.8)

Although as noted earlier, the choice of the CESAC model for curriculum development is not only a choice of a commitment to an ideology of knowledge, of education, of society and of humanity, it involves also a methodology. Suffice it to say that the construction of the new curriculum through curriculum organisation and provision of pedagogical strategies and assessment are also part of the whole curriculum development project. What follows next is the attempt to justify the selection of the new curriculum contents already shown in Appendix 3.1 and subsequently in Table 3.1 against the Guidelines for the revision and development of the national primary and junior secondary schools curricula in Nigeria.

5.2 Significance of the new religious knowledge curriculum

There is reason to argue that the contents/topics of the new curriculum are vital and or significant for pupil learning as well as helpful to pupils to realise their full potential in education. If by significance one means that the curriculum content is essential or important because it meets the needs and interests of pupils then one can rightly claim that their approval by stakeholders justify them to be so.

5.3 National goals and aspirations of the new curriculum

In using the term "national goals and aspirations" the NERDC means that the goals for the new curriculum content must be consistent with the national goals (Ibid., p.10) as spelt out in the national policy on education. What this study has tried to do is to construct a new curriculum that is indeed consistent with the national goals because it has introduced a more democratic curriculum through helping pupils to learn about their own religion and at the same time learning from other religious traditions other than theirs. Thus goals of the national policy on education are also geared towards creating a tolerant society wherein democracy, unity, self-reliance, freedom and justice can reign.

5.4   Utilities and Suitability

The criteria for utility and suitability lay emphasis on the fact that the contents of the new religious knowledge curriculum can prepare adults for adult and civic responsibilities (ibid, p.8). This means that the topics of the new curriculum would include contemporary and social issues in religions for example, drugs and its effects, festivals and celebrations in different religions (cf. appendix 3.1). The approval rating of these topics by the Nigerian stakeholders in education is the evidence for its utility and suitability.

5.5   Scope in curriculum planning

Taba (1962) has suggested that in developing a curriculum, the organising principles of scope, sequence, continuity and integration need to be observed. These have implications for the what, why, by whom, when, how and where the subject is to be taught.

All education involves a planned and structured process whereby pupils' experiences are enriched (Lohan and McClure 1988, p.36). Scope refers to the extent and arrangement of curriculum elements that can occur across the chosen topics (Marsh 1997b, p.56) of pupil learning. This means that there is need to select (in accordance with the NERDC 2001 provision) the amount of content that could be covered within the specified period for which the curriculum is being planned both in terms of its breadth and in terms of its depth.

5.5.1 Scope of the new curriculum in terms of breadth

In the context of this study, the level of learning for which curriculum is being planned is the junior secondary school. Furthermore, the 1985 Christian religious knowledge curriculum is ordinarily offered to pupils who are mainly from Christian backgrounds and it is exclusively Christian in nature. But the new Christian religious knowledge curriculum that I propose, is mindful that its contents, although mainly Christian includes an appropriate ratio of Islamic and traditional religious contents. This arrangement does not necessarily reduce the amount of learning topics offered in the present national curriculum rather it broadens the religious knowledge of pupils and helps them to study the differences and commonly shared values between the religions in Nigeria. Thus based on professional judgement, a provision for 80% of lesson topics in Christian knowledge and 10% of lesson topics in Islam and Traditional religion respectively could be recommended.

Within the context of the national curriculum, the timetable provides for two periods of teaching of the Christian religious knowledge (CRK) lesson per week. Each lesson period is of forty minutes duration (40mins). In each week, the Christian religious knowledge curriculum lessons are taught for eighty minutes (80mins). This translates into 14.7hrs per term of eleven teaching weeks; 44hrs per year of thirty-three teaching weeks; 88hrs per two years of sixty-six teaching weeks and 132hrs per three years of ninety-nine teaching weeks.

In planning lessons for the new curriculum, it is important to note that the inclusion of topics from Islamic and Traditional religions might overload the curriculum if parts of the existing topics are not collapsed. The need for a new curriculum is to help pupils learn about their own religion while being aware of the existence of other religions in the country and view them with respect and tolerance. This is more of an open ended problem-solving curriculum and its aims include the provision of strategies that will help education play its role of resolving the social problems caused by religious tensions in the country.

This recommendation means that the new lesson topics will provide approximately 10.66hrs of eight teaching weeks of teaching Christian religious knowledge per term and 2.0hrs of one and half weeks of teaching Islam and Traditional religion respectively per term. This is interpreted as sixteen lesson topics from Christian religious knowledge, three lesson topics from Islam and three lesson topics from traditional religion. The lesson topics were not chosen randomly and exclusively as this would obviously lead to confusion.

The starting point for choosing lesson topics could be from topics in primary school work but in this case the topics chosen are mainly from those already prescribed in the national curriculum. Here then are the lesson topics for the first term of Year One pupils:

(Table 5.1) Example of Lesson topics planned through integration

No.	LESSON TOPICS
1	Religion as relationship with God – *Account of creation.*
2.	Religious beliefs and their significance – *Explains faith in God and human existence -Who am I? Where did I come from? Why am I here? Am I important? What happens to me after I die?*
3.	The Bible – How *it came to be. Major divisions of Bible*
4.	God's revelation of Himself through the Bible – *People through whom God is known in the Bible. Adam and Eve and Jesus*
5.	The Birth of Jesus – *Put Christ back to Christmas day*
6.	The temptation of Jesus – *Jesus is without sin; temptation leads to sin*
7.	The followers of Jesus – *The Apostles and their successors*
8.	The teachings of Jesus – *(repentance and forgiveness in today's world - Lent)*
9.	The death of Jesus – *Easter as celebration of death and resurrection of Jesus*
10.	Stages of belonging in Christianity – *Baptism of Jesus as example of belonging into Christian family; Confirmation as gift for adulthood; Marriage for family; Holy Communion; Death*
11.	Christian celebrations through the year – *Calendar of Christian celebration of the life of Jesus through the year- Christmas, Lent,*

	Easter
12.	Humankind's response to God's call – *Call of Abraham and Mary's call cf. Modern day's call- missionaries.*
13.	Sin and consequences – *Tabulate single incidents of sin in Bible (Adam and Eve; Cain and Abel; Judas Iscariot; Ananias and Sapphira*
14.	Worship-*Place/s of worship; The church buildings; Worship as Prayer (examples of kinds of prayer-vocal, ritual, Holy Mass etc.*
15.	The teachings of Jesus – *care of the needy (The Good Samaritan)*
16.	The teachings of Jesus – *respect for life (drugs and alcohol)*
17.	The birth of Islam – *The life of Muhammad*
18.	Belief in Islam – *The pillars of Islam*
19.	Celebrations in Islam - *Calendar of Moslem celebration through the year Ramadan, Eid ul-Ftr, Eid ul-Adha, Hajj*
20	Belief in ancestors, spirit dead in traditional society – *Who are ancestors in traditional society*
21.	Religious celebrations in traditional societies: *Calendar of Agricultural festivals throughout the year in traditional society*
22.	Sin as anti-social practices in traditional societies/*taboos in traditional society*

In the above selection, care was taken to choose interesting topics that will meet students' needs. It is possible to identify from the lesson topics concepts, skills and attitude that pupils will be helped to imbibe and more interestingly is that the topics are organised around major societal persistent life problems or contemporary issues.

5.5.2 Scope of the new curriculum for religious knowledge in terms of depth

The provision of the above learning topics demands that such topics must be specified according to various levels of learning that pupils can be exposed. Thus scope as depth implies the amount of mental activity or range of competencies to be developed in the learner and as the topics selected above may also be used in the level of the second and third year secondary pupils, it is therefore important to stipulate the degree of intellectual activities or tasks that learners will be required to take in at their level in the first year at school. The table above (5.1) has in it, specific activities (in italics) that pupils at the level of the first year of secondary learning will be able to accomplish and grasp. These topics may not be ready for use in school unless they have been arranged in the appropriate sequence.

5.6 Sequence of curriculum contents

Marsh (1997b, p.58) defines sequence as the order in which content is taught and what topic is to follow next in the order of learning. He notes that there are some traditional ways of establishing sequence and they are:

> going from the simple to the complex (for example, foreign language);

professional role it is to organise and to sequence topics while taking into consideration the aims of the curriculum model in use as well as mindful of the pedagogical framework for the curriculum development.

The Nigerian Educational Development and Research Council (2001) recommends Bruner's approach of spiral presentation of contents in concentric sequencing which takes advantage of helping pupils' learning to progress in a re-occurring manner with their increasing maturity and growth over the spread of years. Thus, the sequencing of learning contents imply taking cognisance of the growth and developmental stages of the learner in order to match each stage with suitable content since the learner may not achieve much learning unless the cognitive, affective and psychomotor domains of knowledge in pupil education are considered. The process curriculum model advocated in this thesis favours the framework proposed for the curriculum construction. Thus the explorations of interrelationships of values in the belief system, the community, community celebrations and issues or questions proposed by religious leaders can be invaluable starting point in encouraging a life-long learning.

5.7 Learnability and implementability

According to the NERDC, *learnability* has to do with the ability of pupils to learn the materials presented to them while *implementability* has to cover the prescribed curriculum content within the given school time frame (National Educational Research and development Council, 2001). Organising a curriculum within the principles of the process model of curriculum

development and through the human development model lends much to the implementability and learnability of curriculum content (Kelly 1999).

From the developmental perspective, writes Elkind (2000, p.108):

> the important task for educators is matching curricula to the level of children's emerging mental abilities: ... Curriculum materials should be introduced only after a child has attained the level of mental ability needed to master them.

In ensuring that the above is true with regard to new curriculum contents, topics were selected firstly, from the already existing curriculum and then from other perceived needs and interests of pupils and stakeholders. But over and above this, the topics selected were presented to the stakeholder for approval. Thus, indicating that enough thought and professional touch by way of organisation was given to the new curriculum to make for its *learnability*.

In the construction of the first term of learning topics for the new curriculum, the principles of curriculum reduction as prescribed by the NERDC was applied. This means a consideration for example of, (a.) what constitutes the existing curriculum? (b)What new items should be added? (c) How much time is required for the subject per week or so? (d)Which new topics should be added given the available allowed for teaching? (National Educational Research and Development Council, 2001). It is important to point out those teachers and other professionals engaged in pupil learning do have an important role to play in the manageability of the contents of religious knowledge, as this will ensure implementability.

5.8   Validity of the new curriculum

A curriculum is said to be valid if it promotes the intended learning outcome and if the information provided in the curriculum is current and authentic (National Educational Research and Development Council, 2001 p.8). The proposal to construct a new religious knowledge curriculum is summed up in the need to make religion have meaning to pupils' individual, school and national life through the pursuit of the educational policy of the Federal Republic of Nigeria. In critiquing the 1985 religious knowledge curriculum, the thesis points out its shortcomings in meeting the requirements of the Nigerian policy on education and then proposes what it suggests as a new curriculum that is authentic and in keeping to Nigeria's educational policy.

5.9   Curriculum Integration

Curriculum integration is an important process in curriculum development. Beane (2000, p.228) understands curriculum integration as a way of thinking about what schools are for, about the sources of curriculum, and about the uses of knowledge. It is about which contents link with which, and or there are "threads" or "integrative threads" (this may be skills, concepts, values) (Taba 1962) that link one form of knowledge with the other; or relate what is learned at one point to the other point or from one year to the other. This is known as vertical integration.

On the other hand, horizontal curriculum integration is about the formation of linkages between subject areas by means of which single subjects are brought together under a category or broad fields of knowledge (Uwameiye

and Onyewadume 1999). Curriculum integration in its varieties is the bedrock upon which Nigeria's junior secondary school curriculum is built for as Uwameiye and Onyewadume (1999 p.575) quote Iheagwam (1989), who wrote:

> ...the main objective of the new system dispensation, the 6-3-3-4 system, adopted for the country which stipulates functionalism can be best achieved through the effective adoption of integrated curriculum into the education system which enhances a unified perception of knowledge.

In constructing a religious knowledge curriculum therefore, it is recommended to bring about linkages between topics. The spiral method of curriculum integration of lesson topics has been most preferable as recommended by NERDC (2001). In the case of the new religious knowledge curriculum, to avoid the compartmentalisation and atomisation of curriculum subjects, it is important to find and link ideas with other subjects in the humanities department of the school. This is plausible only if a well-organised pedagogical model of curriculum development is effectively applied.

5.10 Pedagogical models for teaching the new religious knowledge curriculum

The organisation of religious knowledge curriculum has over the years been done through different pedagogical approaches and or models. In Nigeria, the most common approach to learning in Christian religious knowledge is the chronological arrangement of the contents of the bible text as a school subject. This chronological or historical approach has favoured many a pupil as it has enabled them to pass their examinations. While many would prefer to see this in place, scholars like Akinpelu (1975) have suggested a thematic

approach for the study of the Christian religious knowledge. For them, this approach will enhance pupils' cognitive achievement, which can be measured after a lesson unit, term or whole year's session.

In different countries there abound different approaches to the study and teaching of religion. In recent times, a number of approaches and or models have been developed to give more insight into understanding the pedagogy of religious education. Here, it may be important to explore the following pedagogical models.

5.10.1   The confessional model

The 'Confessional' approach to RE or Single faith RE, is a dogmatic approach that hands on religious faith through education and this approach gained the legal support of the 1944 Education Act of England and Wales (Watson, 1993, p.40; Wright, 1993, p.31) because it provided the *cement* that held society together after the Second World war. Moreover, England as mainly a Christian country has Christianity as part and parcel of English cultural heritage. This approach, which for many years gained the favour of the Churches and Local Education Authorities gradually, became unpopular with the influx of people of other non-Christian religions. Watson (1993, pp.39-40) criticises this approach by pointing out that since society is increasingly becoming secularistic with the influx of people of other non-Christian religions, the teaching of religious education must not assume any religious faith. In other words, religious education does not need to indoctrinate.

5.10.2 The phenomenological model of religious education

The phenomenological approach to religious education was developed by Smart (1968). The aim of this approach is to promote respect for, and understanding of, religion and its significance for behaviour in such a way that pupil's integrity is not infringed upon. For Watson (1993, p.44), this approach is;

> ... not educating into religion in any way, but educating about religion understood as more than information ... involving a positive and creative approach to pluralism.

This approach gained the approval of many mainly because it seeks certain formal common characteristics of all religions in seven dimensions, which Smart (1989) explains as:

i.   *Doctrines*, for example: The Revelation and Trinity in Christianity.

ii.   *Myths*: which include those dimensions of religion that deals with relation between the transcendent and the human and worldly realm

iii.   *Ethical*: This includes *Sharia* in Islam; The commandments of love in Christianity; respect and taboo in traditional religion

iv.   *Ritual*: This refers to worship, sacraments, other rites of initiation

v.   *Experiences*: This has to do with forms of human sentiments via hymns, and sacraments

vi.   *Social*: This refers to such social institutions like marriage and other similar organizations.

vii.   *Material:* This means the great sacred places, rivers, icons, buildings and symbols of religion.

The above defines religious education as the study aimed at understanding the teachings and practices of Christianity and other world religions in order to

help pupils to develop their own beliefs while respecting and tolerating other religious traditions. This model initially won the approval of the 1988 Education Reform Act of England and Wales, which took this approach seriously and then modified the meaning of religious education to:

- be based on the traditions, practices and teachings of Christianity and other principal world religions;
- extend beyond information about religions and religious traditions, practices and teaching, to wider areas of morality and consideration of how religious beliefs and practices affect peoples' daily lives;
- have regard to the national as well as the local position and population (National Curriculum Council, 1993, p 56).

However there are objections to this approach. Firstly, its critics claim that it leads to superficial learning by encouraging a value-free religious education. Secondly, it has a thematic approach, which seems to suggest that religion is a human creation and not a revelation. Thirdly, it studies various religions equally thereby confusing pupils and promoting instability even within their own religions.

5.10.3 The experiential model

The experiential approach is close to but distinct from the phenomenological approach and its aim is:

... to focus on pupil's own capacity to relate to themselves at a deeper level. ... It helps pupils to learn first: to take seriously their own inner experience, thereby coming to respect that of other people; secondly, to appreciate the role of metaphor in interpreting experience (Watson 1993,p.72).

This model aims at focusing pupils on inward learning. It also makes them aware of and reflective in whatever they are doing or studying. This helps to guard against indoctrination. However, this method has been criticised

because it is slightly or rather not directly related to religion. It has no close link with the great religious traditions like Christianity, Islam and Traditional religion, which are the main religions, practised in Nigeria. The experiential model promises pupils a sense of freedom that can be deceptive.

5.10.4   The interpretive model of religious education

The interpretive approach moves away from the phenomenological approach in the sense that it advocates empathy for world religions without being particularly an 'insider' in any of the religious traditions. It rejects the idea that pupils be insulated from values, beliefs and practices that are part of the different religious traditions in a multi-faith society as well as suggests that all religions are equal. According to Jackson (1997, p.123), the aim of this approach to religious education is:

> to develop a knowledge and understanding of the grammar - the language and wider symbolic patterns - used by people within religious traditions, so one might understand better their beliefs. feelings and attitudes.

This adopts the ethnographer's approach to understanding and analysing their informant's life world and take seriously what they say as the reality. Thus this approach suggests that a fieldworker's method of studying religion could be through,

> ...selecting material for the 'content' of Religious education and for developing methods to be used in the classroom (Jackson 1997, pp. 45-46).

The worrying aspect of this study for parents is that their children might change their religious faith in the bid of taking part in the interpretive process.

5.10.5   Human development model of religious knowledge

The human development approach to the study of religion is such that places emphasis upon using the content of religious knowledge to illustrate what it means for people to make a faith response to certain inescapable questions about the human condition that arise from reflection on shared human experience (Grimmit, 2000, pp.34-35). Here emphasis is led on the development of the individual through helping the pupil to benefit both from the educational and religious values of the curriculum. This model helps to use the religious content of the curriculum in an interactional manner between studying contents and reflecting on them at the same time. In this way pupil's personal development are enhanced through learning about the content of religious knowledge and learning from it through a reflective response. This model agrees with the kind of education that a country like Nigeria, which is a multi-ethnic, and multi cultural society advocates. The Nigerian child who lives in a multi-cultural and multi-faith society needs help to live in a society where they perform their societal roles without being mindful of the plural nature of people's religious faith.

Grimmit has further pointed out that the aim of religious education is:

> To help children mature in relation to their patterns of belief and
> behaviour through exploring religious beliefs and practices and
> related human experiences (p.35).

This aim is in harmony with the Nigeria's philosophy of education (cf. Federal Government of Nigeria 1981, pp.7-8). In other words, religious knowledge could be geared towards developing a tolerant community that endeavours to live out the stated values in the national educational objectives of:

(a) respect for the worth and dignity of the individual;
(b) faith in man's ability to make rational decisions
(c) moral and spiritual principle in inter-personal and human relations;
(d) shared responsibility for the common good of society
(e) promotion of physical, emotional and psychological development of all and children; and
(f) acquisition of competencies necessary for self-reliance (Federal Republic of Nigeria 1996, p.8).

Nigeria therefore needs to lay emphasis on the importance of religion as a source for human development. In fact, the Federal government of Nigeria has expressed quite firmly in the national policy on education (N.P.E) that the quality of instruction at all levels of education be geared towards inculcating "moral and spiritual values in interpersonal and human relations" (Federal Republic of Nigeria, 1981 edition, p.7). Grimmit (2000, p.35), favours the human development model because it promotes education for interpersonal and human relation as well as

> endorses the importance of presenting the beliefs and practices of religions to pupils accurately and in a manner , which enables them to empathise with and understand the subjective religious consciousness of religiously committed people.

The human development model uses religion to help pupils make not only as faith response to certain fundamental, inescapable questions about human condition, like religious intolerance, but also to reflect on the values which people share together. This is therefore the pedagogical model that the Nigerian community can endorse so as help pupils' understand their religions and those of other pupils. Grimmit (2000, p36) further points out that this approach is important in the sense that it helps pupils:

> To evaluate their understanding of religion in personal terms and evaluate their understanding of self in religious terms (i.e. in terms of the beliefs they have learned about).

With this approach, pupils are no longer left with only cognitive learning of facts of religious texts but also engaged in developing and taking seriously their affective learning skills. Proposing a new curriculum therefore, implies exploring with pupils those relevant themes that will help them to empathise with issues of religious tolerance and peaceful living within their multicultural and multi-faith communities. Issues for curriculum development include celebrating common beliefs and values, shared common language and identifying with human models.

For this thesis, the use of this approach in organising pupils' learning reflect the fact that religious knowledge could over and above making the texts of the religions relevant to pupils' lives and or pass examinations, endeavour to create tolerant schools and community climate that aims at pupils' moral, spiritual, cultural and intellectual development. It is against this background that the human development approach, which favours *learning from and learning about* models of religious knowledge, can catch the eye and professional interest of religious knowledge teachers.

5.11 Teacher's pedagogical and professional competence in implementing the curriculum

The Nigerian government has always been committed to producing highly motivated, conscientious and well qualified teachers for their schools (Federal Republic of Nigeria, 1981). This means that they require their teachers to be in acquisition of sound professional formation or professionality (Eraut 1991). Eraut defines teacher professionality as:

an obligation to continue to develop ones practical knowledge both by personal reflection and through interaction with others' and 'an obligation to review periodically the nature and effectiveness of one's practice in order to improve the quality of one's management, pedagogy and decision-making ... (Eraut 1991 , p.70).

For the Nigerian teacher, professionality has implications for competence in

i.   learning relationships,

ii.   knowledge of pedagogy,

iii. intellectual accountability and

iv.   professional development.

v.   competency in a wide range of cultural areas

vi.   competence in wide psychological areas (behaviours and attitudes)

i.   Learning relationships

The commitment to ensuring that teachers make successful delivery of the new learning topics introduced into the curriculum cannot be overemphasized. Most of the teacher's success in the delivery of the curriculum depends on the relationship between the teacher and the pupils. It is to this effect that Thompson (1997, p. 43) noted:

Teachers should take reasonable steps to ensure that their relationships with children, and the school environment, enable all children to develop and learn - morally, spiritually, intellectually and physically.

Teachers are always encouraged to work with all children in an equitable, effective, fair and caring manner. This is the sort of relationship, which Barber et al.(1995) calls the educative relationship - relationship between the pupil and the teacher, learner and learner and parent. The delivery and application

of all or any of the curriculum contents, in terms of lesson planning and teaching strategies depend on the teacher. The teacher controls the way the intended pupil learning is to be managed. One can rightly argue that a teacher's professional experience and knowledge of religious studies can and do help pupil learning in the classroom, added to this is the fact that teachers' own perspectives of the religious studies do influence pupils' learning as well. This is a crucial issue; for while it is a commonplace that the teacher's objective in teaching religious studies is directed to teaching about God, character formation, citizenship and pupil's education, it is important also to capture the teacher's own perspective on the meaning of religious studies. What is meant by teacher's own perspective, are those assumptions that influence teacher's personal thought and action, consciously or unconsciously in their professional practice (Goodman & Adler, 1993). In fact Goodman & Adler (1993, p.406) note that:

> the concept of teacher perspectives captures the ideas, behaviours. and contexts of particular teaching acts....[Also it] takes into account how the situation of the school and classroom is experienced; how this situation is interpreted given the teacher's background of experiences, beliefs, and assumptions; and how this interpretation is manifested in behaviours.

ii. Knowledge of pedagogy

The successful delivery of the curriculum depends again on the acquisition of pedagogic knowledge by the Nigerian teachers. Teachers' pedagogic knowledge helps to create self-confident and self-regulating learners. In the area of religious studies, those teachers who are not well grounded in the knowledge of Islam, Christianity and Traditional religion would need professional development programmes to help update their professional

knowledge. Thus, teachers can and should establish and maintain their competence in the knowledge of religions represented in the country. This makes for the enhancement of pupil learning as well as helpful to teachers who would from time to time have to review their teaching methods and institutional practices in the light of new evidence from *learning from and learning about* the religions represented in the country (Thompson 1997).

iii. Intellectual accountability

Intellectual accountability is an aspect of the teacher's profession. Intellectual accountability here means that teachers are expected to keep up with trends of the new discovery from this thesis, educational researches, reflection and speculation implicit in the curriculum. In the religious knowledge curriculum for junior secondary schools, teachers are obliged by their professional competence to develop pupils' knowledge and understanding in the light of the new research evidence from the curriculum research. The teaching of Islam and traditional religion lends so much to teachers' professional knowledge in these areas. As it is part of teacher profession to continuously search, assess, apply and hand on new knowledge, appropriate to the level of their pupils, in their subject area of specialisation, they are therefore to be accountable to the curriculum they teach (Ibid). Teachers have the professional obligation to educate pupils irrespective of their personal beliefs and in accordance with educational policy laid down by the employers.

iv. Professional development

It cannot be gain said that part of teachers' profession is the need for continuous professional development in order to maintain professional

standards - professional competence. The European Trade Union Committee for Education (ETUCE,nd) noted that :

> successful teaching and teacher education require a commitment to professional development by teachers and educational institutions. There will always be need for teachers to reflect on their practice and develop their own critical skills...

Professional development is an important aspect of teachers' profession. As Lawton (1996, p.vi) points:

> the most important function of professionalism is having the knowledge and understanding to plan teaching and learning sequentially over a long period of time, and to assess and evaluate the results ... a good teacher does not focus on planning a lesson, but on the scheme of work, the syllabus, the curriculum and its assessment.

This means that through continuous professional development, such as In service educational training (INSET) and Action research etc. teachers dispose themselves towards the internalisation of every aspect of their professional career in the teaching of religious knowledge. Thus, it is desirable if not advantageous for teachers to identify with their professional role of achieving the aims and goals of pupil learning in religious knowledge. In the study of the Christian knowledge curriculum, teachers would be conscious of the integrative nature of knowledge required in the delivery of the contents of the curriculum. Department of education in Nigerian universities have an even more obligation to plan religious studies in the light of the Nigerian policy on education. Colleges of education will no less create teacher education curriculum that can reflect the multi-faith nature of the Nigerian society.

v. **Competency in a wide range of cultural areas as part teaching profession**

Competence in a wide range of cultural areas is an important requirement in the professionalism of the teacher. The Congregation for Catholic Education (1990, p.67) urges teachers not only to demonstrate their expertise in the curriculum they contracted to deliver, but also be competent in introducing their pupils to the cultural patrimony handed over from previous generations. This includes for example, helping pupils to learn those traditional religious values that are part of their cultural heritage. The school environment needs to be made to reflect the diverse religious cultures of the local community and national concerns.

The planners of the 1985 national curriculum for religious knowledge did not take note of the need for pupils to learn from and about the major religions in their country. Pupils need to learn about the religious and social backgrounds of their classroom peers as this makes for mutual respect and understanding. The absence of this aspect of pupil learning in the curriculum demeans teacher professionalism. Thus, it is important for teachers to strive to participate in the curriculum development programmes within their subject areas in order to adequately educate pupils for the society in which they live. This implies the need for such provision that could furnish pupils with educational artefacts and relevant posters that reflect the fact that Nigeria is a plural society with diverse religious cultures and traditions.

vi. <u>Competence in wide psychological areas (behaviours and attitudes)</u>

Teachers' competence in a wide range of psychological areas such as maintaining relationships with pupils, their homes and community together with the realisation that to work with pupils in the classroom with the new topics introduced in their curriculum is most important for both their professional career and for effective delivery of the new curriculum. The Congregation for Catholic Education (1990, p16) writes that teachers need:

> ...to develop in them the ability to make correct use of their judgement, will and affectivity; to promote in them a sense of values: to encourage just attitudes and prudent behaviour;.....

This empowers teachers to contribute to their profession's purposes, values, norms and standards as an ongoing duty. For Nigeria in particular, there is need for trained teachers as guidance and counsellors. Hence, Thompson (1997,p56) quoting Carr writes:

> the primary role of education in a democracy is to provide all its future members with the opportunity to develop those intellectual and moral qualities which meaningful participation in democratic life requires (Kelly,1995, p105).

This implies that it behoves teachers to show commitment towards the promotion of the moral, spiritual, religious, cultural, mental, physical and social development of pupils at school and to prepare such pupils for good citizenship through the teaching of a religious knowledge curriculum that encourages co-operation, working together and learning from each other as well as from their teachers (Walker and Soltis 1992, p.17). This in effect is the goal of pupil education.

5.12 The new curriculum and Assessment

Assessment has been defined as the judgement which teachers make about a child's attainment based on knowledge gained through techniques such as observation, questioning, marking pieces of work {and} testing (The School assessment and Curriculum Authority, 1.94). Assessment is central to effective teaching and to curriculum development. This is because it is the medium through which teachers judge pupils' educational attainment at any given stage. Kyriacou (1991) enumerated a diversity of assessment types and contrasts them in the following pairs:

- formative versus summative

- norm-referenced versus criterion-referenced

- internal versus external

- informal versus formal

- continuous versus terminal

- process versus product

Two kinds of assessment are very popular in the Nigerian system of education:(i) the Formative and (ii) the Summative assessments.

i. Formative Assessment

The aim of this kind of assessment is to give pupils helpful feedback that will enable them to identify errors, difficulties or shortcomings in their work and offer, guidance and information to improve future performance This is based on monitoring the tasks given to pupils in the classroom.   This helps the teacher to know how much pupil learning is taking place and understood: as well as know whether the feedback given was taken by pupils and if so to

what extent?   In practice however, the formative assessment employed incorporates other aspects of assessment such as the norm-referenced, criterion-referenced and Ipsative referenced assessments. On the other hand, formal criterion-referenced assessment helps to identify the current level of pupil attainment at a particular level of programme.

ii. Summative Assessment

This is assessment which identifies the standard of attainment gained at the end of a definite time of instruction. This usually takes place at the end of each unit of study, or term or even year.

In the 1985 religious knowledge curriculum, assessment has followed a more traditional pattern of summative assessment, which has chiefly been influenced by such examination bodies like West African Examinations Councils or the Cambridge University Examinations Boards etc.   But the examination bodies existed more in their own rights than as curriculum development organisation even though they influence what is being taught at school (Adeyegbe 1993). However, the West African Examinations Council (WAEC) supplies feedbacks to the school curricula on a formative evaluative basis (ibid.).

iii. Continuous assessment in the new religious knowledge curriculum

The national policy of education has recently maintained that :

> Educational assessment and evaluation shall be liberalised by
> their being based in whole or in part on continuous assessment
> of the progress of the individual (Federal Republic of Nigeria
> 1996, p. 9)

This policy is in keeping with Government's determination to work along a process model of education, which she has undertaken. Azikiwe (1989, p.358) quotes Yoloye et al. (1985) as defining continuous assessment as:

> A mechanism whereby the final grading of a student, in the cognitive, affective and psychomotor domains of behaviour, systematically takes into accounts all his performance during the entire period of schooling.

This emphasises an encouragement towards an all round development of the individual child through a steady operational measurement plan that is cumulative and aimed at guiding the learner (Adedibu 1988). The continuous assessment system de-emphasises the idea that only the traditional system of cognitive knowledge can be assessed through the end of year summative assessment method. This method leads to assessment for the sole purpose requiring 'paper qualifications' for our youths. Continuous assessment is important therefore for promoting the psychomotor and the affective domains of learning namely: character formation, specific career interests and capabilities (Ogbazi1989). However, it has been pointed out that even though continuous assessment is being implemented in various subject areas of the junior secondary school curriculum, a lot of problems are being encountered in its implementation. Some of the problems include, teachers' lack of knowledge of the implications of continuous assessment; teachers' willingness to implement the assessment procedures and lack of adequate resources to help teachers assessment programme (ibid.).

In line with this continuous assessment policy, the new curriculum will take into account assessment of the understanding of the contents of the curriculum as well as making allowance for pupils' self-assessment whereby

they can construct their own meanings. This means that pupils would be assessed at school through:

    i. how much understanding and knowledge they have gained;
    ii. the interests and attitudes they have developed;
    iii. the changes in habits of thinking, feeling and doing that should take place;
    iv. the skills they display (Adedibu 1988).

CONCLUSION:

Parlett and Hamilton (1972) have argued that the principal purpose of evaluation studies is to contribute to decision-making. This thesis has based its aims and purpose along the guidelines of the Nigerian national policy on education and the educational concerns of those stakeholders whose input in Nigeria's educational process cannot be neglected. Both interests are well highlighted in the construction of this curriculum and as such, the curriculum development frameworks employed in this thesis cannot be said to be value-free. This thesis is the product of a teacher-researcher-developer-priest attempt to provide a life-long learning that will make meaning to the lives of pupils in the Nigerian secondary schools.

The proposal to construct a new religious knowledge curriculum was not born out of a quest to develop a curriculum as an end in itself. Its purpose is to respond to the fact that religious knowledge in schools needed to be meaningful to the individual, school and national lives of pupils. The outcome of this work could lead to an extension of work by way of conducting workshop activities with subject teachers in secondary schools in Nigeria aimed at the production of vital teaching resources for the implementation of the new curriculum in schools.

I have found writing this thesis to be very informative and developmental for my professional life in education; I hope to that it will eventually be of benefit to the Nigerian society at large.

It is important to note that the desired curriculum change depends on people and not only on the texts of national policy. Thus, it may be not easy for conservative religious people to accept my approach to curriculum development. it is, however, for the Nigerian people to adapt to the new curriculum as an important investment for national cohesion and unity. No matter how expensive and time-consuming this curriculum change may be, teachers and government educational agencies need to agree on how the new curriculum could find its way into the school system. For this to happen, the following principles seem to me to be important:

i. There is need to submit the proposals in this thesis to the National Educational Research and Development Council (NERDC) for revalidation, if inviting this body to consult with a wider or larger sample of respondents than I was able to in order to 'test' out its validity.

ii. There is need also submit my thesis to subject specialists for the purposes of trialling out some of its specific recommendations.

iii. There is need, finally, to initiate discussion with the Secretary of the NERDC and or subject specialists for the purpose of clarifying issues that might arise from the thesis.

The outcome of this work should lead to an extension of work by way of conducting workshop activities with subject teachers in secondary schools in Nigeria after the approval of the NERDC. Such workshops should lead as well to the production of vital teaching resources for the implementation of the new curriculum in schools.

It has already been noted that the human development model of curriculum development is about helping pupils to make value response to their education in religious education. Many educational practitioners are in favour of values in education as well as education in values. Walsh (1993, p104) has pointed out that:

> Education as a theory cannot avoid making value judgements in its normative modes and running up against them in its descriptive modes. this is because it is value-saturated as a practice.... Education both is a value in itself and involves more particular value choices in all its policy deliberations.... It follows that to some considerable extent the justification of curriculum decisions will be the justification of values and not just of prudential or technical judgements.

The Federal Government of Nigeria (1996) has already set out values to which it is expected will provide the Nigerian pupils with at least a temporal frame of reference to understand the world in which they live. This means that the Nigerian child can be educated to have faith in those aforementioned values like respect, being judicious, social justice and moral justice, empathy and overall human and spiritual development issues (like activities, experiences and aspects of cultural heritage and attitudes) that qualify for balanced and comprehensive learning at all levels of pupil education. This again means that Nigerian education in general and religious knowledge curriculum in particular aim at exposing Nigerian children to a body of values that are capable of helping them to explore religion as a living reality in contemporary society. Thus, a Nigerian child needs to learn about his/her religion and those within his/her environment. This makes for his/her personal, intellectual and social/human development.

It has also been pointed out that the Nigerian government advocates an overall curriculum that is built on a philosophy based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens (Federal Government of Nigeria, 1996, p.8). This being the case and if one of the major aims of secondary education in Nigeria, as stated in the national policy of education, is the preparation of the Nigerian child for useful living within the society (Federal Government of Nigeria, 1996, p.8) and if also the secondary school curriculum is to raise a generation of people who can think for themselves, respect the views and feelings of others, and appreciate those values specified under Nigeria's broad educational aims, as well as live as good citizens (ibid.), then there is need for an inclusive religious knowledge curriculum as proposed in this thesis that would adopt a learning *'from'* and learning *'about'* approach to pupil learning.

Walsh (1993, p.102) again points out four-fold values which refer to education as a whole and which are important for any curriculum development.

a. Education as an investment for society and for the individual;
b. Education as an enrichment of people's experience. and make the quality of life to be worthwhile through pursuits of economic and other values.
c. Education should be for forming ethical persons and ethical society;
d. Education is for the love of the world; pupils should admire the beauty of their environment, culture and cherish to preserve the beauty of nature.

In Nigeria, investing in education means among other things,

the acquisition of appropriate skills, abilities and competencies both mental and physical as equipment for the individual to live in and contribute to the development of his society (Federal Republic of Nigeria, 1996 pp.7-8).

Here, the primary concern of the Federal government is to educate for the purposes of providing for the economic wealth and welfare of the nation.

Pupils are helped to explore and possess those values that will help them to mature in relation to their own model of belief and culture as well as learn from those of other religions in their society. This pedagogical principle,

> if ...studied in such a way as to juxtapose the 'content' of the religious life worlds of adherents with the 'content' of pupils' life worlds, pupils become informed about religious beliefs and values and are able to use them as instruments for the critical evaluation of their own beliefs and values (Grimmit 1987, p141).

This pedagogical principle invites an inclusive pedagogical approach whereby pupils would be able to learn from and about the religions represented in this country. Here, it can be seen that the value positions of this pedagogical principle is consistent with those for which the CESAC process model of curriculum development were constructed by NERDC. Thus, while the religious knowledge curriculum is a means and or an instrument for the development of the individual in a plural Nigerian society, it is also about the provision of a life-long search for worthwhile living.

What in other words has been achieved through this study is the identification of those values, which human beings share in common for their personal and communal development as well as enhance and or guarantee their livelihood. To be educated in Nigeria is license for being part of the affluent section of the Nigerian community (Afigbo 1981). The religious knowledge curriculum can and does make real contribution to the spiritual, personal, social, economic life of the people and even health and citizenship education in Nigeria. Religious knowledge is abundant in opportunities for acquisition of knowledge and developments of skills and pupils' conceptual understanding that are important for their vocational and commercial education at school (Broadbent

2002). Issues on marriage and family; life and death are learned from the diverse religious groups through the religious knowledge curriculum, which are important for the purposes of pupils' personal development. There are in Christianity, Islam and Traditional religions of Nigeria, issues that teach about wealth, poverty, sex and these are important for the mental and physical development of the individual pupil. The acquisition of skills of computation, multiplication of tables and knowledge of number bonds has been found to be useful in the study of the Christian calendar. So also have the knowledge of the Moslem calendar and traditional market day calendar in traditional Nigerian societies lent so much to the understanding of the religious life of the Nigerians. The acquisition of this knowledge can best be through the *learning from and learning about* approach to religious knowledge curriculum.

The concept of education which attracts the pedagogical approach of *learning from and learning about* in religious knowledge is that which is directed towards the socialisation of pupils and their initiation into the customs, norms and value system of society (Kelly 1990). This notion articulates fully with Walsh's (1997) idea of education, which he notes should be fundamentally about the formation of ethical persons and an ethical society. Thus, the inclusive approach in the study of such related religious topics as - issues of social harmony and the study of social facts concerning the role of men and women are best approached from the *learning from and learning about* pedagogical framework. The same applies to the study of religious, moral and spiritual principles in inter-personal and human relations. This structure is helpful to children in terms of maturity in dealing with their own patterns of

beliefs and behaviour through the exploration of beliefs and practices and related human experiences (Read et al. 1992). Furthermore, the *learning from* and *learning about* approach to religious knowledge:

> ...encourages pupils to interact with certain carefully selected religious items[which] they will receive as 'gifts' from their encounter which may contribute to their personal development and in the case of 'believing children', may affirm them in their own faith and enrich their understanding of their own religious and cultural tradition (Grimmitt et al. 1991, pp.8-15).

This means that pupils can and are able to achieve through religious knowledge what they can through a pedagogical method that can engage them as well as help them explore and reflect on them within the context of the learning. The 'gifts', which pupils receive from their study of religious knowledge, have not only ecstatic and ethical force but also knowledge that are derived from objects of inquiry; intellectual vitality and intellectual probity (Walsh, 1993). The Nigerian pupils can best acquire this sort of learning and or 'gifts' through an approach that will lend more to the human development model of religious knowledge.

A critical literature review of the present 1985 religious knowledge curriculum and the national policy on education has revealed among other things that the curriculum planners did not construct a religious knowledge curriculum along the curriculum development paradigm recommended by the NERDC as basis for implementing the national policy on education. Also the study did reveal the significance of inclusive religious knowledge in the educational process of the Nigerian pupils.

It is possible that there are peculiar Nigerian political and religious factors that contributed to the lack of appropriate curriculum development in religious knowledge in the country. The distortion of the present 1985 religious knowledge curriculum through its construction along the colonial style of curriculum development model has left our pupils growing into adulthood bracing for socio-religious conflicts engendered by poor professional accountability. This is because the curriculum content was not constructed to meet the demands of the national policy on education. This has implications for the teacher education programmes especially as their training were not channelled towards addressing a national curriculum that should be in process and comprehensive. In his research on the competency dimension of junior secondary school Christian religious knowledge (CRK) teachers, Akubue (1989, p.211) points to the fact that:

> Teachers irrespective of their area of specialisation are indiscriminately assigned to the teaching of CRK. The findings of Ekpunobi (1982:14) paint the same picture where only 11% of religion teachers actually possess an NCE (diploma) in religious studies.

This goes to suggest that there is need for every teacher to possess a good university degree in the teaching of religious knowledge curriculum in particular and the social sciences as a whole. In deed there is need to argue that the possession of a good national certificate in education (NCE) can at the least be the basis for teaching in Nigerian junior secondary schools.

The national policy on education did not specify that the religious knowledge curriculum be narrowed down to teaching only one religion throughout the school life of pupils. Education is meant to be for the overall development of

pupils in the community (Federal Republic of Nigeria, 1996). Although the national policy was not explicit nor implicit in suggesting a multi-faith approach to the teaching of religious knowledge, it behoves the subject specialists and the government agencies for curriculum development to interpret the texts of the national policy in such a way that the teaching of religion will be meaningful to the individual life, school life and national life of the Nigerian pupils. This thesis has carefully addressed the perceived needs of the Nigerian people in terms of translating the national policy on education into an inclusive religious knowledge curriculum whereby educational activities are centred on the learner for maximum self-development and self-fulfilment. Since in Nigeria, education has been rated as the most important instrument of change, teachers of religious knowledge curriculum can now use the structure of the new curriculum to help pupils develop the practice of self-learning, empathy, understanding and tolerant attitude as a way of living.

It is important to note that curriculum change depends on people and not only on the texts of the national policy. In other words, it may not easy to get people and especially teachers to accept and or adapt to the new ways that the Nigerian policy is pointing the nation to. The reason for this could be that it is indeed an expensive and time-consuming engagement to get people, teachers and parents to agree that the new curriculum will bring about the desired impact in the educational development of their children. It is also possible that political distrust and religious bigotry contributed to the 1985 religious knowledge curriculum that left our younger generation totally ignorant of the religious diversity of Nigeria.

It cannot be overemphasised that the 1985 religious knowledge did not address many contemporary issues in Nigeria education. It has been argued in this thesis that there is a serious gap between the religious knowledge being taught and what ought to be taught within the present context of the Nigerian plural religious society (Urevbu, 1985). The present curriculum for example, has not fully illuminated on how a school curriculum can be used to create a free and democratic society and a land, bright and full of opportunities for all its citizens. It is against this background that this thesis attempts to develop a framework that will integrate the state policies, the educational concerns of religious bodies and the needs of educational professionals into an effective but enduring contemporary curriculum for the educational development of pupils and values concerns of parents. The new curriculum on the other hand, attempts to present a comprehensive religious knowledge curriculum that is inclusive of all major religions represented in Nigeria.

Finally, this study has shed light on the need for the development and improvement of the existing split and narrow religious curriculum for junior secondary school. It has done so by proposing a religious knowledge for Nigerian schools' curriculum aimed at meeting the needs of that country's multi-faith society and achieving its national policy on education.

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Appendix 1.1 Subject groups of the National Curriculum for Junior Secondary Schools

APPENDIX 1   SUBJECT GROUPS FOR THE NATIONAL CURRICULUM FOR JUNIOR SECONDARY

be tuition free, universal and compulsory. It shall reach basic subjects which will enable pupils to acquire further knowledge and skills. Every student shall offer

(i) a minimum of 10 and a maximum of 13 subjects.

(ii) all subjects in Group A

(iii) at least one subject each from Groups B & C

GROUP A. Core

(1) English

(2) French

(3) Mathematics

(4) Language of environment to be taught as L1*

(5) One major Nigerian Language other than that of the environment to be taught as L2*

(6) Integrated Science

(7) Social Studies and Citizenship Education

(8) Introductory Technology

* The language of environment shall be taught as L1 where it has orthography and literature. Where it does not have, it shall be taught with emphasis on orals as L2

GROUP B Pre-vocational electives

(1) Agriculture

(2) Business Studies

(3) Home Economics

(4) Local Crafts

(5) Computer Education

Emphasis on subjects in Group B shall be on practice

GROUP C. Non-prevocational electives

(1) Religious knowledge

(2) Physical and Health Education

(3) Fine Art

(4) Music

(5) Arabic

(h) Students who complete junior secondary school shall be streamed into.

(i) the senior secondary school

(ii) the technical college

(iii) an out of school vocational training centre:

(iv) an apprenticeship scheme.

The streaming shall be based on the result of tests to determine academic ability, aptitude and vocational interest and as much as possible to achieve a transition ratio of 60:20:10 as follows:-

the senior secondary school	60%
the technical college	20%
the vocational training centre	10%
the apprenticeship scheme	10%

2.3 Senior Secondary School

(a) The senior secondary school shall be comprehensive with a core curriculum designed to broaden pupils' knowledge and out look

(b) Every student shall take all the seven (7) core subjects in group A and a minimum of one and a maximum of two from the list of elective subjects in groups B and C to give a minimum of eight and maximum of nine subjects

(c) One of the three elective subjects may be dropped in the last year of senior secondary school course

EXCERPT FROM THE NATIONAL POLICY ON EDUCATION

Appendix 2.1: 1985 Syllabus for Junior Secondary School Religious Knowledge Curriculum -Year One

This syllabus for the year one pupils comprises 10 themes:

First Term	Second Term	Third Term
THEME 1: RELATIONSHIP WITH GOD. 1.Understanding human relationships 2. Understanding religion as relationship with God. 3.Man's continuous search for a relationship with God. THEME 3: CREATION 1. Biblical account of creation 2. Man's share in God's creative activity 3. Dignity of main God's creation	THEME 4. SIN AND ITS CONSEQUENCES. 1.Sin: a break in relationship & order 2. Consequences of sin 3. Overcoming temptation to sin THEME 5: NEED FOR RECONCILIATION 1.Strong desire for power breaks relationships. 2.Ways of reconciling broken relationships. THEME 6: RESPONDING FAITHFULLY TO GOD'S CALL 1.God calls man into a new relationship 2. God's promise and its fulfilment 3. Total obedience in faith THEME 7: RESPONDING FAITHFULLY TO THE NEEDS OF OTHERS 1.Identifying the needs of others 2. Christian response to the needs of others 3. Faithfulness, loyalty and accountability to the needs of others.	THEME 8: GOD WANTS PEOPLE TO BE FREE. 1. Achieving freedom 2. Responsibility for the promotion of freedom in society. 3. Protecting freedom THEME 9: LIVING IN OMMUNITY UNDER GOD'S LAW 1.What is law? 2. God's law in the Old Testament. 3. The law of Christ in the New Testament. THEME 10: SUSTAINNING RELATIONSHIP WITH GOD 1. Continuous renewal of relationship with God. 2.Continuous service in God's community. 3. Acceptance of special responsibilities in Christian communities.

The Syllabus (JSS) Year Two

This syllabus for the year two pupils comprises 10 themes:

First Term	Second Term	Third Term
THEME 1: THE EARLY LIFE OF	THEME 4: JESUS CHRIST CARES FOR PEOPLE.	THEME 7: SOME OTHER TEACHINGS OF JESUS

1.The Baptism of Jesus Christ. 2. The Temptation of Jesus 3. Jesus Christ selects his disciples. THEME 3: JESUS WELCOMES ALL PEOPLE 1. Jesus Christ and the elite: Nicodemus 2. Jesus Christ and the rejected: the Samaritan 3. Jesus Christ and the sinner: the adulterous woman	possession. 3. About maturity and responsibility THEME 6: JESUS CHRIST AND THE LAW. 1. Jesus Christ submits himself to the civil and religious laws 2. Jesus Christ clarifies the meaning of the law. 3. Jesus Christ teaches that love is the supreme law	1. The triumphant entry into Jerusalem; 2.The Last supper; 3. The suffering and death of Jesus Christ. THEME 9: THE RESURRECTION OF JESUS CHRIST. 1. Victory of Jesus Christ over death. 2. The appearances of Jesus Christ 3. The Great commission

The Syllabus (JSS) Year Three

This syllabus for the year three pupils comprises 8 themes:

First Term	Second Term	Third Term
THEME 1: The Holy Spirit THEME 2. The early days of the Church THEME 3. Paul	THEME 4: The spread of the Gospel outside Palestine THEME 5. Controversies among the early Christian believers THEMES 6: Further spread of the Church	THEME 7: Paul and the civil authorities THEME 8. The Christian church today

Syllabuses for Islamic religious knowledge curriculum for Junior Secondary School in Nigeria

Subject Branches	First Term	Second Term	Third Term
Qu'ran and Hadith	1.Suratul-Fatihah 2.Suratun-Nas 3.Suratul-Falaq 4.Meaning of Hadith 5.Reporters of Hadith 6.Collection of Hadith	1.Suratul-Ikhlas 2.Suratul-Lahab 3.Suratun-Nasr 4.Hadith Nos. 1&2 from An-Nawawi's collection	1.Suratul-Kafirun 2.Suratul-Kawthar 3.Suratul Macun 4.Hadith Nos.5&6 from An-Nawawi' collection
Tawhid and Fiqh	1.Meaning&significance of religion (cf. Islam) 2.Belief, worship & good conduct 3.Kalimatu sh-shahadah 4.Kinds of water & their sources 5.Wudu (ablution) 6.Significance of Wudu cf. to its morals &values 7.Tayammum; when & how performed and things that vitiate it. 8.Ghuslu:what necessitates it; its description & significance 9. Adhan and Iqamah 10. Salat: description of raka'at & No. of raka'at of each daily prayer	1.Allah's attributes: As Creator,Maker, Fashioner 2.Allah: As Sustainer, Beneficient, merciful 3.Allah:King &Judge 4.Salatul-Jama^{c}ah:its form, moral & social value 5.Ruku^c & Sujud :uterances; tashahhud its significance 6. Determining time of each Salat 7.Significance of Salat 8. Salatul Juma'ah – Obligatory & non-obligatory prayers 9.Salatul Juma'ah – time Description & condition 10.Salatul-^{c}idayn; ^{c}idul-Fitr &idul-Adhan	1.Allah's attributes: As All-Seeing, All-Hearing 2.Allah's attributes: As Guide, Overseer,Just 3.Salatus-safar: description, condition and significance 4.Ash-shaf u-wal-witr & Salatut 5.Salatul-Junazah: description&significance 6.Salatul (prayer for rain) description & significance 7.Salatul-Kufuf & Salatul-Khusuf; description & significance 8. Conditions under which a person is exempted from salat. 9.Sujudus-sahw
Siram and Tahdhib	1.Arabia before Islam: religious and social life of the people. 2 The importance of Makkah as a trade & religious centre. 3.The birth of the prophet and his childhood. 4.The youth of the prophet and his character 5. Marriage of the Prophet to Khadijah 6.The placing of al-Hajarul-aswad from kaabah as it is manifested the acceptability, judgement and humility of the prophet 7.Obedience to parents Q17:23; Q31:23-25 8.Honesty in dealing with others: Q2:42 9.Truthfulness: Q16:90-92	1.Mohamed's call to prophet-hood. 2.The manner of the early preaching by the prophet. 3. Public preachings & Makkan reactions 4.Large scale persecution of Muslims 5.Migration of Muslims to Abyssinia 6.Prophet's visit to Ta'if in the year of Sorrow 7. The Hijrah to Yathrib 8. Human relations greetings and responses 9.Forgiveness Q3: 132-4 Cleanliness of mind, body and cloth	1.The foundation of the Ummah in Madinah 2. The battle of Badr: Its causes and the effects. 3.The battle of 'Uhud: Its causes and effects 4.The battle of Ditch: Its causes and effects 5.Muslims relation with Jews in the environs of Medinah 6.The treaty of al-Hudaybiyah 7.Quraysh's violation of treaty of al-Hudaybiyah 8.Islamic injunctions on justice and fair play 9. Kindness to the poor and needy 10. Kindness to the orphans: Q(4:2), (93:9)

YEAR 2

	FIRST TERM	SECOND TERM	THIRD TERM
	1.Suratu-Quaysh 2. Suratul-fil 3.Suratul-Humazah 4.Hadith Ten 5.The six Sound collection	1.Revision of some Qu'ranic chapters 2.Qu'ran as a book 3.Revelation of the Qu'ran 4.Compilation of Qu'ran 5. Hadith nos. 11,13 &14	1.Suratun-Nasr 2.Suratut- Takathur 3.Suratul – Quriah 4.Hadith numbers 16, 17 &18
Tawhid and Fiqh	1.Prophets:The need for Prophets and qualities 2. Names of 25 prophets mentioned in Qu'ran, the most important five and prophet Mohammed.3.Angels :What they are and their roles. 4.Angels: Function of10 named angels 5. Sawm: Fasting in Islam. 6.Ramadan fasting: Times and how to fast. 7.Significance of fasting with ref. to its moral objectives as well as social and spiritual values 8.Those exempted from fasting. 9. Zakatul-fitr and its moral and social values	1.The Jinn, Shaytan and his disobedience to Allah. 2. The four Holy books 3. The Qu'ran as the completing revelation 4.Restitution and feeding. 5.Kaffarah for deliberately breaking the fast of Ramadan 6.Voluntary fasts 7. Days on which fasting are prohibited 8. What is Zakat? Difference between Zakat and Sadagah in general 9.The conditions of Zakat	1.The first 16 of Allah's attributes, summary meaning of all... 2. Allah's attributes Nos. 16-32 3. Allah's attributes Nos. 33-49 4.Zakat of money and articles of merchandise 5.Zakat as agricultural product 6. Recipients of Zakat – moral, social & spiritual values
Sirah and Tahdhib	1.Prophets emissaries to foreign rulers inviting them to Islam. 2.Triumphant entry of the Prophet into Makkah 3.Moral teachings of the battle of Hunayn. 4. The year of delegation 5. The farewell pilgrimage and its sermon. 6. Islamic teaching on social vices, briberyand corruption 7. Islamic teaching on food 8. Good manners in Islam 9.The importance of seeking knowledge	1.Abu-Bakaras rightly guided Khalifah 2. Riddah wars: causes 3.Umah as rightly guided Khalifah 4.Kindness to animals: Q6:38 and Hadith 5.Teachings on alcohol and drugs. 6.Cigarette smoking. 7.Obedience to constituted authority Q4:59, Q8:20-25. 8.Teaching on tolerance Q3:30-36 9.Teaching against abusing, back-biting and slandering 10.Distinction between male and female dress and adornment in Islam	1.Uthman as rightly guided Khalifah. 2. Ali as rightly guided Khalifah 3.Teachings on humility (Q17:37), (25:63) 4. Moral Lessons contained in Suratu-Lugman (31:13-19) 5. Moral Lessons contained in Suratu- 'I Hujurat 6. Moral Lessons contained in Suratul Hujurat 7. Patience and Endurance 8.Visiting the sick and comforting the bereaved. 9. Stealing 10. Respect of elders and kindness to juniors

	FIRST TERM	SECOND TERM	THIRD TERM
	1.Suratul-Adiyal 2.Suratuz-Zilzilah 3.Suratul-Qadr 4.Hadith 23rd	1.The importance of Qu'ran 2.Qu'ran & Shariah 3.Hadith Nos.25-26	1. Suratul-Inshirah 2.Suratul-Duha 3.Revision of Qu'ran 4.Hadith 27th 5. Revision of Hadith in years 1&2
Tawhid and Fiqh	1.Identification of shirk: Allah has no associates – idols, stones, rivers, trees, sun etc. 2. Identification of shirk: Allah has no associates – angelic or human, atheism and elevation of the state,..to the role of Supreme power, Hero-worship. 3.Identification of shirk: superstition, fortune telling, oracles, amulets etc. pagan festivals etc. 4.Definition of Hajj. Its compulsory nature. 5.Description of Hajj in its order 6.Duties of Hajj and its significance 7.Kinds of Hajj 8. Things that vitiate Hajj. 9.Hajj and social, moral & spiritual values 10.Umrah and how it is performed	1.Al-Qada and Al-Qadar 2.Life after death-Hell, paradise and judgement 3.Repentance & forgiveness. 4.Allah's attributes, Nos 50-65 5.Visit to Madinah 6.Shariah(Islamic Law) (a). Its importance to Muslims. (b) Function in the enforcement of Islamic values. (c) The consequences of neglecting the shariah. 7.Islamic principles of business with ref. to cheating and fraud. 8.Allah's attributes Nos. 66-82	1. Revision of the work done in last two terms. 2. Allah's attributes Nos. 83-99 3.Marriage in Islam: Its definition and importance. 4.The conditions governing marriage validity 5.Prohibited degrees of marriage. 6.Rights and duties of husband and wife 7. Kinds of divorce 8. Conditions governing divorce and custody of children
Sirah and Tahdhid	1.History of prophet Adam and lessons from his life 2. History of prophet Nuh and lessons from his life 3.Sincerity(Q2:24;8:27) 4.Keeping family together (Q4:1) 5.Fulfilment of promises (Q16:91)(17:34) 6.Decency: emphasis against indiscriminate spitting,calling people names, urinating on road etc.	1.History of prophet Ibrahim and lessons from his life. 2. .History of prophet Musa and lessons from his life 3.History of prophet Isa lessons from his life 4.History of Khadijah bint Khuwaylid and lessons from his life. 5.History of Aisha bint AbuBakr and lessons from his life 6. .History of Fatimah bint Mohammed and lessons from his life 7.History of umar	1.History of Bilal b Ragah and lessons from his life 2. .History of Shaykh 'Uthman b. Fodio and lessons from his life 3.History of prophet Shaykh Abdulah b. Fodio and lessons from his life. 4.History of Shaykh al-Amin l-kanemi and lessons from his life 5.History of Shaykh al-Amin l-kanemi and lessons from his life 6.History of Shitta-Bey of Lagos and lessons from his life 7.Duties of parents to children. 8. Gambling

7.Modesty of dress and behaviour. Q24:30-31 8.Obedience to parents and goodness to them at old age. Q17:23-25 9. Good human relationship Q49:10-23 10. Honesty in trade, craft, industry and profession	b.'Abdul 'Aziz and lessons from his life 8.Good neighbourliness Q4: 36 9.Co-operation in good causes Q5:2 10.Islamic injunctions and social vices, adultery and fornication	9.Islamic condemnation of tribalism 10.Islam as a way of life.

Appendix 2.2 Religious adherence in Nigeria.

Religious adherence (on figures for 1980).

Catholics	8,801,700	12%
Total Christians	35,572,000	49%
Muslims	32,668,000	45%
Buddhists	660	0%
Other Faiths	4,140,340	6%
No Religion	215,000	0%
Christian Practice ('80)		
Practising	16,169,840	22%
Non practising	4,042,460	6%
Nominal	15,359,700	21%

Website of : **The White Fathers - White Sisters UK** in Art.: Nigeria –The Future of Africa 1993

APPENDIX 3.1: Items developed as contents for Junior Secondary School religious knowledge curriculum

a. What is religion?

b. Why religious beliefs are important? Answers life questions like -(i) who am I? (ii) Where do I come from? (iii) Why am I here? (iv) What happens to me after I die?

c. What do religious people do? Private prayer; public worship

d. What is prayer? Kinds of prayer; prayer as means of continued relationship with God

e. What is worship? Different kinds, places and atmosphere of worship...

f. Yearly calender of worship/celebration (Liturgical cycle in Christianity, Islam and ATR) e.g.Christmas, Easter, Ramadan, New Yam festival

g. God's revelation of Himself as:
   (a.) Father, Son and Holy Spirit;
   (b.) Thro' God's Holy messengers in our world today
   E.g. Bishops, Priests, Evangelists, Pope, Apostles, Nuns, Parents, Martin Luther King, Mother Theresa of Calcutta, Mary Slessor, Bishop Shanahan, Archdeacon Dennis, Father Cyprian Tansi, Bishop Ajayi Crowther
   (c.) Through Holy Books – Bible (in other religions, Qu'ran)

h. Oral account of God's self-revelation in ATR –Myths of creation.

i. Uses of the Bible – prayer, worship and teaching.

j. God creates the human family out of Love – Adam and Eve.

k. God calls the human family to care for the whole creatures

l. Humankind's response to God's call – thro' freewill and choice to do good or bad

m. The problem of human sinfulness (The sin of Adam and Eve)

n. Breaking relationship with God: Reasons for breaking relationships.

o. Human sinfulness (Crime, Blame, punishment) in Christianity, Islam and ATR.

p. Overcoming sinfulness (Praise and reward) in Christianity, Islam and ATR.

q. The nature of reconciliation. in Christianity, Islam, ATR

r. Being born into God's family – in O.T. and N.T.

s. How people celebrate being born into God's family? (in Christianity, Islam and ATR).

t. Stages of growing in God's family. (Rites of passage- Christianity, Islam and ATR.

u. What are people in God's family expected to do today? In Christianity, Islam and ATR - e.g go to Church/mosque, tell the truth, respect elders, help in domestic chores.

v. Identifying people's needs in the Bible and world over.

w. Freedom and lack of freedom in the world-over

x. Understanding the concept and significance of freedom (in Christianity, Islam and ATR)

y. What is law? Significance of civil law in Nigeria

aa. Christian Law; Law in ATR; Islamic Law.

bb. Customs and/or traditions in Christianity and ATR

cc. The birth of Jesus -

dd. Jesus as the Messiah

ee. The Followers of Jesus –Choosing the disciples

ff. The Baptism of Jesus, and Baptism today.

gg. Christian signs and symbols (e.g. for baptism, Holy Spirit, death, the cross, marriage, Holy Communion etc.

hh. The power of Jesus – the miracles

ii. Jesus the teacher – the Parables of Jesus

jj. Jesus confronts the authorities on the Sabbath

kk. How days of obligation are regarded today through the year

ll. Caring for those in need today? – Good Samaritan, Charities, hospitals, shelter

mm. Caring for the sick - Healing ministry, visitation, prayer, and anointing

nn. How other religions care for the needy – In Islam (Zakat-almsgiving)

oo. Celebrating Christian funerals? – Prayers, Bible, Church service or Holy Mass

pp. How non-Christians in the community celebrate funerals (Islam and ATR)

qq. Christian belief about afterlife and death? Hell and Heaven

rr. What are the beliefs of Non-Christians in our community (Islam and ATR)?

ss. What Christians teach about Repentance and Forgiveness – The Lord's Prayer; Parable of prodigal son, Adulterous woman

tt. How different religions in our community celebrate repentance and forgiveness today?

uu. What does Jesus teach about material possession?

vv. What are the ways a Christian can contribute to support the poor.

ww. Drug Addiction: Definition of Drugs

xx. Types of Drugs, Soft and Hard

yy. Names and adverse effects of drugs in form of tablets:
    a. Tablets: as stimulants, sedatives and Tranquillisers.
    b. Solvents:Glues; cleaning fluids and lighter fuel (Butane)
    c. Hallucinogens: Marijuana (cannabis); Hashish (resin from Cannabis; LSD (liquid and powder that cause delusion and fantasy

zz. Names and adverse effect of hard drugs e.g.

    a. Opium
    b. Morphine
    c. Heroin
These three are narcotics but heroin is the strongest. All are pain killers.
    d. Cocaine – this is a stimulant

Aaa. Reasons for taking drugs

Bbb. War: Its meaning, causes and types

Ccc. Attitude of religious groups(Christianity, Islam and ATR) to war

Ddd. War crimes and disarmament

Eee. Earth conversation-deforestation and its danger to our environment

Fff. What religious groups say about conservation – St Francis

APPENDIX 4.1: Item-by-item presentation of topics checklist for respondents

Reconstruction of the National curriculum for Junior Secondary schools for Christian Religious Knowledge in the light of the national policy on education for ethnic and religious tolerance and social cohesion in Nigeria.

Dear Sir/Madam,

Given the rising ethnic and religious problems in this country, it has been suggested that in the light of national policy on education, knowledge of religious beliefs of other existing religions in the country and their values would help in ensuring tolerance of each other. Thus some of the new topics are about to be included in the new JSS religious Knowledge curriculum. I would be pleased if you looked at this list below and respond to what topics meet your approval for inclusion in the new design.

I am aware of the fact that this might seem an overload on existing curriculum. It is my responsibility to ensure that pupils will not be overloaded with learning topics. What is expected of you is just to indicate your approval or disapproval of the learning content.
Thanks for your co-operation

Uzoma Ihedinma

	TOPICS	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	What is religion? ………………………………					
2	Why religious beliefs are important? Issues like (i) who am I? Where do I come from? (iii) Why am I here? (iv) What happens to me after I die …					
3	What do religious people do? Private prayers; public worship…………..					
4	What is prayer? Kinds of prayer; prayer as means of continued relationship with God					
5	What is worship? Different kinds, places and atmosphere of worship………..					
6	Yearly calendar of worship/celebration (Liturgical cycle in Christianity, Islam and ART) e.g. Christmas, Easter, Ramadan, New Yam festival…………………….					
7	God's revelation of Himself as: (a) Father, Son and Holy Spirit; (b) Thro' God's Holy messengers in our world today, E.g. Bishops, Priests, Evangelists, Pope, Apostles, Nuns, Parents Martin Luther King, Mother Theresa of Calcutta, Mary Slessor, Bishop Shanahan, Archdeacon Dennis, Father Cyprian Tansi, Bishop Ajayi Crowther (c) Through Holy Books – Bible (in other religions, Qu'ran)					
8	Oral account of God's self-revelation in ATR – Myths of creation					
9	Uses of the Bible – prayer, worship and teaching…					
10	God calls the human family out of Love – Adam and Eve…					
11	God calls the human family to care for the whole creatures…					
12	Humankind's response to God's call – thro' freewill and choice to do good or bad.					
13	The problem of human sinfulness (The sin of Adam and Eve)					
14	Breaking relationship with God: Reasons for breaking relationship…					

	TOPICS	Strongly Agree	Agree	Undeci-ded	Disagree	Strongly Disagree
15	Human sinfulness (Crime, Blame, Punishment) in Christianity, Islam and ATR...					
16	Overcoming sinfulness (praise and reward) in Christianity, Islam and ATR...					
17	The nature of reconciliation in Christianity, Islam, ATR					
18	Being born into God's family – in O.T. and N.T......					
19	How people celebrate being born into God's family? (in Christianity, Islam and ATR)...					
20	Stages of growing in God's family. (Rites of passage in Christianity, Islam and ATR....					
21	What are people in God's family expected to do today? In Christianity, Islam and ATR– e.g. go to Church/mosque, tell the truth, respect elders, help in domestic chores...					
22	Identifying people's needs in the Bible and world over					
23	Freedom and lack of freedom in the world-over........					
24	Understanding the concept and significance of freedom (in Christianity, Islam and ATR)...					
25	What is law? Significance of civil laws in Nigeria...					
26	Christian Law in ATR; Islamic Law.					
27	Customs and/or traditions in Christianity and ATR					
28	The Birth of Jesus					
29	Jesus as the Messiah					
30	The followers of Jesus – Choosing the disciples					
31	The Baptism of Jesus, and Baptism today.					
32	Christian signs and symbols (e.g. for baptism, Holy Spirit, death, the cross, marriage, Holy Communion etc.					
33	The power of Jesus – the miracles					

	TOPICS	Strongly Agree	Agree	Undecid-ed	Disagree	Strongly Disagree	
34	Jesus the teacher – the Parable of Jesus						
35	Jesus confronts the authorities on the Sabbath						
36	How religious festivals are celebrated today through the year						
37	Caring for those in need today? – Good Samaritan, Charities, hospitals, shelter						
38	Caring for the sick – Healing ministry, visitation, prayer, and anointing						
39	How other religions care for the needy – In Islam (Zakat-almsgiving)						
40	Celebrating Christian funerals? – Prayers, Bible, Church service or Holy Mass						
41	How non-Christians in the community celebrate funerals (Islam and ATR)?						
42	Christian belief about afterlife and death? Hell and Heaven						
43	What are the beliefs of Non-Christians in our community (Islam and ATR)?						
44	What Christians teach about Repentance and Forgiveness – The Lord's Prayer; Parable of prodigal son, Adulterous woman						
45	How different religions in our community celebrate repentance and forgiveness today?						
46	What does Jesus teach about material possession?						
47	What are the ways a Christian can contribute to support the poor.						
48	Drug Addiction: Definition of Drugs						
49	Types of drugs, Soft and hard						

	TOPICS	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
50	Names and adverse effects of Soft drugs in form of tablets: (a) Tablets: as Stimulants, sedatives and Tranquillisers. (b) Solvents: Glues; Cleaning fluids and Lighter fuel (Butane) (c) Hallucinogens: Marijuana (cannabis); Hashish (resin from Cannabis; LSD (Liquid or powder that cause delusion and fantasy.						
51	Names and adverse effects of hard drugs e.g. (a) Opium (b) Morphine (c) Heroin These three are narcotics but heroin is the strongest. All are pain killers. (d) Cocaine – this is a stimulant						
52	Reasons for taking drugs						
53	Attitude of religious groups to Drug/alcohol (Islam Christianity)						
54	War: Its meaning, causes and types.						
55	Attitude of religious groups to war						
56	War crimes and disarmament						
57	Earth Conservation-deforestation and its danger to our environment.						
58	What religious groups say about conservation – St. Francis						

Appendix 4.2   Data Recording Sheet IA

Data Recording Sheet I(A) Participant No.   Data for Checklist   APPENDIX IVB

Items	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	5	5	5	5	5	5	5	4	5	5	5	5	5	5	5	5	5	5	5	5	4	5	4	5	4	5	5	5	5	5
2	5	5	5	5	4	5	4	5	5	5	5	5	5	5	5	5	5	5	5	5	4	4	5	4	4	5	5	5	5	5
3	5	4	4	4	5	5	5	5	4	4	4	4	4	5	4	4	4	4	4	5	4	4	5	5	5	5	4	5	5	4
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6	4	5	5	4	4	4	4	4	4	4	4	4	4	5	4	3	4	5	5	5	5	3	5	4	4	4	4	4	5	5
7	5	5	5	5	5	5	5	4	5	5	5	5	5	5	5	5	5	5	5	5	4	4	4	5	5	5	5	5	5	5
8	5	5	4	4	4	4	4	5	5	5	4	4	5	5	5	5	5	4	5	5	5	4	4	5	5	5	4	5	5	4
9	5	4	4	4	5	3	5	3	4	4	2	3	4	5	4	4	4	4	4	4	4	4	4	4	4	4	5	4	5	5
10	5	5	5	5	5	5	5	4	5	5	5	5	5	5	5	5	5	4	5	5	5	4	4	5	5	5	4	5	5	4
11	5	4	5	4	4	4	4	4	4	4	4	4	4	4	4	4	4	3	3	4	4	4	2	5	5	5	4	4	5	5
12	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	4	4	4	3	5	5	5	4	5	5	4	5	5
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15	5	5	5	5	4	4	3	3	4	4	5	5	5	5	5	5	5	5	5	4	4	5	5	5	4	5	4	5	5	5
16	4	4	2	4	4	5	4	5	5	5	5	5	5	5	5	5	4	4	4	5	4	4	5	5	5	5	5	5	5	5
17	5	5	5	5	4	5	4	5	5	5	5	5	5	4	5	4	5	4	5	5	5	5	5	5	4	5	5	5	4	4
18	2	4	3	2	3	3	4	3	2	3	3	5	5	5	5	5	5	4	4	4	4	4	5	4	4	5	5	5	5	5
19	5	5	4	5	5	5	4	4	5	4	4	5	4	4	5	2	5	4	5	4	4	5	5	5	4	4	5	5	5	5
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21	5	5	5	4	4	4	4	4	4	4	4	4	5	5	5	4	5	5	5	4	5	2	5	5	5	5	5	5	5	5
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29	5	5	5	4	4	5	4	4	4	5	4	4	5	5	4	4	5	5	5	5	4	4	5	3	5	4	4	5	5	4
30	5	5	5	4	4	4	4	3	3	4	5	5	4	4	4	4	4	3	4	5	4	5	4	4	4	3	3	4	4	4

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Data Recording Sheet 1(A)

Items: 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, Total

Participant Nos / Data for Checklist

The table records Likert-scale responses (values mostly 2–5) for items 31–58 across participants 1–30. Per-participant totals (bottom "Total" row):

Participant	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Total	274	255	258	276	255	261	270	262	251	254	245	262	254	248	264	255	262	216	257	262	233	255	236	241	248	222	260	235	231	192

Explanation of Codes: Likert Scale rating –: Strongly agrees –5; Agree – 4; Undecided– 3; Disagree – 2; Strongly disagree – 1.

Appendix 4.2 Data Recording Sheet IB

Data Recording Sheet 1 (B)   Participant No.   Data for Checklist

Item	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56
1	5	5	2	5	5	5	5	5	4	5	4	5	5	5	4	5	5	4	5	5	4	5	4	5	4	4
2	5	5	4	5	5	5	5	5	4	5	4	5	5	5	5	3	5	4	5	5	4	5	4	5	4	4
3	5	4	4	5	4	5	5	5	4	5	5	5	5	5	5	5	4	4	5	4	4	5	4	5	4	4
4	4	5	3	5	5	5	4	5	4	5	5	4	5	5	4	4	4	4	5	5	4	5	4	5	4	4
5	3	4	2	5	4	2	4	5	3	5	4	3	5	5	4	4	5	4	5	4	4	5	4	5	4	3
6	4	5	3	5	4	3	4	4	4	5	5	4	4	4	4	4	5	4	5	5	5	5	4	5	4	4
7	5	5	1	5	5	4	5	3	4	5	5	2	3	5	4	4	5	5	4	4	4	5	4	5	4	4
8	4	4	2	4	4	4	5	4	2	5	4	4	5	5	4	4	5	5	4	5	5	5	4	5	4	4
9	4	4	2	4	5	4	4	2	2	5	5	2	5	5	2	3	5	5	4	4	5	5	4	5	4	4
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29	5	5	5	4	5	4	4	4	4	5	4	4	5	4	3	4	5	4	4	5	4	4	3	3	4	3
30	5	4	5	4	4	5	4	4	4	5	4	3	4	3	2	4	5	4	4	5	4	4	4	3	4	4

Data Recording Sheet 1 (B) Data for Checklist

Participant No

Item	Total	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56
Total		259	250	218	261	238	223	232	231	202	236	218	180	181	226	143	221	267	256	265	264	247	263	235	239	234	232

Items listed (rows): 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58.

Explanation of Codes: Likert Scale rating –: Strongly agree –5; Agree – 4; Undecided – 3; Disagree – 2; Strongly disagree – 1.

APPENDIX 4.3
DATA RECORDING SHEET 11(A)

TOTAL SCORES FOR EACH PARTICIPANT

Participants' No:	Status	Religion	Raw Score
1	4	1	274
2	4	2	255
3	4	1	258
4	4	1	276
5	4	2	255
6	4	1	261
7	6	3	270
8	4	1	262
9	6	1	251
10	4	1	254
11	6	2	245
12	4	1	262
13	4	3	254
14	4	3	248
15	4	1	264
16	6	3	255
17	4	1	262
18	6	1	216
19	4	3	257
20	4	2	262
21	7	2	233
22	4	1	255
23	4	1	236
24	7	3	241
25	4	1	248
26	7	3	222
27	4	3	260
28	7	1	235
29	5	1	231
30	5	1	192

Explanation of Codes:

Religion: Christianity - 1; Islam - 2; African Traditional Religion - 3

Status: Teachers/Lecturers – 4; Parents – 5; Religious Leaders – 6; Students –7.

APPENDIX 4.3: (continued)DATA RECORDING SHEET 11(B)

TOTAL SCORES FOR EACH PARTICIPANT

Participants' No:	Status	Religion	Raw Score
31	4	3	259
32	4	1	250
33	7	1	218
34	4	3	261
35	5	1	238
36	5	1	223
37	7	1	232
38	7	1	231
39	7	1	202
40	4	1	236
41	7	1	218
42	5	1	180
43	5	1	181
44	6	1	226
45	5	1	143
46	5	1	221
47	4	1	267
48	4	1	256
49	4	1	265
50	6	3	264
51	6	2	247
52	6	3	263
53	6	1	235
54	4	1	239
55	6	1	234
56	6	1	232

Explanation of Codes:
Religion: Christianity - 1; Islam - 2; African Traditional Religion - 3

Status: Teachers/Lecturers - 4; Parents - 5;Religious Leaders - 6;Students - 7.

APPENDIX 4.4A: Map showing the States in Nigeria

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APPENDIX 4.4B: Map showing the Sharia States where the Islamic Religious Knowledge is predominantly offered.

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