

Course Code EDU 730
Course Title Religion And Moral Education

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PED223
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Published By:
National Open University of Nigeria

First Printed 2006

Reprinted 2010

ISBN: 978-058-854-X

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Printed by: Goldsworth

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MODULE 1

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UNIT 1 THE CONCEPT OF MORAL EDUCATION

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1.0 INTRODUCTION

Moral education as a concept attracts different definitions. Since there are many experts in the area of moral education. It should be expected that there will be many definitions to the concept. There are also different kinds of rules in the society just as there are different kinds of theories of moral education.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- provide acceptable definitions to religion and religious education
- identify different kinds of moral rules and theories of moral education
- answer questions on moral education types of moral rules and theories of moral education.
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3.0 MAIN CONTENT

3.1 The Concept

3.1.1 The Concept of Moral Education

The word “moral” may mean the ability to distinguish between the right and the wrong. It is very much related to man conduct or the individuals’ behaviour. It concerns itself with goodness as well as badness of a behaviour. Generally speaking, moral deals with good character, right or proper conduct or righteousness.

Perhaps, moral education can be regarded as the process of guiding the character development of an individual in the society in order for an individual to be able to do what is right or just. Again, moral education can be regarded as the teaching or attempt to teach standards of right or wrong. It also concerns itself with the establishment of principles of right or wrong as well as their application to individual lives.

Morality can be regarded as rightness or pureness of behaviour of an action while religion can be interpreted as belief in the existence of Supreme Being.

It is true that most if not all school subjects have some contribution to the moral development of school students but the contribution of religion is greater than others.

Perhaps, morality; to the Christians is the conscience or the Law written, to the Yorubas, it is the oracle of the heart or Eri okan. Naturally, it is difficult for good moral to exist without religion or religion without good moral. It may be reasonably concluded that both religion and morality are inseparable as none of them could be studied in isolation.

Education generally enhances the development of good moral conduct in the society. It is also the responsibility of moral education to strengthen the idea of morality as an important foundation for social order. Moral rules are the same throughout the whole world. It is for this reason that moral rules are referred to as being general or universal. The reason for this is that morality throughout the whole world is against cheating, stealing, while morality generally, supports honesty, truthfulness, fair play, respect for elders, kindness, hardworking patriotism among others.

However, the objectives of morality include the following:

- (a) ensuring the survival of a society

- (b) restoring and promoting human dignity
- (c) being in conformity with man's rational nature.
- (d) doing things in line with the wish of the Supreme Being, God or Allah.

It is not unlikely that a man with good moral will not only have happiness within himself but will also have contentment. A person with good moral is not likely to be involved in cheating dishonesty, fraud, armed robbery, drug abuse disrespect for oneself, disrespect for authority, disrespect for colleagues or age mates, disrespect for elders as well as disrespect for other man's rights.

To teach good moral in the school, the school should include in its curriculum moral and religious education. In addition, parents should not only show good examples to their children, they should also in still moral and religious education in their children. Again, religious bodies should emphasize the religious virtues which are capable of promoting unity among the youths. Finally, it is the duty of the society as a whole not only to teach the youths its rules and regulations but also to provide for their needs. Muslims and Christians generally are expected to make their character worthy of emulation. Their actions must be in accordance with the dictate of Islam or Christianity.

Again, it is worthy of note that God is the origin of morality considering the nature of God himself. He is full of moral, He, therefore, expects moral uprightness from His creatures – including man. If we agree that God is the origin of morality, then it is also logical for us to believe that the source of morality is basically located in the Holy Book of the two religions, Holy Bible and Quran. But to the traditional religion, morality arose from man's consciousness of belonging to the Supreme Being. For this reason, it can be concluded that moral actions are derived from religion as a result of which the two cannot be separated. The source of morality according to African religion is located in the Supreme Being, Divinities, Ancestors, societal customs and traditions (they are all regarded as the custodians of morality in African Religion).

In conclusion, it should be noted that every society no matter how small or large it may be has rules and regulations. These rules and regulations are specifically made for the societal members to enable such a society to survive. These rules are regarded as moral rules. However, the following rules among others are in existence:

- (a) **Social rules:** These are rules that have to do with the way people live in a society.

- (b) **Legal rules:** These are laws made by the people concerning the government of the society for the purpose of having peace in such a society.
- (c) **Moral rules:** These are general rules which guide the conduct of people living in a particular society. Such rules place emphasis on things that are good or bad, right or wrong, things they are expected to do and things they are not expected to do.

3.1.2 Theories of Moral Education

There are many theories of moral education. Some of them are:

- (a) The theory which believes that moral education came into being as a result of man's disobedience to God when he ate the forbidden fruits in the garden of Eden
- (b) Another theory on moral education is that which believes that moral education is the responsibility of the parents. It believes that parents through their experiences in life, they teach their children what is good/right and bad/wrong. It means an act of duty transferred from one generation to another. However, moral education in the African society will involve parents as well as members of the extended family. By implication, whenever, a child is found to be immoral, this child's immorality will be traced to the child's parent's immoral laxities.
- (c) There is another theory of moral education which believes that moral education is the responsibility of the various social agencies in the society. Such agencies include: the age – group, churches, mosques, schools, mass-media etc. some children may not follow the advise from their parents if such parents are the type that will say “do what I say and not what I do”. Hence, the children will move to their friends for the purpose of having moral education. Unlike in the past, many children have lost confidence in the ability of the church to give them moral education. Many schools are also failing in their responsibility to give moral education to children.

To some people, mass media is the best agency that can propagate moral education in the society by showing good movies among other things.

Morality in the African context means total obedience to a powerful authority. Hence, an African child who disobeys the moral teachings of his parents and elders will be beaten accordingly. It is an offence for a child to look at the face of an elder or to greet an elder while standing.

Generally speaking, African morality is concerned about the maintenance of order in the society.

4.0 CONCLUSION

The unit above discusses the various definitions of moral education, kinds of moral rules as well as theories of moral education.

5.0 SUMMARY

In the unit above, we have learnt:

- (a) The meanings of moral education
- (b) Types of moral rules
- (c) Kinds of theories of moral education

6.0 TUTOR-MARKED ASSIGNMENT

Discuss fully, the concept of moral education

7.0 REFERENCES/FURTHER READING

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UNIT 2 THE CONCEPT OF MORALITY

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 - 3.5 Religion and Moral Values
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 - 3.6.1 Respect
 - 3.6.2 The Nigerian Society
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 INTRODUCTION

Generally speaking, there are different kinds of morality. They include: African Morality, Social Morality, Closed Morality, Open Morality, Morality of human action, Moral judgment, as well as moral law. The concept of value is also pertinent to morality, hence, it is also discussed in this unit. The concept of respect is as well discussed in this unit.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- identify and discuss the kinds of morality known to you
- discuss the meanings of value and respect and relate them to the concept of morality.

3.0 MAIN CONTENT

3.1 The Concept of Morality

It can be said that morality concerns itself with the norms of individuals behaviour. It also deals with how we ought to behave in the society.

3.2 Types of Morality

There are many types of morality. They include:

(a) African morality (b) Social morality (c) Justice (d) closed morality (e) Open morality.

3.2.1 African Morality

African morality is rule – oriented and it is embodied in a set of well – known statements of “dos” and don’ts. It is also closely tied to religion. It is equally based on a hierarchical order and depends on the age as well as status. In the African society, respect is given to the elders’ and this is used to evaluate the individual’s character.

3.2.2 Social Morality

This involves both the society and the individual. It is the responsibility of every society to prevent the strong and greedy from exploiting the weak and denying them a fair share of what belongs to them. In other words, it is the duty of every member of the society to contribute his/her own quota to the development of the society. In return, it is the duty of every society to provide for every member, a good job with which he will be able to cater for his needs. Every member of the society needs to be morally mature for the society to make any meaningful progress. It is therefore advised that any society that is working towards progress or development should do away with bribery and corruption, embezzlement, lack of respect for public well being as well as moral laxity.

3.2.3 Closed Morality

This is the morality that deals with obligation. It is also the morality of the ordinary man whose horizon does not go beyond the society where an individual finds himself or herself. Again, a closed society is a society which sees itself as a distinct group different from other groups. Such a society tries to maintain itself in existence and also presents its unit as well as identity by imposing certain rules on its members. Members of such a society only observe the rules whenever the society

exerts pressure on that. It is also this pressure exerted on the members that gives them the sense of obligation.

3.2.4 Open Morality

This is the opposite of closed morality. This kind of morality is always found in the open society and a dynamic society. It goes beyond the family, tribal and national interests but rather opens to the general interest of mankind. This kind of morality is usually found in the open society which has nothing to do with the morality of obligation and not usually is the result of social pressure. This kind of morality can be regarded as a universal and ideal morality which has its origin from the mystical experiences of important and religious leaders such as prophets in Israel. Their morality can simply be regarded as open morality. Therefore, the people who are opportuned to have this morality attract people and draw followers to themselves.

3.3 Morality of Human Action

In any human action, intention is very important. When a man performs an action, he does so in order to achieve a set goal. If the intention is evil, the action itself is evil and if the intention is good, the whole action is also good.

In human action, there are direct and indirect intentions. While direct intention means the result of the action which the doer desired and expected, that of indirect intention stands for the by – product of the action. The result was not desired by the doer but it is difficult for him to separate the by – product from the desired result. Also, there are immediate as well as remote intentions for human action. While the immediate intention can be regarded as the first objective which the doer wishes to achieve through his action, the subsequent objectives which the doer hopes to achieve after achieving the first objective, every intention has a motive behind it.

3.3.1 Moral Judgements

By moral judgment, we mean that a decision taken by a man which will have various effects for the lives of others and the doers life after having consideration for love and selflessness. The circumstances under which this will be considered vary from one case to another. For instance, the Catholics believe that actions such as adultery, direct abortion, contraception, premarital sexual relation among others are evil even in their nature and that nothing can make them to be right.

However, to another School of thought, it is improper to pass a judgement on any man's action without taking into consideration the intention, the circumstances as well as the consequences of the action.

Another theory about moral judgment is that whenever we make a moral judgement about any action, one is only expressing his personal feelings about the action already taken. Morality has to do with the individual's taste and opinion depending on, one's feelings, his likes and dislikes. The implication of the above sentence is that there is subjectivity in morality as there are subjective elements in it such as intention, motive, and psychological state of the person among others.

3.3.2 Moral Law

Moral law to some people is the same thing as the principles of morality, the moral law or the natural law or the law of God. By the law of God or moral law, it does not mean a law written down and imposed on the people. It has to do with an individual's conscience.

God can be regarded as the author of moral law being the creator and Author of all things existing. It is possible for us to know the God's law through the examination of our nature. Perhaps that is the reason why moral law is also referred to as natural law.

There are also man-made laws put in place by authority. Such laws will still be binding on the individuals who are subject to that authority. At times, the moral law can be disobeyed while the law of gravity cannot be disobeyed e.g. if a stone is thrown up, it will certainly come down unless it is stopped by something. In most cases, moral law has universal application.

3.4 The Concept of Value

Values are matters of importance as distinct from mere matters of fact. It can also be regarded as what an individual cherishes. What is valuable to A may not be valuable to B. Hence, value is subjective.

3.5 Religion and Moral Values

The primary objective of Christian missionary education particularly in the earlier times was the inculcation of religion and moral principles. Hence, teaching of both religion and moral principles became interwoven and they can hardly be separated. Religion and moral education was also integrated into the school curriculum.

However, things have changed in the recent times as religion is being mostly taught in schools for academic purpose even though there are calls from concerned Nigerians for the reintroduction of moral education in the Nigerian schools for the purpose of stemming down the wave of indiscipline among the Nigerian youths.

3.6 Values in the Present day Nigeria

Today's women unlike past women prefer to be married alone to their husbands. They prefer elaborate marriage ceremony and marriage that will be based on trial and error. They allow their parents to know little or nothing about their relationship with their proposed husband. Education seems to have changed the value system of what our parents cherished on marrying each other.

These days, the economy expects both the husband and wife to be working unlike what it used to be in the past. Also due to regular attendance of parties by the children there is a problem of overindulgence in drinking, sexual immorality and stealing among others.

In the same vein, values among university graduates have to do with their aspirations for material gratifications particularly for themselves. Also to the Nigerian public, values is fastly eroding. They are now becoming alienated from themselves and society. The Nigerians are full of suspicion, lack of trust, dishonesty particularly when it comes to dealing with one another. The lazy Nigerians who are also outspoken are getting richer at the expense of the masses.

Many Nigerians who value achievements are full of cheating, stealing, self – deceit, unwanton ambition as well as unfaithfulness to the established traditions.

3.6.1 Respect

Respect is a mark of regard for others. It is the way we address people and behave towards them. Our parents, brothers, sisters, friends, seniors and teachers must be respected. Respect, therefore is a mark of good upbringing in the home.

We have various forms of respect:

- i. **Self-Respect:** Self respect means having regard for ourselves. When we do things in a way that will not make us ashamed of ourselves, then we have shown self-respect. If we have self-respect others will respect us.

- ii. Respect for Authority:** In the home, when we respect our parents, then, we have respect for authority. Our parents and other members of our family tell us about the rules and tradition of our society. We should obey or respect them so that they can help us to lead a better life in the future. There are several people in authority, they include our parents and those older than us in the family. They also include our class reps, the lecturer and those generally in charge of education.

At a higher level, those in authority include Commissioners, Ministers, Governors, the president and other political office holders. They must be respected because it is when we respect these people in authority that they will work harder to bring peace and harmony to the country. Once one respects the rulers we have shown respect for authority.

- iii. Respect for our colleagues or age mates:** They are important to us because we do things together and we share our problems together. We should tolerate their mistakes and respect them so that we shall all be happy as brothers and sisters.
- iv. Respect for Elders:** Our elders include our parents, relatives, and any other person's older than we are. They know what is good for us and what is not good. They advise us time to time. They wish us the best and above all, they love us. We should therefore respect them and listen to them. We should tolerate their mistakes. We should avoid shouting on them. We should control ourselves and avoid using harsh words when speaking to them.
- v. Respect for the rights of others:** We, as human beings, do not live alone, we live in groups or societies. We all have our own rights and duties in the society in which we live. The enjoyment of our rights may be a denial of other people's right. We should therefore be careful and patient so that we do not deny anybody his rights. We should show concern for other people's rights so as to live peacefully together.

We should therefore be respected, polite and courteous in our behaviour. Being polite and courteous shows our regard or respect for others.

3.6.2 The Nigerian Society

Amusan P.A. & Adekunle M.O. cited in Ogundare F.A. (2001) described law as a body of official rules and regulations generally found in constitutions, legislation, judicial opinions, and the like, which is used

to govern a society and to control the behaviour of its members. Law is also the body of rules which are recognized interpreted and applied to particular situation by the court of the state. Law comprises all principles, rules and enactments that are applied in courts and enforced by power of the state. In the highly developed modern states, the citizens are cared for and governed by the law from the cradle to the graves. Law can also be seen as an expression of economic and other forms of social relation that exists in a given society.

4.0 CONCLUSION

The unit above discussed: the concept of morality, types of morality, morality of human actions, moral judgement, moral law, the concept of value, values in the present day Nigeria as well as the concept of respect.

5.0 SUMMARY

In the unit above, we have discussed the followings.

- (a) Kinds of morality
- (b) The concept of value
- (c) Values in the present day Nigeria and
- (d) The concept of respect.

6.0 TUTOR-MARKED ASSIGNMENT

Write fully on (a) Moral law (b) Religion and moral values and (c) values in the present day Nigeria.

7.0 REFERENCES/FURTHER READING

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UNIT 3 COMPONENTS OF THE NIGERIAN LAWS

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 - 3.3 The Vices Abhorred by the Nigerian Society Include
 - 3.4 Personality of the Teacher as it Affects Pupils Morality
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Generally speaking, the Nigerian law has many components. They include customary law, Islamic law, English common law, status of General Application, Doctrines of Equity, Nigerian case law, Nigeria Legislation, Public and Private law, Civil and Criminal law etc. There are many vices in the Nigerian society such as Nepotism, tribalism, bribery and corruption etc. Finally, this unit discusses personally of the teacher as it affects the morality of the students.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify and discuss the components of the Nigerian law
- discuss the vices abhorred by the Nigerian society
- mention and discuss the personality of the teacher as it affect pupils morality.
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3.0 MAIN CONTENT

3.1 Components of the Nigerian Law

The types of law in use in Nigeria are customary law, Islamic law (Sharia) English common law, Nigerian case law, statutes of general application, doctrines of equity and the Nigerian statutes.

- (a) Customary Law: This refers to the ethnic customary rules in the various parts of the country. Thus, we can talk of Yoruba, Ibo, Tiv, Bini, etc customary law.
- (b) Islamic Law: This is also called Sharia. Its main sources include the Koran and Hadith. Sharia is mostly used in the Moslem areas or Northern Nigeria.
- (c) English Common Law: This means the decisions of the courts of English which are now either persuasive or binding on the Nigerian courts.
- (d) Status of General Application: These are the Acts (Law) of parliament (Legislature) of England made before Jan. 1, 1990. these Acts are now treated by the Nigerian legal authorities as if they were made in Nigerian e.g. the Judicature Act of 1873.
- (e) Doctrines of Equity: This is nothing but the principles of natural justice or fairness which the English courts consider when deciding a case. Equity can indeed be found in nearly all the legal systems of the world.
- (f) Nigerian Case Law: This includes the decision of the Nigerian courts which have attained the force of law.
- (g) Nigeria Legislation: These are the laws made by the Nigerian National Assembly and the various State Houses of Assembly in the country.

3.2 Types of Law

3.2.1 Public and Private Law

Law can be divided into two categories. These are public and private. Public law refers to the law that governs the relationship between individuals and the state government. On the other hand, private law refers to the law that regulates the relationship between individuals. Private law is the same as civil law.

3.2.2 Civil and Criminal Law

Law can also be divided into the civil and the criminal. Civil law refers to the law which defines the rights and duties of individuals. Criminal

law concerns itself with nefarious activities inimical to public and society as a whole.

3.2.3 Common Law and Equity

Common law is the same thing as civil law. It was applied by the chancery courts in England, both common law and equity are now used in Nigeria.

3.2.4 Substantive and Procedural Law

Substantive law means the specific statutes, rules and regulations made in a country, procedural law states the steps or procedures to follow in the application of substantive law.

3.2.5 Municipal and International Law

Municipal law means a state law: a law operating internally within a country while international law refers to the rule and morals that regulate the relationship between the nations of the world.

Before a new law is passed and entered into the book, it is called a bill. Every bill has to be approved by a majority in the Houses of Representatives, the Senate Assembly for Federal Law and the State Assembly for the State law before it can become law.

The custom of various people are also similar to laws in that the people abide by them and carry them out, though they are not written down in an official statutory book and are not legally binding. Customs are the same as traditions. They differ from place to place and reflect the culture of the people practicing them.

Every community also has its own idea of what is bad and wrong. Such ideas are based on the religious views of the community and they are concerned with moral values. People who act honestly and fairly according to the morals and those who live the opposite way are immoral or people without morals. Law, custom and moral values help to maintain a better standard of living and assist to attain a stable society.

3.3 The Vices Abhorred by the Nigerian Society Include

Nepotism: This is showing of undue favouritism by someone in a position of authority to his friends, relations or well wishers on employment, promotion, contract award at the detriment of other eligible candidates.

Tribalism: This is ethnic consciousness. It reflects through our social, religious, economic and political spheres.

Bribery and Corruption: This permeates every sector in the society. Right from the Directors at the helm of affairs down to the messengers in offices; all take bribe. The most disheartening aspect is that of the law enforcement agents. Nothing goes for nothing in the country, there is no free service despite the fact that the government launched war against indiscipline, churches resent it, the Islamic Faith frowns at it, the traditional abhor it, still majority eat the fruit of fraud.

Factors which are responsible for the above vices include unemployment, over population, poor economy mismanagement of our resources by government, poor salaries for workers, and bad government.

3.4 Personality of the Teacher as it Affects Pupils Morality

An ideal teacher should have the following traits:

Dressing: His dressing should be modest and neat. Male teachers should not leave their shirts unbuttoned or loose but should dress smartly and neatly. It is unethical for a female teacher to put on trousers or transparent dress. She should wear clothes that cover her nakedness, be modest and neat, not flamboyant, hence she makes herself a laughing stock to her pupils.

Comportment: Many male teachers do not comport well in the class. Some crack dirty jokes in the class with their pupils. It is not that teachers should stand rooted to a spot, an occasional pacing up and down is recommended but when it is overdone, the pupils' learning is impeded.

Good Spoken English: Most pupils in the primary schools cannot speak English Language at all. This is because teachers themselves are bad models. An ideal teacher should have a good command of English since it is the official language of the country.

Ukairo (1978) also has the following to say about personality of a good teacher.

1. **A Good Teacher should be Reliable and Co-operative:** The good teacher believes himself to be a person of honour. His self-respect shows itself in the way he deals with his pupils. He is polite to them, interested in them and treats them with understanding. He gets on well with other teachers also. He does whatever is his

duty without waiting to be told because his headmaster expects him to do so. They know he will never tell a lie. They know he will do his school work as best as he can.

2. **A Good Teacher should be Sincere and Honest:** Children easily find out the teacher who is honest. They will not trust the teacher whom they find to be dishonest. The teacher should therefore not have favourites in his class. He should not make any child feel unpopular. When he is correcting a pupil, he should make the child feel that he is helping him. When he makes promises to the children he should make sure that he fulfils them.
3. **A Good Teacher should be Patient:** Quite often, the teacher may find that his pupils have forgotten what he expected them to remember. He must patiently go over the lesson again. He must learn to help the slow learners in his class. Many useful habits are learnt slowly, and the teacher must be patient with the child who is making the necessary effort.
4. **A Good Teacher should be Firm:** A teacher who changes his rules very often is confusing his pupils. They will not know what to expect from him. So, if the reasons for the rules are well known and accepted, the teacher should uphold them.
5. **A Good Teacher should be Kind and Courteous:** A good teacher knows when his pupils have difficulty and is very willing to help. A pupil may long remember the help his teacher gave him when he injured himself on the playing field. Being kind does not mean that you will overlook the child who fails to do his work.
6. **A Good Teacher should be Healthy and Full of Life:** Good health is important for teaching. Teaching itself takes a lot of energy from the teacher. Healthy children are usually active, and it is active healthy teacher who can teach them.
7. **A Good Teacher should be able to Communicate Effectively:** To communicate effectively means that what you say or write should be pleasing, clear and audible to the class. The teacher who shouts very much tires himself and his pupils easily. Whether the teacher speaks English or the vernacular, his aim should be to convey his ideas clearly and correctly.
8. **A Good Teacher should have a Pleasant Appearance:** A teacher's dress should please himself, but should not offend other people. It is not necessary to wear the most costly materials but to

be well dressed, simple, washable materials will often do. The teacher's hair, finger nails and teeth should be well cared for.

9. A good teacher realizes that learning goes on throughout life. So he sets aside part of his salary to buy some new books every year. He attends refresher and in-service courses when he has the opportunity. He often exchanges ideas with his colleagues on educational problems and issues.

4.0 CONCLUSION

The knowledge of components of the Nigerian law will afford the learners the opportunity to know the different kinds of law in the society. The treatment of the vices abhorred by the Nigerian society will also help the students to know the different types of vices in the Nigerian society. Finally, the treatment of the personality of the teacher as it affects morality will give the teachers of moral education the opportunity to know the qualities expected of them as teachers of moral education.

5.0 SUMMARY

In this unit, we have discussed:

- (a) The components of the Nigerian law.
- (b) Types of law
- (c) The vices abhorred by the Nigerian society
- (d) Personality of the teacher as it affects morality.

6.0 TUTOR-MARKED ASSIGNMENT

Mention and discuss the components of the Nigerian law.

7.0 REFERENCES/FURTHER READING

Mala, S.B. (1986). *Religious and Moral Education: Principles and Methods*. Lagos: Guilbert, Grace and Gabriel Associates.

3.0 MAIN CONTENT

3.1 Means of Communicating Religious Education in the School

The various ways by which Religion and moral education could be communicated in the school are:

- (a) Through worship
 - (b) School and Discipline
 - (a) Formal Religious Instruction
- (a) **Worship:** In worship, there is a direct relationship with the omnipotent God and the Christian worship for instance consists of the following: adoration, confession, thanksgiving and supplication (ACTS). The Islamic religion also reflects them.
- (b) **School Life:** Christianity and Islamic religions have special ways of life and not just a mere sets of dogma to blindly follow. The school atmosphere must therefore be conducive for brotherly love, obedience, humility, good manners, respect for individuals and a life guarded by self-control.
- (c) **Formal Religious Instruction:** The teacher here focuses mainly on religion as an academic exercise and makes use of various methods of teaching. It is to note here that pupils might be sound academically in Religious education and yet be morally bankrupt.

3.2 Principles and Methods of Teaching Morality & Religion

Introduction: The teacher should appeal to both cognitive and affective domain of the child when necessary. He should also note the following:

1. Be punctual to lesson
2. be conscious of time
3. Be adequately prepared
4. Be sure of neatness of chalkboard before writing.
5. Make sure pupils are well prepared with right text books and writing materials.
6. Know your subject matter well.
7. Avoid corporal punishment
8. Make Use of rewards and punishment as the need arises
9. Make provision for adequate class activities
10. Encourage class participation
11. Know your pupils by names.

12. Make the best use of facilities at your disposal
13. Aim high or aim at best performance.
14. Be cordial with the class.

3.3 The Teacher's Role in the Academic Development of the Child

Ukairo (1978) in analyzing the teacher's role in the academic development of the child spoke on the following:

1. **Having a Clear Objective:** Before a teacher starts teaching any lesson, he must find out what his pupils already know and what they need to know. He must be able to say to himself; At the end of this lesson or as a result of this lesson, the students will be able to do and so.
2. **Preparation of Lesson:** To be able to achieve his objectives, and to avoid a waste of time, a teacher must prepare for his lesson. To teacher effectively, he has to use his own lesson plans. His preparation will usually take into account his own knowledge of the pupils, the subject matter, and the locality. He will need to check the content of his lesson carefully so as not to give any wrong information.
3. **Provision of Motivation:** Some teachers use many devices to make students want to learn, such as praise, prizes and publication or marks. These should not be used too often as they may prevent the pupils from becoming self-reliant.
4. **Providing Opportunity for Active Learning:** The pupils will not learn much if the teacher does most of the talking himself. He needs to let pupils handle objects, observe facts and arrange materials. Questions help the pupils to be mentally active. He should do tests and problems.
5. **Individual Differences:** After teaching for a short while, it will become obvious to the teacher that some of his children are bright, some are average and some are slow learners. He will have to adapt methods, activities and assignments to suit the children. The usual thing to do is to group the children according to their abilities.
6. **Maintaining Good Relationships with Pupils:** If the teacher has the interest of his children at heart, he will strive to do the best he can for them. They will not fail to appreciate his encouragement and understanding of their problems. If he treats them with respect, they will not be troublesome. When punishment becomes

necessary, the child should understand the reason why he is being punished.

- 7. Variation of Methods:** When planning to teach, he should not use the same method for every lesson. Even a single lesson may require the use of different methods for different parts of it.

4.0 CONCLUSION

In this unit, we have discussed:

- (a) Different ways of communicating, Moral Education in the school.
- (b) Principles of teaching morality and religion
- (c) The teacher's roles in the academic development of the child.

5.0 SUMMARY

The treatment of different ways of communicating Moral education in the school will help both the teacher and the students in making use of appropriate means in the class. Also, exposing both the teacher and the students to the principles guiding the teaching of morality and religion will also enhance the realization of objectives behind the teaching of moral education. Finally, the treatment of the roles of the teacher towards the academic development of the child will help the teachers to be alive to their responsibilities.

6.0 TUTOR-MARKED ASSIGNMENT

Identify and discuss the teacher's role towards academic development of the child.

7.0 REFERENCES/FURTHER READING

Babatunde cited in Oyelade, G.A. and Oyewobi G.O. (2005). *Primary Education Studies* Vol. II. Oyo: Oyo State College of Education Publication Series.

themes from the old
Testament

themes from synoptic gospels, John and the Acts of Apostles
themes from selected Epistles.

3.0 MAIN CONTENT

3.1 The Senior Secondary School Syllabus as Prepared by West African Examinations Councils

3.1.1 Section A: Themes from the Old Testament

| CONTENTS | NOTES |
|--|---|
| 1. <u>The Sovereignty Of God</u> | |
| (a) God The Creator | Genesis 1 and 2 |
| (b) God The Controller Of The Universe. | Genesis 1:26 – 31. |
| 2. <u>The Covenant</u> | |
| (a) God’s Covenant With Abraham. | Genesis 12: 1- 9, 17: 1 – 21, 21: 1 – 8, 25: 19 – 26. |
| (b) God’s Covenant With Israel | Exodus 2:23 – 25, 19:20, 24:1 – 11, 32:1 – 20, 30 – 34. |
| (c) The New Covenant | Jeremiah 31:31 – 34, 32:36 – 41; Ezekiel 36:25 – 28. |
| 3. <u>Leadership</u> | |
| (a) Joseph As A Leader | Genesis 37:1 – 28; 41:1 – 57; |
| (b) Moses As A Leader | 45:1 – 15. |
| (c) Joshua As A Leader | Exodus 1,2, 4:1 – 17, 5:1 – 5, 22 |
| (d) Deborah As A Leader | – 23, 6:28 – 30, 7:1 – 7; 14:1 – 31, 32; 1-14, |
| 4. God’s Care For His People | Numbers 13:1 – 13, 14:1 – 19. |
| (a) Guidance And Protection | Numbers 13:16 – 33; 14:1 – 10, |
| (b) Provision | 27:15 – 23, Joshua 1:1 – 15, |
| 5. <u>Parental Responsibility</u> | 6:24:1 – 31, Judges 4:1 – 24. |
| (a) Examples Of Eli And Samuel | Exodus 14 |
| (b) Example Of Asa | Exodus 16:1 -21, 17:1 – 7. |
| 6. <u>Disobedience</u> | |
| <u>And Consequences</u> | |
| (a) Saul’s Disobedience | 1 Samuel 2:11 – 36, 3:2 – 18, |
| (b) Consequences Of Saul’s Disobedience. | 4:10 – 22, 8:1 – 5. |
| 7. <u>A Man After God’s Own Heart</u> | 1 Kings 15:9 – 15, 22:41 – 44. |
| (a) David’s Submission to the Will of God. | 1 Samuel 10:1 – 16, 15:1 – 19 |
| (b) David’s Repentance And Forgiveness | 1 Samuel 15:20 – 25; 16:14 – 23, 31:1 – 13. |
| 8. <u>Making Decisions</u> | |
| (a) David’s Submission to the Will of God. | 1 Samuel 26:1 – 25 |
| (b) David’s Repentance And Forgiveness | 2Samuel 12:15 – 25 |
| 8. <u>Making Decisions</u> | 2 Samuel 3:1 – 39, 11, 12:1 -15. |

| | |
|---|--|
| <p>(a) Solomon's Wisdom</p> | <p>1 Kings 3:5 – 28, 4:29 – 34, 5:1 –</p> |
| <p>(b) Unwise Policies Of Solomon And Rehoboam</p> | <p>12, 8:1 – 53.</p> |
| <p>9. <u>Greed And Its Effects (Ahab And Gahazi).</u></p> | <p>1 Kings 9:15 – 23, 11:1 – 13, 12:1 – 20.</p> |
| <p>10. <u>The Supremacy of God</u></p> | <p>1 Kings 21:1 – 29</p> |
| <p>(a) Religious tension</p> | <p>2 Kings 5:1 – 27.</p> |
| <p>(b) Elija at mount Carmel</p> | <p>1 Kings 16:29 – 34, 17:1 – 7,</p> |
| <p>11. <u>Religious Reform (Josiah)</u></p> | <p>18:1 – 19, 19:1 – 18.</p> |
| <p>12. <u>Concern for one's Nation</u></p> | <p>1 Kings 18:17 – 46.</p> |
| <p>(a) The condition of the nation</p> | <p>2 Kings 22:23:1 – 30.</p> |
| <p>(b) Response to the state of the nation.</p> | <p>2 Kings 24; 25:1 – 17.</p> |
| <p>13. <u>Faith in God</u></p> | <p>Nehemiah 1:1 -11, 2:9 – 20, 4:1 – 23;</p> |
| <p>(a) Faith and courage</p> | <p>Ezra 1:1 – 11:4, 5:1 – 2, 6:13 – 22, 7: 1 – 10.</p> |
| <p>(b) Faith and power</p> | <p>Daniel 3:1 – 30</p> |
| <p>14. <u>The message of God</u></p> | <p>Daniel 6:1 – 28</p> |
| <p>(a) Jonah as messenger</p> | <p>Jonah 1:1 – 17, 2:1 – 10</p> |
| <p>(b) The message</p> | <p>Jonah 3, 4:1 – 11</p> |
| <p>15. <u>Social Justice and True Religion</u></p> | <p>Jonah 3, 4:1 – 11</p> |
| <p>(a) Social Justice</p> | <p>Amos 2:6 – 8, 4:5:1 – 20, 7:10 – 17, 8:1 – 14.</p> |
| <p>(b) True Religion</p> | <p>Amos 5:21 – 24.</p> |
| <p>16. <u>Divine Love</u></p> | <p>Hosea 1; 2; 3; 4</p> |
| <p>(a) The Love of God</p> | <p>Hosea 6:1 – 11; 14.</p> |
| <p>(b) Man's response to God's love.</p> | <p>Isaiah 1:10 – 20, 6:1 – 7.</p> |
| <p>17. <u>Holiness and Divine Call</u></p> | <p>Ezekiel 1, 2, 3:1 – 11</p> |
| <p>(a) Holiness of God</p> | <p>Jeremiah 2:5:14 – 19, 14:1 – 12</p> |
| <p>(b) Divine Call</p> | <p>Jeremiah 3:11 – 18, 14,1,2 and 14.</p> |
| <p>18. <u>Punishment and Hope</u></p> | <p></p> |
| <p>(a) Punishment</p> | <p></p> |
| <p>(b) Hope</p> | <p></p> |

3.1.2 Section B: Themes from Synoptic Gospels, John and the Acts of the Apostles

| | |
|---|--|
| 1. <u>The birth, baptism and temptation</u> (a) The birth (b) The baptism (c) The temptation | Mathew 1:18–25; Luke 1:26–38, 2:1-40 Mathew 3:13-17; Mark 1:9-11, Luke 3:21-22. Mathew 4:1-11; Mark 1:12-13; Luke 4:1-13. Mathew 4:18 – 25; 9:9 – 13; Mark 1:16-20; 2:13-17; Luke 5:1-11, 27-32. |
| 2. <u>Discipleship</u> (a) Call to discipleship (b) The demands of discipleship | Mathew 8:18-22; Luke 9:57-63, 14, 25-33. Mathew 8:25-27; Mark 4:35-41 Luke 8:22-25 |
| 3. <u>Miracles</u> (a) Nature miracles i) Stilling the storm ii) Feeding the five thousand iii) Feeding the four thousand iv) Walking of the sea (b) Healing Miracles i) Healing of the leper ii) The paralytic iii) The centurion's servant iv) The demoniac | Mathew 14:13-24; Mark 6:30-44 Luke 9:10-17 Mathew 15:32-39; Mark 8:1-9 Mathew 14:22-26, Mark 6:45-52 Mathew 8:1-4; Mark 1:40-45; Luke 5:12-16. Mathew 9:1-8; Mark 2:1-12; Luke 5:12-16. Mathew 8:5-13; Luke 7:1-10 Mathew 8:28-34; Mark 5:1-20 Luke 8:26-39. |
| 4. <u>The Parables</u> (a) Parables of the Kingdom i) The sower ii) The mustard seed iii) The wheat and the shaft iv) The seed growing secretly (b) Parables illustrating God's love (c) Parables illustrating concern for one another | Mathew 13:1-23; Mark 4:1 – 20 Mathew 13:31-32; Mark 4:30-32; Luke 13:18-19 Mathew 13:24-30, 36-43 Mark 4:26-29 Mathew 18:12-14; Luke 15:1-32 Luke 10:25-37, 16:19-31 Mathew 5, 6:1 – 18, 7:1 – 27 Mathew 6:19 – 34. |
| 5. <u>Sermon on the Mount</u> (a) The demand of the kingdom (b) Worldly possessions | Mathew 17:1 – 13; Mark 9:2 – 13; Luke 9:1 – 16 Luke 10:1 – 24 Mathew 17:1 – 13; Mark 9:2 – 13; Luke 9:28 – 36 |
| 6. <u>Mission of the Disciples</u> (c) The mission of the twelve (d) The mission of the seventy | Mathew 21:1-12; Mark 11:1-14; Luke 19:29-44 |
| 7. <u>The transfiguration</u> | |

| | |
|--|--|
| <p>8. <u>The Triumphant entry and cleansing of the temple</u> (a) The Triumphant Entry (b) <u>The cleaning of the temple</u></p> | <p>Mathew 21:1-17 Mathew 26:36 – 75</p> |
| <p>9. The Trials and Death of Christ (a) The trial of Christ i) Christ before the High Priest. ii) Christ before Pilate and the Roman authorities iii) Christ before Herod (b) Death of Christ i) The crucifixion and burial of Jesus Christ. ii) <u>The words of Jesus on the cross.</u></p> | <p>Mathew 27:11 – 31 Luke 23:6 – 12 Mathew 27:32 – 66 Mathew 27:26; Luke 23:34, 43, 46.</p> |
| <p>10. The Resurrection and <u>Appearance</u> a) The synoptic account of the Resurrection b) The appearances of Jesus</p> | <p>Mathew 28:1-8; Mark 16:1-8; Luke 24:1-11 Mathew 28:9-20; Luke 24:13-49 30</p> |
| <p>11. <u>Jesus’ teaching about Himself</u> (a) Jesus as the Lamb (b) Jesus as the Door and the good shepherd (c) Jesus as the Light of the world (d) Jesus as the true vine (e) Jesus as the living water and bread (f) Jesus as the Resurrection and the life</p> | |
| <p>12. <u>Signs of Jesus</u> (a) Nature Miracles (b) Miracles of healing (c) Raising</p> | |
| <p>13. <u>Love</u> (a) God’s love for man (b) John’s message of love for one another.</p> | |
| <p>14. <u>The Ascension, the Holy Spirit and the Mission</u> (a) The Ascension (b) The Pentecost (c) The mission of the</p> | |

John 1:29-34

John 10:1-18

John 15:1-11

John 4:46-54, 5:1-18, 9:1-7

John 11:1 – 44.

John 2:1-11, 6:5-13, 16-21.

John 4:46-54, 5:1-18, 9:1-7

John 11:1-44

John 3:16-18

John 13:34-35; 15:12-13

Acts 1:6-11

Acts 2:1-41

Acts 8

Acts 1:15-26, 2:41-47, 4:32-37

Acts 5:1-11, 6:1-6

| | |
|---|---|
| church | |
| <u>15. Fellowship in the Early Church</u> | |
| (a) Communal living in the Early church | |
| (b) Problems of the early Christian community and the solution to the problems. | Acts 4:1-31, 5:17-42, 6:8-15; 7:1-60; 9:1-2; 12:1-24. |
| <u>16. Opposition to the Gospel Message</u> | Acts 9:1-30 Acts 13, 14:1-20 |
| <u>17. Mission to the Gentiles</u> | Acts 9:32-43, 10:1-48 |
| (a) Conversion of Saul | |
| (b) The commissioning and the mission of Paul | |
| (c) The mission of Peter and the council of Jerusalem | |

3.1.3 Section C: Themes from Selected Epistles

| | |
|---|--|
| <u>1. Justification by faith</u> | |
| The meaning and faith of justification | Romans 3:21-24, 5:1-11 |
| <u>2. Law and Grace</u> | |
| The purpose and significance of law and grace. | Romans 4:13-25, 5:18-21 |
| 3. New life in Christ | Romans 6:1-4, 12-14; Colossians 3:1-17 |
| 4. Jesus the son of God/Christians are also children of God | Galatians 3:23-29; 4:1-7 |
| 5. Humility | Philippians 2:1-11, 1Peter 5:5-11; |
| 6. Forgiveness | 1Peter 5:5-11 Philemon 1 |
| <u>7. Spiritual gifts</u> | |
| (a) Different types of spiritual gifts | |
| (b) Making use of individual talents. | 1Corinthians 12:1-13 |
| 8. Christian Giving | Romans 12:3-8 |
| <u>9. Civic Responsibility</u> | |
| (a) The need for order in | Philippians 4:14-20, 2Corinthians 9:1-15 |
| (b) Good citizenship | |
| 10. Dignity of Labour | Romans 13:1-7 |
| 11. The Family | 1Peter 2:13-17 |

| | |
|--|------------------------|
| 12. <u>The second coming</u> | 2Thessalonians 3:6-15 |
| (a) The signs of the coming of the Lord | Colossians 3:18-22 |
| (b) Preparation for His coming | 1Thessalonians 4:13-18 |
| 13. Resurrection | 2Thessalonians 2:1-12 |
| 14. Faith and Work | 1Thessalonians 5:1-11 |
| 15. Impartiality | 1Corinthians 15:1-58 |
| 16. Effective prayers | James 1,22-27, 2:14-26 |
| 17. <u>Christian living in community</u> | James 2:1-13 |
| (a) Christian living among non Christians | James 1:2-8, 5:13-18 |
| (b) Interpersonal relationship among Christians. | 1Peter 2:9-25 |
| 17. Christian Persecution | 1Peter 5:1-11 |

1Peter 1:3-17, 4:12-19.

4.0 CONCLUSION

The unit above, analysed the themes from the old testament, themes from synoptic Gospels, John and the Acts of the Apostles and Themes from selected Epistles.

5.0 SUMMARY

In this unit, we have examined the following:

- (a) The themes from the old Testament
- (b) Themes from Synoptic Gospels, John and the Acts of the Apostles and
- (c) Themes from selected Epistles

6.0 TUTOR-MARKED ASSIGNMENT

List the last, nine topics under section B – Themes from synoptic Gospels, John and the Acts of the Apostles and the first nine topics under section C.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*. Ibadan: Stirling-Horden Publishers.

MODULE 2

| | |
|--------|--|
| Unit 1 | A Critique of Christian Religious Studies Education Syllabus at the Secondary School Level |
| Unit 2 | Model Lesson Notes |
| Unit 3 | The Concept of Conscience |
| Unit 4 | School Worship |
| Unit 5 | Methods of Teaching Moral Education |

UNIT 1 A CRITIQUE OF CHRISTIAN RELIGIOUS STUDIES EDUCATION SYLLABUS AT THE SECONDARY SCHOOL LEVEL

CONTENTS

| | |
|-----|--|
| 1.0 | Introduction |
| 2.0 | Objectives |
| 3.0 | Main Content |
| 3.1 | A Critique of Christian Religious Studies Education Syllabus at the Secondary School Level |
| 3.2 | A Critique of the Secondary school Islamic Religious Studies Syllabus |
| 4.0 | Conclusion |
| 5.0 | Summary |
| 6.0 | Tutor-Marked Assignment |
| 7.0 | References/Further Reading |

1.0 INTRODUCTION

This unit critically examined the syllabus of Christian Religious Studies as well as Islamic Religious Studies. This will help both the students and teachers to have an insight into the syllabus.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- have an insight into the syllabus of Islamic Religious studies and that of Christian Religious studies
- critically analyse the Religious studies.

3.0 MAIN CONTENT

3.1 A Critique of Christian Religious Studies Education Syllabus at the Secondary School Level

The arrangement of the syllabus has been designed to test candidate's knowledge and understanding of selected themes running through most of the books of Old and New Testaments as a necessary preparation for higher studies.

The Bible passages were selected to provide essential information relevant to junior secondary students on Christianity, the relationship of human beings with their maker and others and how to conduct themselves as Christians in the society. An order was maintained in the syllabus. For instance, year one deals with the Old Testament (OT), year two studies the New Testament (NT) and year three, the Acts of Apostles.

However, the actual selection of the passages is more thematic than strictly chronological. Thus, some incidents were omitted which perhaps would have been included if a strict chronological narrative and order had been followed.

For the senior secondary students, the syllabus is a detailed presentation of a spiral curriculum i.e. it consists of a widening or concentric horizon. The selection of its passages is also thematic i.e. the knowledge or message being passed to the students spans through the Bible. The sequencing of the context cannot be cover emphasized. The content is arranged in such a way that what is learnt at each stage is built upon at the next higher stage i.e. it gives room for simple to complex or known to unknown.

The senior secondary students syllabus is divided into three sections viz: sections A, B and C.

Section A covers the Old Testament only, while sections B and C cover both Old and New Testaments.

Christian Religious Studies uses the Bible (especially "The Revised Standard Version") as the main source material for instruction and inspiration for Christian living. The reading of the Bible encourages peaceful relations in the lives of the students as this is shown particularly when accounts of a particular event from two different gospels are deliberately included in treatment.

So, all in all, Christian Religious Studies using the Acts of Apostles as source has made the students understand that the Christian Church, now world wide, had a historical beginning in the first early Christian communities, who were made to experience great difficulties of confusion and division because of their faith and love in Christ, yet they trusted in God's Spirit.

Both the junior and senior secondary school syllabuses on Christian religious studies are appropriately selected as they can lead the students from simple to complex. Again, the sequential arrangement of the syllabus will allow the learners not only to widen and enrich their knowledge but it will also help them to understand the Bible, the creator as well as their fellow human beings.

The syllabus is found to be appropriate as it is arranged to achieve the aims and objectives of the subject as stated earlier on.

Also, the possibility of achieving the inculcation of national consciousness, national unity, right type of values and attitudes for the survival of the individual and the Nigerian society and training of the mind in the understanding of the world around us as well as the acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the individual are all traceable to the appropriateness of the syllabus and its instruction (NPE p.8). However, it can be summarized as thus:

- (a) The choice of topics and its content is able to achieve the stated aims and objectives of the subject.
- (b) The choice of content and its arrangement can lead the students from known to unknown.
- (c) The syllabus is found to be in line with the National Education aims and objectives as well as the Nigerian philosophy of Education and capable of having them realized.

Finally, the syllabus is found to be capable of promoting morality among the learners especially now that the society is bedeviled with corrupt.

3.2 A Critique of the Secondary school Islamic Religious Studies Syllabus

A critical look at the content of the syllabus shows that the contents were selected to provide important information to the students of Islamic Religious Studies both at the Junior and Senior levels of education. The content will also enhance the students relationship with their fellow men as well as Allah, their creator.

Both the topics as well as the contents are capable of exposing the students to the real life situation. For instance, the students are made to understand the importance of honesty, obedience respect, truthfulness, industry among other things as all these equalities will make them to be responsible and trustworthy citizens in the nearest future.

Again, looking at the syllabus critically, one will discover that the contents and topics were thematically presented. The implication of this is that thematic approach was used in the syllabus. The topics were broken down into manageable units in order for such topics to be conveniently taught so that the students' understanding of such topics will be greatly enhanced. The syllabus to some extent put into consideration the learners experience. Perhaps the syllabus can be described as child centred syllabus.

Also, both the junior and senior secondary school syllabus on Islamic Religious Studies are capable of leading the students from simple to complex. The arrangement of the syllabus to some extent will allow the students to widen and enrich their knowledge and understanding of the Holy Qur'an, the creator as well as their fellow human beings through the building of the topics learnt.

The syllabus is considered to be appropriate as it is arranged in such a way that it will be possible for the aims and objectives of the subject to be realized through the syllabus, it will not be difficult for the learners to achieve the inculcation of national consciousness, national unity, right type of values and attitudes for the survival of the individual and the Nigerian society and training of the mind in the understanding of the world around us and acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the individual to live in and contribute to the development of his society (NPE page 8).

One of the problems noticed with Islamic Studies generally is that the number of periods allocated to it is grossly inadequate. The one or two periods allocated to the subject cannot help in the completion of the syllabus. The syllabus is so comprehensive to the extent that even with five periods per week, extra periods will have to be organised for the whole syllabus to be covered.

Again, a look at the syllabus reveals that it cannot be handled or taught by anybody who is not a specialist in the subject. It is more than calling just a Moslem to teach it in the absence of a qualified Islamic Religious teacher. Even the specialist himself who is not going to be embarrassed, must prepare adequately before going to the class to teach.

Also, as comprehensive as the syllabus is, it fails to assign specific roles to the students in the classroom. This may make the students to have the feeling that they do not have any job to do than to sit down in the classroom and listen to the teacher. Some teachers of Islamic Religious Studies may not even know that the students themselves have some roles to perform in the classroom for the subject objectives to be realized.

Again, teaching aids to be used for the students' understanding of the topics were not indicated in the syllabus. Some teachers of Islamic Religious studies may use this as an opportunity not to use instructional materials for their students and this is not the best.

If one looks at the syllabus critically, one will observe that unlike the syllabus for the junior secondary school students, the syllabus for senior secondary students is not divided into yearly and termly basis such as SSI (1st term) SSII (1st term) and SSIII (1st term). This may give room for laziness on the part of the teachers as they do not know where the work of SSI, SSII and SSIII start and end. In other words, proper planning may be difficult under this circumstance. While some teachers may not be able to finish the syllabus within three years, some teachers with bad methods of teaching may even finish the whole work within a year and for the remaining two years, he will just ask his students to be revising what they have been taught. What is it that they have been taught? Practically nothing.

Finally, the syllabus must not be frequently changed. A syllabus should be allowed to be in use for at least a period of five years. This will serve as an encouragement for the teachers of Islamic Religious Studies in particular. They will be ready to put in their best. This will also give them to be more dedicated to their work and they will always be ready to put in their best. This will also give them an opportunity to prepare comprehensive notes which they will review yearly. But if the syllabus is frequently changed, they may consider preparing notes on the syllabus as a waste of time and this may affect their morale negatively as far as their commitment to the subject is concerned.

4.0 CONCLUSION

The unit above critically examined the syllabus of the two Religious studies.

5.0 SUMMARY

In this unit, we have been able to examine critically the syllabus of both the Christian Religious Studies and Islamic Religious Studies.

6.0 TUTOR-MARKED ASSIGNMENT

Critique Islamic Religious Studies as discussed in this unit.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*.
Ibadan: Stirling – Horden Publishers.

UNIT 2 MODEL LESSON NOTES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 A Lesson Note on Bible Knowledge
 - 3.2 Chalkboard Summary
 - 3.3 A Lesson Note on Islamic Religious Studies
 - 3.4 Previous Knowledge/entry behavior
 - 3.5 A Lesson Note on African Traditional Religion
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit introduces the students to the preparation of lesson note. This will afford the learners the opportunity to prepare a good and more acceptable lesson note as they are exposed to model lesson notes.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- prepare a good lesson note on Christian Religious Studies
- prepare a good lesson note on Islamic Religious Studies
- prepare a good lesson note on African Traditional Religion.

3.0 MAIN CONTENT

3.1 A Lesson Note on Bible Knowledge

| | |
|----------------------|-----------------------------------|
| Name of the tacher: | Tunde A.A |
| Matric No: | 057600 |
| Date: | 20 th April 2005 |
| School: | Boys Grammar School Ibadan |
| Class: | SS 11 A-D |
| Time: | 40minutes |
| Period: | 1 st |
| Subject: | Bible Knowledge |
| Age of the Students: | 16years + |
| Topic: | The Promised Land, Spies Sent Out |
| Ref. Bk: | The Holy Bible. Joshua 1 & 2 |

Objectives: At the end of the lesson, the students should be able to answer questions under the topic.
The students should be able to narrate the story
Mention the spies sent to Canaan.

Teaching Aids: The various pictures showing Joshua as the successor of Moses and the leader of Israelites. Also, pictures of Israelites following Joshua as their leader.

Entry behaviour/Prevision Knowledge: The students have been forming themselves into groups with leaders. Also, they have class captains. Many of them are also familiar with the story of Moses.

Introduction: The teacher asks the students the following

Questions:

- (a) How many societies do you belong to here?
- (b) Why did you join the society?
- (c) Who is your leader
- (d) Why do you have a leader in the society?

Presentation

Step 1: The teacher asks the students to read from their Bible for a few minutes.
Step 2: The students will read the story from their Holy Bible.
Step 3: The teacher will narrate the story to the students in the way they will understand him.
Step 4: The students will listen to the teacher, answer and will also ask the teacher questions.

3.2 Chalkboard Summary

- (a) After the death of Moses, Joshua became the new leader of the Israelites to lead them to the promised land.
- (b) God promised to be with Joshua as He (God) was with Moses but he should be courageous and obey the law of Moses
- (c) Joshua told the Israelites to get themselves ready for the journey.

- (d) Joshua also told the neighbouring people especially the Reubenites, the Gadites to join hands with the Israelites in taking the possession of the Promised Land.
- (e) They promised to help Joshua as they had done for Moses.
- (f) Joshua sent two men to spy Jericho.
- (g) The two men lodged in the house of a harlot, Rahab
- (h) The king of Jericho was aware of the visit of the two men and he sent for them but the harlot kept them and denied ever seeing them.
- (i) The harlot came to them and reminded them of their victory over many people and sought for their favour in case they came to destroy the people of Jericho.
- (j) The two men promised that they would save her life and her family but she should not reveal their business to anybody.

Step 5: The students will copy the above points into their exercise books and the teacher will go through their notes for necessary correction.

Evaluation: The teacher will ask the students the following questions in order to know the extent to which they have understood the topic discussed.

- (a) Who was Rahab?
- (b) Why did the king of Jericho send for the two men who went to spy?
- (c) Who was the successor of Moses?
- (d) Which neighbouring people promised to help Joshua?

Step 6: The teacher helps the students wherever they have problem in answering the questions.

Assignment: The students should find out more facts about Joshua as the successor of Moses.

Remarks: The lesson could not hold because of sport activities going on in the school.

3.3 A Lesson Note on Islamic Religious Studies

| | |
|----------------------|----------------------------------|
| Name of the teacher: | Hamid Bilau |
| Matric No: | OS0235/2000 |
| Date: | Friday 20 th May 2003 |
| School: | Islamic Boys High School Ibadan |
| Class: | SSS 11A-C |
| Time: | 40 minutes |

Subject: Islamic Religious Studies
Average age of the students: 12years +
Topic: Friday Prayer
Ref Book: Islam as a Religion by M.O.A. Abdul
Behavioural Objective: At the end of the lesson, the students should be able to do the following

- (a) Answer questions on Friday Prayer and
- (b) Explain how to conduct the Friday Prayer
- (c) Demonstrate how the Friday Prayer should be conducted.

Teaching aids: Picture showing Muslims while praying, various photographs showing some Muslims in the mosque.

3.4 Previous Knowledge/Entry Behavior

Most of the students have been following their parents to the mosque and this makes it possible for them to know how prayers are always conducted.

Introduction: The teacher will ask the students the following questions:

- (a) How many times do Muslims pray in a day? Mention them.
- (b) What are the special prayers in Islam? Mention them
- (c) How are special prayers different from others?

- Step 1: The teacher will explain to the students about special prayers in Islam.
- Step 2: The students will listen to the teacher's explanation very carefully.
- Step 3: The students themselves will contribute to the class discussion. They will also ask questions on what is not clear to them.
- Step 4: The following important points on the Friday prayer will be written on the chalkboard for the students to copy into their notes.

All practicing Muslims are expected to gather every Friday and observe the Friday service as directed in the Holy Qur'an 62:9 which says that "O you believe, when the call is made for prayer on Friday, then hasten to the remembrance of God and leave off all business: that is better for you if you know.

It should be noted that Friday is not a Sabbath day but the major difference between Friday and other days is that the Friday service takes the place of Zuhr prayer.

On Friday, the Sermon is always delivered in two parts. In the first part, there will be a Khutbah where theme may be related to the welfare of the community. This is always done in the language better understood by the people. This is always done before the prayer unlike other special prayers whose Khutbah is done after the prayer.

Immediately the sermon is over, the Iqamah will be heard and this will be followed by a congregational service of two rakahs in which the Imam will recite the Fatiha and another portion of the Holy Quran.

However, the four nafilahs before and two after the service are obligatory. But if a Muslim comes later to the mosque and by the time he gets to the mosque, the Khutbah has started then, he may forget the four nafilahs because the Khutbah is much more important than the nafilahs.

As stated earlier, there is no Sabbath in Islam because Muslims are expected to go on with their normal business before and after. The Holy Quran 62:10 says that “And when the prayer is ended then disperse abroad on the land and seek Allah’s grace”.

- Step 5: The students will copy the above notes into their note book while the teacher will be going round to assist them.
- Evaluation: The teacher will ask the students the following questions in order to determine whether the objectives of the lesson had been achieved.
- (a) What is the difference between Friday prayer and other special prayers?
 - (b) Into how many parts is Friday prayer divided? Explain them
 - (c) What do you understand by the term “there is no Sabbath in Islam?”
 - (d) Briefly explain how Friday prayer is always conducted?
- Step 6: The teacher will help the students where they need his assistance in answering the above questions
- Assignment: At home, students are to find out the differences and similarities between Friday prayer and other prayers.
- Remark: The lesson was very successful as majority of the students were able to answer the questions students were able to answer the questions satisfactory.

3.5 A Lesson Note on African Traditional Religion

Name of the students: Ojedele L.A.
 Matric No: 05/16000
 School: Comprehensive High School, Oyo
 Time: Upper 6 (H.S.C)
 Age of the students: 17years +
 Subject: Divinities – Orunmila
 Topic: A text book on West African
 Traditional Religion by A.B Jacobs
 Objective: At the end of the lesson, the students
 should be able to do the following.

- (a) Explain the importance of Orunmila in the creation of the world
- (b) Mention the position of Orunmila with other divinities
- (c) Compare and contrast Orunmila with other divinities
- (d) Answer questions on Orunmila generally.

Teaching aids: Pictures showing Orunmila in different ways.

Entry behavior: Most of the students have heard about divinity and even parents of some of them are worshipping one divinity or the other.

Introduction: The students will answer the following questions:

- (a) What is ATR? And why is it being referred to as A.T.R?
- (b) Briefly discuss the creation of the world as it affects the Yoruba race.
- (c) Mention some of the problems facing A.T.R and suggest solutions.

Presentation

Step 1: The teacher will explain to them the concept of Orunmila among the Yorubas.
 Step 2: The students will listen to the teacher's explanation and contribute to the classroom discussion.
 Step 3: The teacher will write the following points on the chalk board for the students as the chalkboard summary.

Orunmila is the oracle divinity of Yorubaland. As a counselor, he followed orisanla to equip the solid earth after it had been created. Olodumare also sent him to the world in order to see to the well being of human beings.

According to the Yoruba tradition, Orunmila is the deputy of Orisanla who himself is believed to be the wisdom and skilled in medicine. He does not only know the past and present, he can also predict what is in future for human beings. He was believed to be present when human destiny was first sealed. This gives him the opportunity to know everything concerning human destiny.

Orunmila can be consulted at all occasions such as marriage, pregnancy, birth childhood, adulthood among others for the purpose of receiving directives and guidance with regard to human destiny, passage of life as well as relationship to Olodumare.

Among the Yorubas, Orunmila serves as an intermediary between man and divinities, man and God. Today many people including both Moslems and Christians consult him either directly or indirectly for one assistance or the other.

There are two major methods of consultation. The first one is always done on opon Ifa (Ifa board) which is used in almost all important occasions. The second one is consultation through OPELE – a cord or chain with half nuts. This is used almost everyday by the Orunmila diviners as well as on all minor occasions.

Step 5: The teacher will go round the class to assist the students who may need his assistance.

Evaluation/Recapitulation: The teacher will ask the students the following questions in order to find out the effectiveness of his teaching method and also to find out the objectives of the lesson have been achieved.

- (a) Briefly discuss the importance of Orunmila
- (b) How do people consult him?
- (c) Why do people consult him
- (d) How important is he?

Assignment: At home, students are to find out more information about Orunmila.

Remark: The lesson was successful as majority of the students were able to answer the questions under evaluation.

4.0 CONCLUSION

The unit above exposes the students to the preparation of lesson note in Religious Studies generally.

5.0 SUMMARY

In this unit, we have examined and treated the following:

- (a) A model lesson note on Religious Studies
- (b) A model lesson note on Islamic Religious Studies
- (c) A model lesson note on African traditional religion.

6.0 TUTOR-MARKED ASSIGNMENT

Prepare your presentation on any topic in Bible Knowledge.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*.
Ibadan: Stirling Horden Publishers.

UNIT 3 THE CONCEPT OF CONSCIENCE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Concept of Conscience
 - 3.2 Role of the School
 - 3.2.1 The Role of Teachers in Inculcating Values in the School Students
 - 3.2.2 The Role of the School in the Moral and Character Reformation of Students
 - 3.2.3 The Role of the Home in Moral and Character Reformation
 - 3.2.4 The Role of the Religious Bodies in the Moral and Character Reformation of the Students
 - 3.2.5 The Role of the Society in the Moral and Character Reformation of the Students
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit exposes the students to the concept of conscience as well as different roles to be played by different individuals in the character reformation of the students.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- discuss the fully the concept of conscience
- identify and discuss the roles expected to be played by different individuals in the character reformation of the students.

3.0 MAIN CONTENT

3.1 The Concept of Conscience

Perhaps, conscience can be regarded as what differentiates right from wrong. It warns man not to go astray. As a matter of fact, conscience

is personal in man. In most cases, conscience urges man to take up or reject a wrong course of action.

Antecedent conscience is the judgement of conscience before the course of action has been taken. In the same vein, consequent conscience takes place after the action has been depending on whether or not the dictate of conscience has been followed and then such conscience sets in to prefer moral judgement on the quality of such action. Naturally, the good action is always perceived through the agency of conscience.

Conscience is different from groups to groups, from individuals to individuals and it can't be an ultimate norm of behaviour. It should also be noted that the conscience of individuals tell them different things. To some people, their conscience may tell them that stealing is good while to some other people, it is bad.

Natural conscience is the one that is informed and guided by social condition, education as well as family ties. On the other hand, the liberated conscience is the one which follows the rules as well as demands of Holy Books.

3.2 Role of the School

- (1) The school must have adequate educational materials to teach the students.
- (2) The school should include in its curriculum moral education.
- (3) The school must have a conducive environment
- (4) The school should motivate the students to learn and organize various programmes that can enhance learning

The school should teach the students how to be good and loyal citizens.

3.2.1 The Role of Teachers in Inculcating Values in the School Students

Values are matters of importance as different from just mere matters of fact. Again, values can be regarded as perception of what is desirable and cherished by an individual.

The Role of the Teachers in inculcating values in schools include the following:

- (a) He should be able to identify the most important rules for students
- (b) He should be able to identify the character which he wants his students to promote

- (c) He should teach the students to have consideration as well as feeling for others.
- (d) He should be able to teach the students to understand or read the minds of others.
- (e) Teachers should give moral education to their students.
- (f) Teachers should serve as models for their students. In other words, whatever they expect from their students, they should also demonstrate it.
- (g) Teachers should teach their students how to relate to the society in which the school is located or situated.
- (h) Teachers should relate education or school lessons to the real life situation
- (i) Teachers should lay greater emphasis on the value attributes of the school lessons.
- (j) The teacher should act as the society mirror and teaches the children the right way to behave.
- (k) Teachers should emphasize the moral aspect of religion while teaching their students.
- (l) Teachers should have sense of responsibility and sense of devotion to duty.
- (m) Teachers should come to work regularly and punctually to show good examples.
- (n) Teachers should be committed to their work.
- (o) Teachers should instill discipline in their students.
- (p) Teachers should always be honest in carrying out their duties.
- (q) Teachers should always see themselves as parents of their students.

3.2.2 (2) The Role of the School in the Moral and Character Reformation of Students

The school must have adequate educational materials to teach the students.

The school should include in its curriculum moral and religious education for the students.

The school must have a conducive environment that can enhance learning.

The school should motivate the students to learn and organize various programmes that can promote learning among students.

The school should teach the students how to be good and loyal citizens to their country and particularly in the school.

3.2.3 The Role of the Home in Moral and Character

Reformation

The home should provide the basic needs for the child

The home should provide a stimulating environment that will motivate the children to learn.

The home should instill in the child moral and religious lesson.

The home should be good model for the child to copy

3.2.4 The Role of the Religious Bodies in the Moral and Character Reformation of the Students

The religious bodies are custodian of moral and religious teaching. Hence, they should instill the fear of God in our children.

Religious bodies should emphasis those religious virtues that could promote unity among children.

Religious bodies should organize joint religious services for the children so as to bring about a sense of belonging.

3.2.5 The Role of the Society in the Moral and Character Reformation of the Students

The society should teach the children its rules and regulations.

The society should provide for the needs of children

The society should always emphasis only what can bring happiness among the children/adults.

4.0 CONCLUSION

The treatment of conscience as a concept will afford the students the opportunity to be morally good all the times. Again, society must not shy away from their responsibilities if morality is to be accepted by everybody in the society.

5.0 SUMMARY

In this unit, you have learnt the roles to be played by the following in the character reformation of the students:

- (a) The role of the teachers
- (b) The role of the school.
- (c) The role of the home
- (d) The role of the religions bodies
- (e) The role of the society

6.0 TUTOR-MARKED ASSIGNMENT

What are the major roles to be performed by both the teachers and the school in the character reformation of the students?

7.0 REFERENCES/FURTHER READING

Babs Mala S. (1986). *Religious and Moral Education: Principles and Methods*. Lagos: Gilbert, Grace and Gabriel Associates.

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*. Ibadan: Stirling Horden Publishers.

UNIT 4 SCHOOL WORSHIP

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Objectives of School Worship
 - 3.2 Preparation for School Worship
 - 3.3 Trends in the School Worship
 - 3.4 Qualities of a Moral Education Teacher
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

When formal education was introduced by the Christian missionaries, school worship was seen as part of the strategies for Christianizing the Nigerians. However, the taking over of missionary schools by the government in the 1970s rendered the school worship ineffective.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- conduct a school worship either for your students or at home.

3.0 MAIN CONTENT

3.1 Objectives of School Worship

The objectives of school worship include the following:

- (a) It enhances the spiritual life of students generally.
- (b) It assists the students to have an awareness of their creator or God.
- (c) It helps in the promotion of discipline among students.
- (d) It assists students to know how to pray to God, their Creator.
- (e) Moral development of a child through school worship can also enhance his intellectual development.
- (f) It helps the school in realizing its set objectives either directly or indirectly.

- (g) Through school worship, students are taught how to depend on God, their creator.
- (h) Through school worship, students see themselves as belonging to the same family of God, a higher Being.
- (i) Through school worship, the students see themselves as being equal before God, the creator of all, including their teachers who they hold in high esteem.

3.2 Preparation for School Worship

The following important areas have to be put into consideration while preparing for the school worship

- (a) **Bible Quranic Text** – some religious denominations may have daily text or passage for the worship while some religious denominations always leave that for the teachers and students who will conduct the worship.
- (b) **Choosing of Songs or Hymns** – it is the responsibility of anybody who wants to conduct the worship to choose a song which will be relevant to his text and the lesson he wants to teach from the Bible or Quranic passage. It must however, be noted that each religious denomination including the Moslems has their hymnbooks.
- (c) **The School Roster** – at the beginning of every term, many rosters will be prepared by the school and such rosters will cover the whole of that term. Such rosters include: duty roster, roster for both morning and afternoon worships etc. Every teacher or student in the school will know when it is his turn to conduct worship for the school and every necessary preparation will be made towards its success.
- (d) **Short Address and Prayers** – the teacher will explain the passage read to the students in such a way that the students are able to learn one or two lesson from it. Thereafter, the teacher or student conducting the worship will refer the students to where they can get the hymns for that worship. After the students must have sung the hymns, the teacher begins to pray. Teachers who do not know how to pray will at least be able to read the prayers from the prayer book being used. At times the teacher conducting the worship may call any of the students to lead the school in prayer.

- (e) **Announcement after Prayers:** After prayers must have been offered either by the teacher or the selected student, the teacher asks the head of school if he has message for the students. If there is any, the head teacher moves to the front where the announcement is made or the message is delivered.
- (f) **Timing and Location of the School Worship:** In most cases, the school timetable always indicates the time for worship. Some schools many have it twice in a day. While that of the morning may be longer, the afternoon worship may be shorter. Like the time allocated to the school worship, the place of school worship varies from one school to another. Some schools may use an open space in their school, some may use a hall specifically constructed by the school for different purposes.

3.3 Trends in the School Worship

At the beginning of Western formal education in Nigeria even up till 1970s when most private secondary schools were taken over by the government, school worship could only be conducted in line with the religion of the founder.

However, now that most early religious schools belong to the government, the school worship is being conducted in line with Christianity and Islam. What is more, the two prominent religions in the country, Islam and Christianity are being taught in all the public schools unless there are no teachers to teach them. With this development, two days in a week may be given to each of the two religions for the purpose of conducting school prayer. The implication of this arrangement is that both Moslems and Christians are allowed to conduct school worship in line with their religion.

It should be noted however that unlike in the past, school worship is not all that important. Some students and teachers do not take it very seriously more so that there was no consideration for their religion before they were given admission or appointment. What is important to both the government and some schools is the orientation of the National Pledge. Again, because religious education is not a compulsory subject in Nigerian schools, some Muslims and Christians may not offer it. Also, because public schools have gone secular, some Muslim students may feel unconcerned when prayers are being offered in Islamic way. The same thing goes for the Christians as some of them may not even attach any importance to school worship in line with their religion. Again, the government policy does not make the conduct of school worship compulsory for both the students and the schools. But what concerns the government is the maintenance of peace in the school

generally and the recitation of the country's National Pledge as already stated above.

3.4 Qualities of a Moral Education Teacher

A teacher of moral education is expected to possess the following qualities among other things.

- (a) He must be somebody who puts into practice what he teaches in the school. In other words, a good moral education teacher must be an embodiment of good examples. He must not be somebody who will say to his students do what I say but do not do what I do.
- (b) He must be somebody who is naturally interested in the teaching of moral education. This means that the teaching of the subject must not be imposed on him. For instance, a teacher of moral education should be a specialist in the subject and he should also have interest in the subject. The reason being that man may naturally perform better in a course in which he is interested rather than a course which is imposed on him.
- (c) The teacher of moral education should have sympathy for his students. He must be friendly with his students at all times. If at all times, he puts up a cheerful face while teaching, this may make his students to develop special interest in the subject.
- (d) The teacher of moral education must be familiar with the objectives of his subject. He should also devise means of achieving the set objectives. It is his responsibility to study the whole syllabus and understand how each topic or section can assist in realizing the set objectives.
- (e) The teacher of moral education must have sufficient experience about life. This will enable him to use his personal experience to assist his students whenever they are in a problem. Giving an encouragement to somebody who is in problem or raising the hope of somebody who is in a problem may give a psychological relief to such a person. This can be better done by somebody who himself is an embodiment of experience.
- (f) A good teacher of moral education must be a good psychologist. He must be somebody who understands his students very well. He must know the weakness and strength of his students. He must be familiar with the background of his students, as this will enable him to assist his students whenever they are in a problem.

- (g) Moral education teacher must be educationally competent. One thing is to have a certificate, another thing is to be able to defend the certificate. By implication, he must be a master of his subject. He must have a good knowledge of the subject's content. This will enhance his respect not only among his colleagues but also his students.
- (h) A teacher of moral education must have a religion. He must not be somebody who doubts the existence of a creator or God. Whatever may be his religion, he must be somebody who practices it regularly.
- (i) The teacher of moral education must be somebody who loves his students regardless of their religious background. This will enable such a teacher to preach love to his students.
- (j) The teacher of moral education is expected to be gentle in his dealing with his students and others, command some respect from his students and his colleagues, to be trustworthy in his dealings not only with his students but also people around him.

The teacher of moral education must be somebody who is ready to learn at all times. In other words, he must always be a student, or learner. He must not be somebody who will feel satisfied with the little knowledge which he has acquired as nothing is static including knowledge.

- (k) The teacher of moral education must be somebody who himself or herself is morally upright. He must not in any way involve himself in any form of social vices.
- (l) The teacher of moral education must be law abiding. He must be somebody who obeys the rules and regulations of the school. He must always have respect for the constituted authorities.

Finally, he must be somebody who will not do unto others what he does not want others to do unto him.

4.0 CONCLUSION

The various problems being exhibited by students at all levels of education made some concerned Nigerians to be calling for the re-introduction of moral education in the Nigerian schools.

5.0 SUMMARY

In this unit, you have learnt the following:

- (a) Objectives of school worship
- (b) Preparation for school worship
- (c) Trends in the school worship
- (d) Qualities of a Moral Education Teacher

6.0 TUTOR-MARKED ASSIGNMENT

Identify 2 Educational problems (to day).

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*.
Ibadan: Stirling, Horden Publishers.

UNIT 5 METHODS OF TEACHING MORAL EDUCATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Methods of Teaching Moral Education
 - 3.2 Various Methods of Teaching Moral Education
 - 3.2.1 The Project
 - 3.2.2 The Film and Picture
 - 3.2.3 Educational Broadcasting: Radio and Television
 - 3.2.4 The Dramatisation
 - 3.2.5 Demonstration
 - 3.2.6 The Story Telling
 - 3.2.7 The Field Trip
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

There are many methods that can be used to teach moral education. Such methods include: project method, film and picture method, Educational Broadcasting method, the dramatization method, demonstration method, the story telling method and the field trip method.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- identify various methods that can be used to teach moral education
- discuss the identified methods of teaching moral education.

3.0 MAIN CONTENT

3.1 Methods of Teaching Moral Education

In the opinion of Balogun (1998), for many years the traditional method (lecture method) dominated the scene. The realization that this method has great implications calls for continued research for innovations. During the past two or three decades, many new methods have been developed, tested, combined and adopted to different learning situations.

Nowadays, there are multivarious methods of teaching as there are teachers. Likewise, there are many methods of learning as there are learners. It is therefore, not easy to answer the poser: what is the best method of teaching moral education.

To be able to answer the question, one shall have to take into consideration, the type of learner, the subject – matter, the envisaged outcomes of teaching etc. Therefore, the correct question to ask is: what is the most appropriate method of Teaching Moral Education.

A good teaching according to Obanya (1985) should begin with the teacher having a clear picture of the exact changes he has to bring in the learner. To do this, he has to question himself as follows:

- (a) To what extent is he familiar with the topic he is about to teach?
(subject – matter)
 - (b) To what extent is he aware of the demands of the syllabus?
(Objectives)
 - (c) To what extent is he aware of the characteristics of the group
(adolescent) learners he has to teach (individual differences).
 - (d) To what extent can he provide materials for teaching the topic?
(instructional materials).
 - (e) To what extent can he provide suitable answers to the above questions, he can then, decide on the appropriate method(s) which can ensure the success of teaching any topic.
- However
methods of teaching moral education include the following:

3.2 Various Methods of Teaching Moral Education

3.2.1 The Project

In this method, the students may be grouped and each group may be given a project to work on. Each group should have a leader who will see to the early completion of the project. The problem with this approach is that not all members of the project group will participate in the project. This implies that, it encourages laziness among the students.

The method has many advantages

3.2.2 The Film and Picture

This is a new method to the teaching and learning of education. In this method, the teacher becomes a manager. He has to prepare the place where the film will take place. It is also the responsibility of the teacher to prepare the minds of his students ready for the film show. The teacher has less work to do. If the film also has sound as a result of which the

students will see and hear the sound at the same time. But if the film does not have sound, it means that the teacher will have to relate the stories to his students. In this method, both the slides and film strips will be used. It is also the responsibility of the teacher to operate the slide and film strip projectors: The teacher has to look for an appropriate film which is very much related to what he is teaching his students. The teacher must not forget to give questions to the students after the film show.

3.2.3 Educational Broadcasting: Radio and Television

Religious teachers may take their students to radio and television station to teach and their teaching will be relayed later. If this happens, it will be possible for students at home to learn from such a radio or television programme.

Also, sermons can be preached by the religious leaders, religious drama or plays can also be staged, recitation and memorization can also be organized by radio and television station. Also religious education programmes can take place in the radio and television station. With this method, students will have the opportunity to hear and see (in case of a television) how the thing is being done. The method also has many disadvantages and advantages.

3.2.4 The Dramatisation

Dramatization is one of the methods of moral teaching and learning religious education. In this method, students will act and speak as they dramatise the story or event. Dramatization is always a follow up to the teacher's discussion of a particular topic. The students will have to participate fully. The drama could be radio taped, video – recorded or filmed as this will afford the students the opportunity to make reference to it from time to time or replay the event or story any time they feel like doing so. The method has many advantages and disadvantages.

3.2.5 Demonstration

This is an activity – based teaching where the teacher demonstrates actions with some objects to bring any point clearer to the students. For activity – based teaching, the teacher can follow certain procedure in teaching any particular topic under Tawhid and Figh. For instance, the teaching of Iman (the belief in the existence of one and only Allah (SWT)), some experiments can be performed by the students under the guidance of the teacher. The same approach can also be used for some important topics in the Bible or even in Traditional religion.

3.2.6 The Story Telling

All children like stories particularly if such stories are made interesting by the teacher. For the adolescent students of the secondary level of education, the story must be linked with the students own personal experiences.

This method can be applied to teach Sirah and Tahdhib and some important religious topics.

3.2.7 The Field Trip

This is a method in which the teacher suggests a field trip and organizes his class to visit places of educational interest in order to study real things and to meet real people in their respective actual environments. This will help the students to gain on – the – spot experience. The experience gained during the field trip will be more vivid, lasting and often more meaningful to the students.

Before the commencement of the trip, letters must have been written to the places of intending visit with a view to conducting the students round.

On the trip day, the teacher must have given his students some instructions concerning important things to take note. They must have been told to take their writing materials and other important information. It is the duty of the teacher to make use of the knowledge and experience gained by the students during the religious education classes. It helps students to have first hand information on the places visited and a clear idea of the thing/place seen.

It also helps the students to make use of their imagination and observation. It also has many disadvantages.

4.0 CONCLUSION

Exposing both the teachers and the students to various methods of teaching moral education will afford them the opportunity to know the most appropriate method to use in the class of moral education

5.0 SUMMARY

In this unit, we have discussed:

- (a) Methods of teaching
- (b) Various methods of teaching Moral Education
- (c) Making case for the teaching of Moral Education

6.0 TUTOR-MARKED ASSIGNMENT

Identify four (4) methods of teaching Moral Education in schools.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*.
Ibadan: Stirling, Horden Publishers.

MODULE 3

| | |
|--------|--|
| Unit 1 | Resources for the Teaching of Moral Education |
| Unit 2 | Factors That Can Aid Successful Teaching and Learning of Moral Education |
| Unit 3 | Examinations in Moral Education |
| Unit 4 | Problems of Teaching Moral Education in the Nigerian Schools |
| Unit 5 | Factors That Can Enhance Moral Education in the School Children |

UNIT 1 RESOURCES FOR THE TEACHING OF MORAL EDUCATION

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1.0 INTRODUCTION

There are three types of resources that can assist in the teaching of religions generally. They are (a) Resource person (b) Material resources and (c) Education resource centre. Each of them has advantages and disadvantages.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the types of resources for the teaching of religions as well as their advantages and disadvantages.
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3.0 MAIN CONTENT

3.1 Resources for the Teaching of Religions

Generally speaking, resources for the teaching and learning of religions can be divided into:

- (a) Human resources and
- (b) Material or non human resources.

3.2 Factors to be Considered before Choosing Teaching Aids in the Class of Religious Education

Factors to be considered include:

- (a) Subject matter or topic
- (b) Age of the students
- (c) Availability of the teaching aids
- (d) Teacher's expertise
- (e) Duration of lesson or timing and
- (f) Location of the school

The first thing for a teacher of Religious Education to do is to be familiar with the scheme of work from where the topic to be taught will be taken.

Age is another factor to be considered while selecting an instructional material. In most cases, pupils in primary schools may not be able to handle certain aids which may be easily handled by secondary students. In the same vein, there could be some instructional aids which may be difficult for the secondary school students to handle because of their inexperience whereas such instructional materials may be easily handled by students in the tertiary institutions.

The teaching aids to be used by the teacher must be readily available. A good teacher must not select a teaching aid which he will not be able to get. Though improvisation is allowed in the class of religions, it is, however, better if concrete object is used for the students.

The time allocated to a particular subject also determines which aid a teacher will choose. If time allocated to the subject is too small, it may not be advisable for the teachers to use teaching aids that will require a longer period.

Location of the school is another important factor which determines the selection of instructional materials. The reason is that there are some

teaching aids which require the use of electricity and where electricity is not available, it may be difficult to use such teaching aids.

3.3 Human Resources

Human resources in the teaching and learning of religions may refer to specialists in Islamic Religious studies, Christian Religious studies or other religions as well as experienced people in any of the religions generally. Such experienced people may include religious leaders in any of the religions, practicing Muslims or Christians or traditionalists. Since these resource persons are experts in their specific areas of religion, they could be invited by the school to complement the teachers teaching. At the same time, in the area of traditional religion, a resource person may be invited to come and give a talk on priesthood, worship, festivals, deities, shrines, temples, sacrifices, invocations, songs among others.

The advantages that can be derived from the use of a resource person: include:

- (a) It introduces innovation into the teaching of religions.
- (b) It makes learning easier and lasts longer for the students
- (c) It reduces teacher's work
- (d) It does not make teaching to be monotonous.
- (e) Since in most cases, the resource person may be new to the students, it introduces variety into the teaching and this consequently makes the students to pay attention to the resource person.

3.4 Educational Resource Center

A resource centre is a place where relevant information concerning religions or education generally can be gathered. Apart from religious information that can be gathered from a religious resource center, various instructional materials or aids can also be found in a resource center, such as visual aids, audio visual aids as well as three dimensional aids among other aids. A good resource center should not only be located in a strategic place but it must have all necessary things adequately in such a way that it will be able to serve some schools within the same area.

The use of a resource center has advantages which include:

- (a) It affords the teachers the opportunity to have access to highly expensive as well as electric operated instructional aids.

- (b) Teachers have the opportunity to learn from the experts who are in the resource centre primarily to assist them on how to make use of some complex instructional aids.
- (c) It affords the students the opportunity to have access to various instructional aids.
- (d) The teachers also have the opportunity to diversify their instructional aids.

3.5 Material Resources

However, material or non human resources refer to various instructional materials or aids which a teacher of religion can make use of in his or her class. Such instructional materials or aids may include: the chalkboard, maps and charts, pictures, flannel graph, models, film, radio, film strips television, tape recorder, text books, bulletin board, journals, Newspapers, film projectors among others.

Its disadvantages include:

- (a) Some teachers and students may leave the school under the pretence that they are going to the resource centre.
- (b) Some instructional materials taken from the resource centre may not be returned.
- (c) If an attendant with dubious character is put in charge of a resource centre, all the instructional aids put in the centre may be removed or sold.

3.6 Examples of Material Resources

(a) The Chalkboard

This is one of the most important instructional aids being used in the class of Religious education. The chalkboard may be portable or fixed in the classroom. It is on the chalkboard that the teacher has to write his notes. He will also write his summary on the chalkboard.

(b) Maps and Charts

In bringing the lesson home to the students, maps and charts of a place can be used by the teacher. Such maps and charts can either be bought or prepared by the teacher himself. It can also be drawn on the chalkboard for the students to copy into their notes.

(c) Picture

These are essential teaching aids in the class of religious education. The use of pictures by the teacher helps students to understand better what

they are being taught and also helps them in retaining the information being given to them.

(d) Flannel Graph

This could be bought or prepared by the teacher himself. It is on this flannel graph that the teacher has to put his prepared flash cards, charts or pictures that are cut out by him. The use of flannel graph helps the teacher to practically illustrate his points as his teaching will become very real.

(e) Tape Recorder

Biblical stories may be recorded in a cassette for the use of the students. In the class, the teacher may put on the tape recorder to enable students to hear the story.

(f) Radio

Radio is another audio aid for teaching and learning of religious education. When religious stories are being discussed in the radio, it can be brought to the class for the students to listen to it.

(g) Television

This is another audio-visual for the teaching and learning of religious education. The use of a television will afford the learners the opportunity of seeing and hearing what is being discussed.

(h) Text Books

Religious education has books on it. Some schools are rich enough to buy copies for the religious education teachers.

(i) Journals

Like books, journals can be used by the teacher of religious education. The use of journals helps students to have access to latest information about what the teacher is teaching them.

(j) Newspapers

Like journals, students and teachers of religious education can make use of newspapers. Such newspapers must be related to the topic being discussed.

3.7 Advantages of Instructional Aids

The following are some of the advantages of instructional aids:

- (1) Teaching aids arouse the interest of the learners.
- (2) The use of teaching aids gives the learners direct experience
- (3) The use of instructional materials prevents monotony.
- (4) It affords the learners the opportunity to learn in a concrete way.
- (5) The students have the opportunity to acquire knowledge easily and directly.
- (6) It makes teaching to be practical to the students.

It makes learning to be easier for the students.

4.0 CONCLUSION

The use of instructional materials for the teaching of religions is not only necessary but it also enhances the students' understanding of the content.

5.0 SUMMARY

In this unit, we have learnt about the types of resources that can be used in the class of religions. We have also discussed the advantages as well as the disadvantages of each of such resources.

6.0 TUTOR-MARKED ASSIGNMENT

Mention 3 advantages of a resource person for the teaching of Religious studies.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*. Ibadan: Stirling Harden Publishers.

UNIT 2 FACTORS THAT CAN AID SUCCESSFUL TEACHING AND LEARNING OF MORAL EDUCATION

CONTENTS

Introduction

2.0 Objectives

3.0 Main Content

3.1 Factors That Can Aid Successful Teaching and Learning of Moral Education

3.1.1 Interest

3.1.2 Attention

3.1.3 Memory

3.1.4 Intelligence

3.1.5 Motivation

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 INTRODUCTION

There are many factors responsible for the successful teaching and learning of religions generally. Such factors include:

- (a) Interest
- (b) Attention
- (c) Memory
- (d) Intelligence,
- (e) Readiness for learning and
- (f) Motivation

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- mention and discuss various factors that can enhance the teaching and learning of religious studies.

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3.0 THE MAIN CONTENT

3.1 Factors That Can Aid Successful Teaching and Learning of Moral Education

Factors that can enhance the teaching and learning of religious studies include the following:

- (a) Interest
- (b) Attention
- (c) Memory
- (d) Intelligence
- (e) Readiness for learning
- (f) Motivation among others.

3.1.1 Interest

Teachers of religious education should be familiar with the interest of their students.

The teachers should also consider the socio-economic background, environment as well as their parental status as the students' interest may be rooted in those things. Teachers should give challenging work to students. The teachers can secure the interest of the students by using good methods and instructional materials in the classes while teaching.

3.1.2 Attention

Attention can be interpreted as an act of directing one's thoughts to something within a stipulated period. It can also be regarded as an activity of the mind. Teachers should use a teaching technique which will make his students to pay attention to what he is teaching them. Students should always pay greater attention to whatever they may be taught. In the class of religious education. In order to secure the students' attention, the teacher can start with a story that is related to the daily activities of the students. Again, the students must be allowed by the teacher to actively participate in the class activities.

3.1.3 Memory

Memory could mean the ability to remember a thing which has been previously learnt. It can also be described as the power of the mind to bring back what a person has learnt. We have simple memory which can be related to childhood. This is a situation whereby something makes an impression in us to the extent that we cannot forget it. We also have habit memory which is related to adults. This is a situation whereby we

remember a thing after several efforts and repetition. For a particular learning to be remembered, the following processes will take place:

- (a) Impression – something very interesting to us will find its way into our minds.
- (b) Retention
- (c) Recall whenever needed.

In order to help the students', teachers of religious education should use good methods as well as instructional materials for their students.

3.1.4 Intelligence

Intelligence, according to the Longman Dictionary of contemporary English, means ability to learn and understand. Intelligence always starts to manifest in a person after birth and it increases till it gets to the climax during the adolescent stage.

The amount of intelligence possessed by a student determines how well such a student will perform in a particular subject or test. However, the formula for measuring an intelligence of a person is stated below:

Intelligence Quotient

$$= \frac{\text{Mental Age} \times 100}{\text{Chronological Age}}$$

e.g. the intelligence Quotient of a child of sixteen years old with a mental age of twelve.

$$= \frac{\text{Mental Age} = 12 \times 100}{\text{Chronological Age} = 16}$$
$$= \frac{300}{4} = 75$$

Intelligence Quotient = 75

This means that the child is below average. On the other hand, if a child of sixteen years old has a mental age of twenty, his intelligence quotient will be

$$= \frac{\text{Mental Age} = 20 \times 100}{\text{Chronological Age} = 16}$$
$$2000/16 = 500/4 = 125$$

His intelligence Quotient = 125. This means that the child is above average. However, intelligent students can be identified from the way they ask questions and the way they respond to questions in the class of religious education.

3.1.5 Motivation

Jedo (1981) describes motivation as factors which include incentives, urges as well as drives which make a person to perform creditably in any task.

A motivated student is likely to perform better than a student who is not motivated. Therefore efforts should be made by teachers of religious education to motivate their students as this can enhance their performance in the subject. The two major types of motivation are: (a) intrinsic motivation – where students derive their satisfaction out of the activity itself. (b) Extrinsic motivation – which arises from outside influence. Intrinsic is however better than extrinsic motivation.

4.0 CONCLUSION

Knowledge of factors that can aid teaching and learning of religious studies will help both the teacher and the learners on the areas to focus their attention for the successful teaching and learning of the subject.

5.0 SUMMARY

In this unit, we have learnt the various factors that can aid the successful teaching and learning of moral education such factors include:

(a) Interest (b) Attention (c) Memory (d) Intelligence and (e) Motivation

6.0 TUTOR-MARKED ASSIGNMENT

Mention and discuss any three factors that can aid the successful teaching and learning of moral education.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*. Ibadan: Stirling Horden Publishers.

UNIT 3 EXAMINATIONS IN MORAL EDUCATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Types of Questions
 - 3.1.1 An Essay Question
 - 3.1.2 Objective Questions
 - 3.1.3 Completion Test
 - 3.1.4 True – False Item
 - 3.1.5 Assignments
 - 3.1.6 Evaluation Through Project
 - 3.1.7 Observation Method of Evaluating Students
 - 3.1.8 Trends in the Teaching of Moral Education
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

There are different ways of conducting examination in the class of Moral Education. Such methods, include Essay, Objective, Completion test, True – false, the use of project as well as observation method.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

-
- identify different methods of examination in Moral Education
- discuss the methods identified fully.

3.0 MAIN CONTENT

3.1 Types of Questions

3.1.1 An Essay Question

An essay question is the type of question which expects the students to provide an answer to a particular question in their own sentences. Such an essay question may either be direct or inform of a statement.

Naturally, an essay question brings about responses which require subjective scoring since the students' responses to a particular question will differ from one student to another.

Advantages

- (a) It can be easily drawn.
- (b) It is not as costly as the objective questions
- (c) It allows students to express themselves; hence, it gives room for creativity and originality.
- (d) It does not give much room for examination malpractices as in the case of objective questions.
- (e) It can be written on the chalkboard

Disadvantages

- (a) It is very difficult to mark when compared with objective questions.
- (b) It is open to subjectivity more than objective questions.
- (c) Uniform scoring may be very difficult to attain.

3.1.2 Objective Questions

These are the questions that always expect the students to respond to the correct answer out of 2 or more options. Each item may be in the form of a direct question, an incomplete statement or a word or phrase as it may apply or the case may be.

Advantages

- (a) It covers many content areas than the essay questions.
- (b) It is easy to mark when compared with essay questions.
- (c) Students can easily perform very well in an objective question.
- (d) It does not take longer time to finish.
- (e) Uniform marking or scoring is possible.

Disadvantages

- (a) It is very difficult to construct than Essay questions.
- (b) It gives room for examination malpractices
- (c) It is very costly to administer and construct.

3.1.3 Completion Test

This may be regarded as a sentence in which some important words or phrases have been omitted with blanks inserted for the students to fill in.

This kind of test has a very wide applicability to the subject matter. However, if care is not taken, this kind of test can measure rote memory instead of real understanding.

Scoring in completion test may be more laborious particularly when the missing words are written in blanks scattered all over the page rather than in a column.

3.1.4 True – False Item

This consists of a statement which a student must judge and respond to as either true or false. This kind of question is very easy to write. It can also be marked easily and objectively. It can cover a very wide range of content within a very short period. It may assess only trivial facts. It can also be ambiguously worded.

3.1.5 Assignments

By assignment, a specific, job is being given to the students or the pupils to be done within a stipulated time. The assignment may take any form. It may require the students to bring something to the school the following day. It may also require their visiting the library to find out some information about something. The purpose of giving an assignment to students must not be to punish them or to serve the interest of the teacher.

However, an assignment has the following advantages:

- (a) It helps the students to direct their study.
- (b) It reduces the amount of work that must be done in the class.
- (c) It contributes to the assessment of cognitive and affective behaviour of students:
- (d) It serves as a kind of substitute for the teacher.

As this method of evaluation has many advantages as discussed above so also it has many disadvantages.

3.1.6 Evaluation Through Project

Another way of evaluating students is through project. Students in the class can be grouped for the purpose of giving them a project to carry out on group basis. They will be assessed or evaluated on the basis of their performance in the project they carried out. Again, the students may also be given the project to carry out individually and they will be assessed later. The project method of evaluation has many advantages which include the following:

- (a) Students can use their initiative in carrying out the project.
- (b) In carrying out the project, students will be independent of their teacher.
- (c) It reduces the teacher's burden.
- (d) It gives room for competition among the students or groups. Like other methods of evaluating students, project method of evaluation has many disadvantages.

3.1.7 Observation Method of Evaluating Students

It should be noted that observation should be carried out very objectively. The standard procedure for objective, observation includes:

- (a) Identification of behaviour to be observed in the students.
- (b) The determination of appropriate activities which can enhance the children's exhibition of the behaviour to be observed.
- (c) Determination of method of observation.
- (d) Conclusion on the behaviour to be observed. Generally speaking, the teacher can use observation method to evaluate the students' relationship with others, students' obedience to the constituted authorities, students' kindness to others around them among other things. Like other methods of evaluating students in moral education, observation has both advantages as well as disadvantages.

3.1.8 Trends in the Teaching of Moral Education

The Christian missionaries brought formal education to Nigeria primarily to propagate Christianity. In the process of propagating Christianity, schools and churches were established all over Nigeria. Hence, teaching and learning of Religious education as well as moral education started. This continued from early nineteenth century till the 20th century when missionary schools were taken over by the government as a result of which such schools became government or public schools. The implication of this development is that the teaching and learning of Religious education and moral education became elective and not compulsory as it was before the schools were taken over by the government.

These days, apart from the name of missionary schools that have not been changed, morally, such schools are hardly better than non missionary schools. This could be as a result of teaching and learning of moral education that is no longer made compulsory.

However, very recently, Religious leaders and concerned citizens have started calling for the re-introduction of moral education into the school

curriculum, with a view to curbing the immoral activities of the student. It is the opinion of such concerned citizens that hooliganism among students, examination malpractices, having no regard for the constituted authorities, truancy among students, sexual harassment, armed robbery among students will become a thing of the past with the re-introduction of the teaching of moral education into the school curriculum.

Until 2006, there are about ten (10) Universities founded by Religious Organisations in Nigeria. These Christian Religious Universities do not take moral development of their students lightly. Hence, morning devotion has been introduced for students by some of these Universities, boarding house is made compulsory for students in some of the Universities while greater emphasis is also placed on the teaching and learning of moral education.

Also, in Nigeria as at 2006, some states of the federation have returned the missionary schools to their owners. Lagos State is one of such states. The Ladoja administration in Oyo State set up a committee to look into the possibility of returning the missionary schools to their owners under the chairmanship of Dr. Alade Abimbade of the University of Ibadan. The recommendations of the committee were yet to be implemented before Senator Rasheed Ladoja was impeached. However, the Akala administration is contemplating to return schools to their owners. This perhaps is to enhance the moral standard of students in such schools. It is hoped that other schools in the country apart from missionary schools will start teaching moral education if the subject is made compulsory by the government just like English Language and Mathematics.

4.0 CONCLUSION

The unit above discusses the various ways of examining students in moral education as well as trends in the teaching of moral education.

5.0 SUMMARY

In this unit, you have learnt about different ways through which students can be examined in moral education. They include:

- (a) objective questions
- (b) Essay questions
- (c) Completion test,
- (d) True-false test
- (e) Assignment
- (f) Evaluation through project and finally observation.

6.0 TUTOR-MARKED ASSIGNMENT

List and discuss two methods of examining students in moral education.

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*.
Ibadan: Stirling-Horden Publishers.

UNIT 4 PROBLEMS OF TEACHING MORAL EDUCATION IN THE NIGERIAN SCHOOLS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Problems of Teaching Moral Education in the Nigerian Schools
 - 3.2 Improving the Teaching of Moral Education in the Nigerian Schools
 - 3.3 Making Case for the Teaching of Moral Education
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The knowledge of problems facing the teaching of moral education will afford both the teacher as well as students the opportunity to tackle such problems.

2.0 OBJECTIVES

At the end of this unit, you should be able to identify and discuss fully various problems facing the teaching of moral education in the Nigerian Schools. After the discussion, you should be able to provide solutions to the problems discussed.

3.0 MAIN CONTENT

Schools

There are many problems facing teaching and learning of moral education in schools. Such problems include:

- (a) Takeover of missionary schools as a result of which teaching of moral education is no longer compulsory.
- (b) Inadequate qualified teachers of moral education.
- (c) Societal respect for wealth.
- (d) Government's preference for Science and Technology.
- (e) Parental preference for some professions such as medicine, law, architecture, engineering, accountancy among others.

- (f) Moral education is seen by many students, parents and society as a qualification towards working in the church.
- (g) It is not readily available as a course of study in the tertiary institutions.

3.2 Improving the Teaching of Moral Education in the Nigerian Schools

A number of steps need to be taken by the government, the parents and the Nigerian society in order to promote the teaching and learning of moral education. Such steps include:

- (a) Changing the status of moral education from elective to compulsory. If this is done, it is hoped that all students will not only offer the course but will also take it very seriously.
- (b) Another step towards improving the teaching and learning of moral education is the returning of missionary schools to their owners by the government.
- (c) Again, in order to motivate the teachers of moral education, special allowances can be given to them by the government. If this is done, it is hoped that many people will become interested in teaching the subject.
- (d) Also, the Nigerian parents need to be educated about the difference between wealth and being properly educated. They should also be informed that money is not everything. It is not possible for everybody to be an accountant, engineer, lawyer, medical doctor among others. What is important is that everybody should excel in his/her chosen profession.
- (e) There is also the need for the government to be fair to other sectors apart from technology. While government is working towards encouraging technology, this must not be done at the expense of moral education.
- (f) Education without morality perhaps is like tea without sugar. The point being made here is, that moral education must not be neglected just because the government is trying to develop the country technologically.
- (g) Finally, the moral education should be redesigned in such away that it will be possible for anybody who wants to pursue it up to Ph.D level should be able to do so without sweat. If that is done it is expected that many young and old degree holders will develop interest in the course. Hence, the problem of inadequate qualified teachers of moral education is likely to be over.

3.3 Making Case for the Teaching of Moral Education

In the first instance, moral education serves as a guidance not only for the people but also for the students. It assists people in recognizing what is right and wrong. Since people will recognize what is good and bad, they will be guided to choose the right thing.

Another thing about moral education is that since it is stated in the Bible that anybody who does not work must not eat, therefore moral education encourages people to be hardworking after which they will pray for God's blessing on whatever they may be doing.

Another importance of moral education is that it promotes morality not only in adults but also in children as well. Children right from youth are expected to be shown the way of the Lord so that they may worship and obey Him throughout their days. It is believed by many people that children that were given moral education may hardly misbehave or involve themselves in things that are ungodly.

Also, moral education helps in the completeness of a man. By implication he is more than an ordinary man as he has become a complete man through the grace of God (moral education).

Again, while some school subjects such as science, Arts, Social Sciences including Mathematics take care of man's physical elements, moral education on the other hand takes care of man's spiritual nature. Human beings are material conscious but moral education will remind man of his spiritual responsibilities as a result of which man's inner mind will be consulted and consequently, the right decision will be taken.

The teaching of moral education makes man to become more humane in dealing with the people around him. The reason for this is that of all the subjects, it is only moral education that reminds students of their duties not only to his neighbours and God, but also himself and his family.

Again, moral education helps a child to know God, as his Creator. As a Christian or Muslim, children must be exposed to the ways of God right from their youthful days. Since these children are from different homes and they have different background, their knowledge about moral education may not be genuine but with the teaching of moral education in schools, children will have the true knowledge of God, who is the owner of morality.

Teaching of moral education helps students to see themselves as children of the same family or parents. Therefore, the problem of tribalism may not exist. Also, as members of the same family, the spirit

of love will be existing among them regardless of where they may come from.

The teaching of moral education enhances the discipline of the learners. When students are exposed to moral education, they will realize that to obey is better than sacrifice and there is reward for obedience and punishment for disobedience. The students will also know that they must be obedient to the constituted authorities, to their parents and people who are older than them.

The National Policy on Education (1981) gave the following as the prescribed curricular activities for the primary school pupils (a) the inculcation of literacy and numeracy, the study of science, the study of the social norms and values of the local community and of the country as a whole through civics and social studies, the giving of health and physical education, moral and religious education, the encouragement of crafts and domestic science and agriculture (page 12). From the above, it is obvious that the National Policy on Education officially recognizes the teaching and learning of moral education in schools.

In order to have a hundred percent success in the implementation of primary education policy, the policy document states that:

For improving the teaching of moral and religious education, government will ensure, through the various state Ministries of Education, the production of a suitable curriculum and the training of teachers for the subjects (Page 13).

From the above, one can see that the policy document does not only recognize moral education as a school subject but it also states the steps to be taken by the government that will make the objectives of teaching moral education in the primary level of education realized.

At the Junior Secondary School level of education, the policy document gives the following as the core subjects.

- (a) Mathematics
- (b) English
- (c) Nigerian Languages (2)
- (d) Science
- (e) Social Studies
- (f) Art and Music
- (g) Practical Agriculture
- (h) Religious and moral instructions
- (i) Pre – vocational subjects (2) (Page 17).

However, at the senior secondary level, the policy document gives Bible knowledge as well as Islamic studies as two of the elective subjects. Even though religious education, unlike both primary, and junior secondary education levels, is elective, the mere fact that it appears on the list of subjects to be offered at the senior secondary education level shows the commitment of the government towards the development of secondary school students morally through the teaching of religions among others.

On the government efforts towards the teaching and learning of moral education in the Nigerian schools, the policy document states:

Moral and religious instruction will be taught in schools through:

- (a) The study of biographies of great people, Nigerian as well as non Nigerian:
- (b) Studies and practices of religion. The mere memorizing 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 will foster personal discipline and character training: and
- (e) Role playing (Page 20).

From the above, one can conclude that the federal government is committed to the teaching and learning of moral education in the Nigerian schools. Though, the policy document is silent on the teaching and learning of religious education in the Higher Institutions of learning, it is obvious that religions are being offered not only in the colleges of education but also in the Nigerian universities up to the doctoral degree level.

4.0 CONCLUSION

The unit above discusses the problems facing the teaching of moral education in the Nigerian schools steps towards improving the teaching of moral education were also discussed. Finally, reasons for including moral education in the school curriculum were also discussed in this unit.

5.0 SUMMARY

In this unit, you have learnt about the problems facing teaching of moral education. You have also been exposed to steps to be taken in order to solve the problems facing moral education as well as reasons for including moral education in the school curriculum.

6.0 TUTOR-MARKED ASSIGNMENT

What steps would you take in order to improve the teaching of moral education in the Nigerian schools?

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*.
Ibadan: Stirling – Horden Publishers.

UNIT 5 FACTORS THAT CAN ENHANCE MORAL EDUCATION IN THE SCHOOL CHILDREN

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Factors That Can Enhance Moral Education in the School Children
 - 3.2 Psychology and Moral Education
 - 3.3 Education Problems
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit exposes the students to different factors that can enhance moral education in the school children. This will assist both the students as well as the teachers of moral education in their efforts to promote morality generally.

2.0 OBJECTIVES

At the end of this unit, you should be able to list and discuss factors that can promote morality among the school children. You will be able to define psychology and its relevance to education. Finally, you should be able to answer questions related to the course.

3.0 MAIN CONTENT

3.1 Factors That Can Enhance Moral Education in the School Children

For moral education to be properly rooted in the school children and for it to have some influence on the school children or students, the following factors are very crucial:

- (a) Inclusion of moral education in the school curriculum.
- (b) Awarding scholarship to teachers of moral education.
- (c) Giving prizes to the best behaved schools at local government level, state level and national level annually.

- (d) A credit pass in moral education may be made a condition for the award of either a primary school leaving certificate or West African examination certificate.
- (e) Like English and Mathematics a credit pass in moral education could also be made a condition for admission into a tertiary institution.
- (f) A very serious punishment should be given to both the teachers and the students who engage themselves in immoral acts.
- (g) Religious leaders should always be invited by the school to talk to the students or children about the importance of morality.
- (h) Special allowance can also be given to the teachers of moral education in order to serve as a kind of motivation.
- (i) Government should also encourage authors and publishers to write and publish books on moral education for the use of school children, students and teachers.
- (j) School children/students should be encouraged to visit important places such as: Prison, Hospitals, and Motherless homes among others.

3.2 Psychology and Moral Education

The term psychology according to Morgan and King (1975) is the science that studies the behaviour of human beings and animals.

Again, psychology according to the Longman Dictionary of Contemporary English (1980) is the study or science of the mind and the way it works.

Education Psychology is not essentially different from psychology except that it is an applied psychology. Iyiola (1996) gave the following as the usefulness of psychology to teachers:

- (a) It makes teachers to be able to understand and predict and actually influences the behaviour of self as well as others particularly that of their students.
- (b) It helps teachers to identify and control factors which can affect their work.
- (c) Students look up to their teachers as the custodian of knowledge and with the help of psychology, teachers, will be able to live up to the expectation of their students.
- (d) With the help of psychology, the teacher will be able to relate to his students individually through which learning will be enhanced.
- (e) Psychology helps the teachers to know that individual differences are existing among human beings and this assists them in dealing with their students.

- (f) Psychology helps both the teachers and government to formulate policies that will make learning child centred. Such policies may be centred around building, the seats, learning materials, learning methods, age of the students, ability of the students as well as the interest of the students themselves.

However, a critical look at the Nigerian society today shows that there are many problems facing the Nigerian schools generally. Such problems include cheating in an examination, dishonesty, committing fraud by spending the governments money for private use, engaging in armed robbery, involvement in drug abuse, bribery and corruption, moral decadence and lack of trust among others.

It is the responsibility of a conscientious teacher of moral education to find lasting solutions to the problems facing his students as well as the school. Even though it may not be possible for psychology as an academic subject to singularly solve all the education problems, majority of the problems can still be addressed by psychology. Again, psychology of religion enhances moral education not only among the students but also among the teachers themselves. In doing this, references could be made to events in the Holy Qur'an, the Holy Bible or the lesser gods in the traditional Religion.

In order to correct all social and educational problems, there is need for a school or religious psychologist to study and understand the behaviour of people around him. To be able to do justice to this, there is need for moral education teachers to be well familiar with the developmental stages particularly of their students. Such stages include:

- (a) Infancy as well as early childhood (1–5years)
- (b) Middle childhood (6 – 12years)
- (c) Adolescence (12 – 18years)
- (d) Adulthood (19years +)

In most cases, the characteristic features of children differ from one developmental stage to another. This fact and such characteristic features should be well understood by a religious psychologist in order to promote learning among his students. Again, the students themselves who are to be taught moral education need to be mature at least in age as this will afford them the opportunity not only of absorbing the words of God as contained in the Holy books or religious books but also to put such Godly words into practice.

3.3 Education Problems

The religious psychologists should know that different examples from religious books have to be used to solve different moral problems among students. Such moral problems to be solved by religious psychologists include:

- (a) Cheating/fraud: Qur'an 8:27 says that O believers! Betray not the trust of God and the Apostle nor misappropriate knowingly things entrusted to you, also, see Qur'an 83: 1-3, 11:84 – 45 and 17: 35. Also both Ananias and saphira were punished by God for being dishonest (See Acts chapter 5 verses 1 – 16). This act is seriously hated by Ogun, the god of Iron.
- (b) Sexual immorality: Qur'an 24: 1-26 can be summarized as saying that sexual offences should be punished in public: slander of women is also considered to be a grave offence. Also, Qur'an 17:32 says that ... and move not near adultery. It is foul thing and an evil way.

On adultery again, David and Bathsheba (II Samuel Chapters 11 and 12) family problems two children of David were involved in immoral act (II Samuel chapter 13). Immorality is also hated by Ogun the god of iron.

- (a) Arrogance: Qur'an 2:204 – 206 teach that Hypocrites are led by arrogance to perpetrate crimes. Also, see Qur'an 17:37 and 7:146.
- (b) Bribery and corruption: Qur'an 2:185 says that: And do not eat up your property among yourselves for vanities nor use it as a bait to judge with the intention to eat up wrongfully and knowingly a little of (other) peoples property. This act is seriously hated by both sango and sanponna.
- (c) Armed robbery – the penitent robber (How one was saved by Jesus Christ). (see Luke chapter 23 verses 39 – 43). This act is also hated by sango and sanponna.
- (d) Falsehood, Qur'an 16: 105 says that falsehood and lies are the characteristics of those who disbelieve in the signs of Allah. Also see Qur'an 4:78. This act is seriously hated by both sango and sanponna. For falsehood or lying, also (see Exodus 20, verses 16).
- (e) Fighting/indiscipline. The sons of Eli (see I Samuel, chapter 12 verses 12 – 17), Qur'an 22: 39 – 41 also says that fighting is given to those (believers) who are fought against. Again, see Qur'an 47 : 4, 2: 190 – 193, 2: 216, 41: 34 and 2: 217.
- (f) Forgiveness: Qur'an 45: 14 says that believers are enjoined to forgive (see Qur'an 46: 29, 64: 14, 23:118, 47:19, 2:192) among

- others. Power to forgive sins: Jesus and the paralytic Matthew, Chapter 9 verses 1 – 8, Matthew Chapter 5 verse 23.
- (g) Gratitude/Gratefulness: A grateful Samaritan (See Luke Chapter 17, verses 11 – 19) (Qur'an 4:147) says that No punishment after gratitude. Also, Qur'an 8:55 says that the ingrates are worst beasts.
 - (h) Humility/Meekness – (Matthew Chapter 5, verse 5). Also, humble before their Lord will be rewarded with paradise.
 - (i) Intoxiants: (Qur'an 2: 219) says that in wine and gambling is great sin.
 - (j) Kindness/Goodness/Sympathy: The good Samaritan: (Luke chapter 10, verses 25 – 37). Also, (see Qur'an 17: 23 – 24) according to it, the Lord has decreed that you worship none but Him and that you show kindness to parents. If one or both of them attains old age while you are alive, say not “die” unto them nor repulse them but speak to them a gracious word.
 - (k) Love: (Qur'an 3: 146) says that God loves those who are firm and steadfast. Also (see Qur'an 3: 92, 24: 19, 3:31, 2: 177, 58: 22 and 3: 14 – 15).
 - (l) Obedience: Jesus and his parents in Jerusalem. (Luke Chapter 3, verses 41 – 51). Also, (Qur'an 3: 132) says that obey Allah and the messenger, that you may obtain mercy. Again, (Qur'an 4: 159) says that obey constituted authority.
 - (m) Patience: Birth of John, Both Zechariah and Elizabeth exercised patience. (Luke chapter 1, verses 5 – 25). Also, (Qur'an 2: 45) says that seek help with patience and prayer. Truly it is extremely hard except for true believers. Again, (Qur'an 3: 186 – 200) says that patience and perseverance are enjoined on believers.
 - (n) Modesty: (Qur'an 24: 30 – 31) says that believing men and women should lower their gaze. Also see (Qur'an 7:33, 33: 30 – 33).
 - (o) Truthfulness: (Qur'an 43: 78) says that verily, we have brought the truth to you. But most of you have hatred for it.
 - (p) Honour: (Exodus 20 verse 12).
 - (q) Courage: David slays Goliath (1 Samuel 17)
 - (r) Justice: Solomon's choice of wisdom (two harlots and King Solomon) (1 Kings chapter 3, verses 5 – 28).
 - (s) Hospitality: The woman of Samaria. (John chapter 4)
 - (t) Self discipline: Joseph in Egypt. (Joseph and his master's wife) (Genesis chapter 39).
 - (u) Peace: Sermon on the mount. (Matthew chapter 5 verse 9).
 - (v) Stealing: This is seriously hated by Sango and Sanponna. Also, see (Exodus chapter 20, verse 15).
 - (w) Disobedience: Saul's disobedience (1 Samuel chapter 13).
 - (x) Dishonesty: The dishonest steward (Luke chapter 16 verse 1 – 18).

The teacher of moral education should not forget that both children and adolescents are very much interested in practical things. Therefore, there is need for the teacher to equip himself with new as well as varied ideas which he can use to assist his students positively. A teacher of moral education should also bear it in mind that the quest for earthly acquisition, placing high premium on science education as well as scientific discoveries with little or no reference to moral education can be the major causes of various societal problems particularly among school students. Therefore, efforts should be made by the teacher of moral education through the teaching and learning of religious studies to develop his students positively to enable them to become reliable and responsible leaders in future.

4.0 CONCLUSION

The treatment of factors that can enhance morality in the school children as well as psychology and moral education will afford both the students and teachers of moral education the opportunity of promoting morality not only among themselves but also in the Nigerian society generally.

5.0 SUMMARY

In this unit, you have learnt the factors that can promote morality among the school children. Also, you have been exposed to psychology and moral education as well as various educational problems we have in the Nigerian society.

6.0 TUTOR-MARKED ASSIGNMENT

What is psychology and how is it relevant to education?

7.0 REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities*. Ibadan: Stirling-Horden Publishers.

Iyiola, O. (1996). *Introduction to Psychological Foundation of Education for Undergraduates*. Oyo: INE Educational Publishers.