

PED 233



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF EDUCATION

COURSE CODE: PED 233

COURSE TITLE: RELIGIOUS AND MORAL EDUCATION

PED 233

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Introduction

This course, PED 233 consists of eighteen (18) units which are divided into six modules for easy usage. The course presents materials for preparing teacher trainees in the areas of primary religion and moral education. Basically, the course material runs through topics like the foundation of the Nigeria Education System as contained in the National Policy on Education, the concept of Religion, morality,

justification for teaching religion and morality in the Nigerian schools, problems associated with religious education in schools and some possible solutions, theories of moral development, methods of teaching morality, concept of value and its relevance to the contemporary educational system, vices abhorred by the societies of the world, agents of morality and religion and their roles in the development of learners' personality.

The Course Guide

The course guide discusses knowledge based information needed for equipping teacher trainees in the area of Primary religion and morality. Teachers at the basic education level should be well informed about the needs of the learners at this crucial level of education.

This course is highly beneficial to teachers at the elementary primary and the junior secondary levels of education in Nigeria. It is an essential tool for laying a solid foundation for moral consciousness in learners during their formative years.

It is equally useful for teachers in the treatment of behaviour disorder such as truancy, absenteeism in learners in their care. The teacher's understanding of the foundation of the Nigeria system of education will allow them to know how to plan their own contributions towards the achievement of their country's educational goals.

Every individual in the country has a role to play in the achievement of the country's educational goals, in this case the most affected being all the stakeholders of education i.e – the parents, the teachers, the government, the society and the learners themselves. The religious leaders, the teachers and the parents fall into this category of stakeholders, therefore, they have more roles to play in making sure that the education goals are achieved. Their roles include but not limited to producing sound individuals for the nation to ensure the right type of national development.

Therefore, the teaching of morality and religion from home and continued in the school will give room for the production of sound individuals, against this background, the teachers' understanding of the purpose of teaching religion as well as morality in school will allow for proper dispensary of knowledge in the key areas of character development.

The vices perpetrated in the society is as a result of negative character formation, but with the introduction of religious and moral education in schools, a lot of cases of exhibition of negative attitudes in the society would become minimal.

Course Aims

This course intends to provide an understanding of Religious and moral education which is expected to help both the teachers and the learners in the overall understanding of the purpose of life through the teaching of the content of Religious Education and Moral Education as the two different concepts which address the issue of the individual's conscience and his roles towards himself, his environment and to his creator.

Course Objectives

This course (PED 233) aims at achieving the following objectives:

1. Equipping teachers with the knowledge of Religious and moral Education;
2. Empowering teachers with the ability to differentiate between concepts like:- Religious Education, Religious Instruction, Moral Education and moral instruction;
3. Producing teachers with a wide range of facts on the purpose of teaching religion in schools;
4. Training and equipping teachers on the strategies of teaching religion and morality in schools;
5. Equipping teacher with the knowledge of the problems of teaching religion in school and possible solutions for solving those problems;
6. Disseminating information on the qualities of teachers of religion and morality for the purpose of personal assessment and improvement;
7. Equipping teachers with the knowledge of the various theories of moral development for the purpose of understanding how to deal with their learners' behaviours;

8. Producing teacher trainees with adequate knowledge on the concept of values and vices as well as how they affect the individuals and the nation at large;
9. Equipping teacher trainees with practical Approaches to the teaching of values.
10. Producing teachers with indepth understanding of the agents of morality and religion and their roles in the personality development of learners.

Working through the Course

This course requires you to spend a lot of time in reading it. You need to spend more time to study the content of this material so as to justify the effort that was put in its development in order to make it comprehensive. You are hereby advised to attend tutorial sessions where you will have the opportunity of comparing knowledge with your course mates.

The Course Material

You are going to be provided with the Course Units, in addition, the course comes with a list of recommended textbooks which will assist in supplementing the course material.

Study Units

The following are the study units contained in the course:

Module 1

- Unit 1 The Foundation of Nigerian Education
- Unit 2 Some Definitions in Religion
- Unit 3 The Role of Religion in Nation Building

Module 2

- Unit 1 Some Definitions in Morality

Unit 2 Morality and Societal Beliefs

Module 3

- Unit 1 Introduction of Religious Education into the Nigerian Schools
- Unit 2 The Objectives of Teaching Christian Religious knowledge in Schools
- Unit 3 The Objectives of Teaching Islamic Religious Knowledge in Schools
- Unit 4 Approaches to Teaching Religion and Methods
- Unit 5 Qualities of Teachers of Religious Education
- Unit 6 Problems Associated with Teaching Religious Education in Schools and some suggested solutions

Module 4

- Unit 1 Moral Development in a child
- Unit 2 Principles and Methods of teaching morality
- Unit 3 Significance of Teaching Morality in Schools.

Module 5

- Unit 1 Philosophical Concept of Value and its Relevance to Contemporary Educational System
- Unit 2 Vices Abhorred by the societies of the world

Module 6

- Unit 1 An overview of the roles of the Agents of Religion and morality in the development of personality of learners
- Unit 2 The structure of the Agents

Text Books and References

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

Abioye, S. A and Adekunle, J.O (1991). Teaching Approach to History and Religious knowledge in Higher Institutions. Ibadan: Lasswell Book Services.

Sem Babs Mala et al (1986). Religious and Moral Education Principles and Methods. Ibadan: Institute of Education University of Ibadan.

Sulaiman, F.R. (2004)Religious and moral instruction for schools. – A curriculum guide. Ibadan: Mc George Publishing co.

Rachels, J. (1995). *The Elements of Moral Philosophy*. Mc Graw-Hill, Inc. Singapore

Assessment

There are two components of assessment of this course: the Tutor Marked Assignment (TMA) and the end of course examination.

Tutor-Marked Assignment

The tutor marked Assignment is the continuous assessment component of your course. It carries 30 percent of the whole score. Each unit has a Tutor Marked Assignment. You will be given 4 TMA's to attempt. Three out of them must be attempted before you will be allowed to sit for the end of course examination. The TMA's are going to be given to you by your facilitator and this should be returned after you must have done it.

Final Examination and Grading

This examination concludes the assessment for the course. It will account for about 60 percent of the total score. You will however, be informed about the time for the examination.

Summary

The course provides information on Religious and Moral Education under the following topics:

1. Foundation of education in Nigeria;
2. Concept of Religion and Morality;
3. Introduction of Religious Education into the Nigerian system of Education
4. Qualities of Teachers of Religious Education
5. Problems of Religious Education in schools
6. Theories of moral Development in a child
7. Principles and Methods of Teaching Morality in Schools
8. Concept of Values and Vices
9. Practical Approaches to the Teaching of Values
10. The Agents of Religion and Morality and their Roles in the Development of Learners' Personality.

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Course Code: PED 233
Course Title: RELIGIOUS/MORAL EDUCATION

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CONTENT

Module 1

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- Unit 2 Some Definitions in Religion
- Unit 3 The Role of Religion in Nation Building

Module 2

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- Unit 2 Morality and Societal Beliefs

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- Unit 1 Moral Development in a child
- Unit 2 Principles and Methods of teaching morality
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- Unit 2 Vices Abhorred by the societies of the world

Module 6

- Unit 1 An overview of the roles of the Agents of Religion and morality in the development of personality of learners
- Unit 2 The structure of the Agents

MODULE 1

- Unit 1 The Foundation of Nigerian Education
- Unit 2 Some Definitions in Religion
- Unit 3 The Role of Religion in Nation Building

UNIT 1

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 - 3.1 The Foundation of Education in Nigeria.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Reading

1.0 Introduction

The Nigerian education is based on moral consciousness, the role of the country to the individual and the individual's roles towards his nation. Hence the teaching of both religion and morality in schools, especially at the primary school level, where the learners character is still undergoing formation is a well thought step towards producing sound individuals for the development of the nation and preservation of human values.

2.0 Objectives

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

- give an explanation on the foundation of the education of Nigeria
- relate the purpose of education to the activities in school

3.0 Main Content

3.1 The foundation of Education in Nigeria

Nigeria has been facing political, economic, social and religious challenges which have become like cankerworms in the socio-political activities of the whole nation and this has been a great source of concern for all the stakeholders of the education industry.

Without mincing words, the philosophy of Nigerian Education is specifically built on moral consciousness of the whole citizenry and it goes without saying that the status, relevance and significance of morals are the major ingredients for the achievement of the national goals. Hence the Federal Government's declaration of orienting the quality of instruction at all levels towards the inculcation of the six major values necessary for the development of the nation, is a well-thought step. This is because all these values are having their roots in moral consciousness. The six major values are:

1. Respect for the worth and dignity of labour;
2. Moral and spiritual values in interpersonal and human relations;
3. Shared responsibility for the common good of all;
4. Faith in Man's ability to make rational decisions;
5. Acquisition of competencies necessary for self-reliance;
6. Promotion of physical, emotional and psychological development of all children (FRN, 2000;8).

The declaration above hinges all educational endeavours on moral consciousness, as reflected in the curriculum, which is the strategy for achieving the objectives of all the education levels in the nation.

Another aspect of the policy states that, for the philosophy of Nigerian education to be geared towards self realization, better human relationship, individual efficiency, effective citizenship as well as social progress, one major national objective to which the philosophy is linked is "the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society" (FRN 2000;8). The policy goes further to state that "for improving the teaching of moral and religious education, government will ensure, through the state Ministries of Education, the production of a suitable curriculum and the training of teachers for the subjects". All the above are meant to emphasize the importance of moral education and moral consciousness in the overall development of the whole nation.

State owned schools offer Religious Education as well as civic Education under which moral education has been subsumed, as a result of which moral education does not have a status of its own in the Nigerian Schools.

Also the promise of ensuring the production of suitable curriculum may have been realized for religious education, but not for moral education. As have been said earlier, moral education does not even exist in many cases as an independent discipline. As it is, special teachers have not been noticed in schools for moral education, in most cases religious education teachers double as moral instructors. In Nigerian schools, tendency to lay more emphasis on the cognitive domain of learning at the detriment of the affective domain is very rampant, whereas a subject like moral instruction is an essentially affective one.

Essentially however, parents have continuously expressed a desire for more attention to be given to moral and citizenship education in schools. It is believed by majority of parents that a greater emphasis on ethical behaviour will reduce crime rate, eliminate vandalism, inhibit drug addiction and cure the other societal ills constituting obstacles to the wheels of progress of the society. The above submission justifies the inclusion of moral and religious instruction curriculum into the curriculum of Teacher Education so that teachers could teach learners right from the formative ages what it takes to be sound citizens as a complement to whatever they are taught at home. By this, light of achievement could shine on the national goals.

4.0 Conclusion

This unit has been able to discuss the Philosophy of the Nigerian Education which is based on moral consciousness, the roles of education in the individual's life and the role of the individual in the development of his environment.

5.0 Summary

In the unit presented above, the knowledge gained are summarized below:

- a. Philosophy and Foundation of Nigerian Education
- b. What the education in Nigeria should do for the citizens
- c. What the citizens should do for their country

6.0 Tutor marked Assignment

Explain the relationship between the Foundation of Nigeria's education and the citizens.

7.0 References / Further Reading

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

Sulaiman, F.R. (2004): Religious and moral instruction for schools. – A curriculum guide. Ibadan: Mc George Publishing co.

FRN (2000): National Policy on Education Lagos. NERDC

Akinpelu, J. A (1984): An Introduction to Philosophy of education, London, Macmillan Publishers Ltd

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 - 3.1.2 Religious Instruction
 - 3.1.3 Religious Education
 - 3.1.4 Difference between Religious Instruction and Religious Education
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Reading

1.0 Introduction

This unit focuses on the general concept of religion. It also presents religious instruction and religious education as related to the school system. Similarities and differences are also drawn between religious education and religious instruction for the purpose of clarity.

2.0 Objectives

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

- explain the concept of religion
- differentiate between religious education and religious instruction

3.0 Main content

3.1 The main body

3.1.1 Concept of Religion

Various definitions have been ascribed to the word religion in the bid to define this elusive concept, but for academic purpose the definitions of some scholars in this area shall be used. Going by the Encyclopedia Britannica (1975), religion has been defined as “a human

recognition of a Super-human controlling power, especially of a personal God or gods entitled to obedience and worship. And the effect of such recognition on conduct can also be referred to as religion. This definition agrees that man in his helpless state recognizes a power which is higher than an ordinary human power and is believed by human being to be responsible for the management of the affairs of the world. To a large extent, there is an entity called God or gods in which human being must be obedient to and even worship. The effect of recognizing and worshipping such entity is what is known as religion.

The Oxford dictionary (1978) also defines religion as a particular system of faith and worship. This definition sees religion as a particular method of showing one's faith in and worshipping of a being. Looking at this definition, one is tempted to see religion as just following a particular order of worship, in which case one can be detached from the object of worship while one follows the step laid down by the adherents of this particular object of worship. It is different from the first definition, which sees religion as recognizing an inner attachment to a particular God / god.

As a matter of fact, scholars have differently defined religion as a result of their own stand about this phenomenon. For instance, to Bamisaiye (1990), religion is man's effort to reconcile himself with the cosmic forces which he believes to be capable of influencing his fate either negatively or positively. This definition suggests that there are some doctrines which man has to believe in, also there are commandments that he should keep to as well as social norms for him to adhere to in order for him to keep peace with the cosmic forces which he believes are supernatural and beyond his own comprehension.

Glock et al (1965) asserted that religion consist of institutionalized systems of beliefs, values, and symbolic practices which provide groups of men with solutions to the questions of ultimate meaning to death, difficulties and suffering on earth. This definition sees religion as recognizing a powerful force to be reckoned with so that it could solve all the problems facing human beings. It also has a system of worship which the adherents followed in order to be recognised as followers of that particular super power. In this submission, religion is a social institution which is concerned with the lives of human beings. This is also in agreement with the definition of religion according to Bamisaiye.

Another scholar, Durkheim (1954) also sees religion as a social phenomenon, he goes a little bit further to compartmentalize religion into two, namely: "SACRED", which evokes awe

and reverence, and is exhibited in the societal actions, while on the other hand, when something is “PROFANE” it is regarded as ordinary experience. Durkheim believes that the purpose of religion is to preserve the society, hence all human actions should be sacred.

Idowu (1976) on his own part submits that religion has been with man from time immemorial. It has been with man since the first creation. Hence, religion is inseparable from human existence. It is with man at every moment of life. It is in him, and within him. In this submission, man is seen to be involved in religion either consciously or subconsciously because he is seen adhering to one dictate or the other which has a strong religious undertone. Also this could be seen as following the institutionalised system of the natural laws guiding man’s actions in the society he belongs to.

Generally speaking, religion can be seen as something binding on the adherents, this is obvious from the Latin words from which religion was derived. ‘Religare’ on one hand is interpreted to mean doing something with one’s full effort as constantly as the thing may demand while ‘religere’ is also interpreted to mean when something is bound together by means of an oath. Putting the two meanings together, religion could mean man’s relationship with an unseen supernatural power in which the need to perform rites and rituals become a necessity for followers. As it is, man cannot separate himself from religion. Although it is true that some people are referred to as Atheists, or Agnostics but they find it hard to deny the existence of a powerful force in the universe. Whether man believes in God or not, the universe is controlled by a force and that force comes from the Supernatural power of God. Believers or adherents exhibit their reverence to God in different forms. In all the different forms of worship, there is always a systemic mode of worship for the groups of believers.

In conclusion, the believers worship God because they feel that God is in control of their (the believers) existence. When there is any problem beyond man’s control, it is this God that the believers run to for the solution of their problems.

3.1.2 Religious Instruction

To instruct according to the Chambers Dictionary is to inform, to teach, to direct .., to command, to order, to prepare, therefore instruction means the art of instructing, teaching and directing. Since the meaning of religion has been given as the belief in a supernatural being, then Religious Instruction can be defined as the art of directing or giving information in line with the order of a recognized system of belief, which is embodied in the human activities

such as worshipping and performance of rights and rites, peculiar to that god that is being worshipped by a group of people. In this case, the adherents of a particular religion are informed or directed on the laid down system of worshipping their god. This system is peculiar to a group of people and the members of this group are being identified by the system of worship employed for worshipping that god. Examples of this can be found amongst the different denominations of either Christianity or Islam and amongst the worshippers of the traditional gods e.g. Ogun, Sango, Oya, Amadioha, Aradu etc. A new convert is first given instruction on how to worship the god that is called upon by the group this new convert is joining. Some religious acts include performing of rites, which may include pouring libation, breaking of kola nuts etc. while the rights of a god includes giving the dues belonging to that god at the right time. Christianity and Islam have rites to be performed by the adherents as well as rights to be given to God.

3.1.3 Religious Education

The word education, like religion also has no definite definition because different scholars and philosophers see education in different lights and these determine the description given to this elusive word – education. Despite these different meanings and definitions given to education, its origin could be traced to two Latin words – Educere and Educare. The first Latin word could be defined to mean, “drawing out” or ‘leading out’ while the second one could also be defined to mean ‘nourish’ to bring up’ or ‘to raise’. In the cases of the two Latin words, education can be seen as a process of helping an individual to bring out what is inside him for proper nurturing.

In the views of sociologists, education stands for the process of cultural transmission and renewal. This definition embraces all what operate in a society. Nduka (1975) relates education to culture, defining education as the process of cultural transmission and using culture to embrace the people’s art, music, literature, philosophy, religion, commerce, political organization, science and technology as well as all other aspects of ideas and values, implicit and explicit which permeate a society and bind its people into a recognizable unit. Osokoya (1987) recognizes the fact that education takes cognizance of the culture of a society. This is due to the fact that culture is the distinctive characteristic of any society whether literate or non-literate. Callaway, cited in Osokoya (1987) defined culture as the acquired pattern of life, handed on from one generation to another in any particular society. He also sees culture as the pattern of social behaviour which members learn from the society to which they belong. From the above submissions it could be said that both literate and

illiterate societies have a way of life or a pattern of culture shared by all members of the society. In this case education plays the role of the agent from which the culture of a particular society is inherited, charged and transmitted to the young members of the society.

Summarily, education is the leading out of the inborn potentials of the individuals in the society and the acquisition of skills, aptitudes and competencies necessary for self realization and abilities to cope with problems encountered in the world in the process of growing and developing. Religious Education therefore means developing an individual in line with a specified order or system of belief, in order to promote the religion and at the same time provide an individual with a direction to look towards when faced with situations beyond his control. This kind of education involves the teaching of the principles of a recognised faith and practice of that faith. Thus, the early missionaries, who brought Christianity, enveloped it in religious education such that Ekejiani (1975) has this to say:

the primary objectives of the early Christian missionaries was to covert the heathen or the benighted African to Christianity via educational knowledge of the Bible, the ability to sing hymns and recite catechisms as well as the ability to communicate both orally and in writing, were considered essential for a good Christian.

Religious education was the major content of the curriculum during the early education period in Nigeria, this was because the early missionaries had the aim of winning the heart of the Africans to accept the new religion they brought along with education – i.e Christianity.

In the views of Majasan (1967) Traditional Religion is:

A functional system of education with the result of producing citizens who were respectable and acceptable in the Nigerian Society.

In this kind of education, citizens are trained to be useful to their society and themselves. It is believed that every education given to an individual should be geared towards developing that individual into a useful person who will have the moral thoughts of contributing his own quota to the development of his environment.

Oyedele (1997) viewed Islamic education as been focused on leading and learning processes that are relevant to Islam both as universal religion and as a way of life. Here, Islam is seen as been practiced in other parts of the world and the teaching of it here in Nigeria qualified an individual to fit into other societies where Islam is being practiced. In the same vein, Christian Education is seen as a system that aimed at encouraging the training of an individual into an acceptable church ways of life.

Religious education is given to individuals to enable them have an insight into the totality of the whole doctrine of the different existing faiths. As a matter of fact teachings about a particular religion is an orientation of individuals into the specific way of life, which is peculiar to that sect or fait in question. The Muslims who really want to be educated go to the Quranic School to be educated in the Islamic doctrine while the Christians who intend to be educated go to the Bible College to be educated in the doctrines of Christianity. As for the adherents of traditional religion, these are usually born into the sect and are brought up in the knowledge of their religion. In most cases their education is done in line wit apprenticeship order where they learn as they grow older in the fold.

4.0 Conclusion

In this unit, the main concept of religion has been presented with other concepts such as religious instruction as well as religious education. The differences between the two concepts were discussed.

5.0 Summary

We have been able to read about religion as a concept, religious education, religious instruction and their differences as well as similarities.

6.0 Tutor marked Assignment

Bring out the differences and similarities between religious instruction and religious education.

7.0 References / Further Reading

Sulaiman, F.R. (2004) Religious and moral instruction for schools. – A curriculum guide.

Ibadan: Mc George Publishing co.

Nabofa, M. Y. (1980), Lectures in Religious studies, Ibadan vol. II

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- 6.0 Tutor marked Assignment
- 7.0 References / Further Reading

1.0 Introduction

Religion is a tool in the human societies of the world that can be used positively for building a virile nation. It is expected that practitioners of religion, when they honestly do their parts, will promote harmonious living which will bring about unity, peace, love cooperation etc. which consequently will bring about development for the nation.

2.0 Objectives

This unit will give you the ability to:

- explain Nation Building
- Present vividly, how religion can be used to achieve national development

3.0 Main content

3.1 The Role of Religion in Nation Building

It will be totally out of place if religion is seen as just the relationship between the worshipper and his object of worship. Rather, religion has transcended the exclusiveness of the divine for a far-reaching social order, which has an implication for the totality of human race. By and

large, a lot of values are recognised under religion that can enhance the achievement of societal goals. Such values are as follow:

3.1.1 Religion and the value of Societal Integration

Values such as cooperation could be achieved from the congregational worships in the religious houses. From these congregational services, other values such as peace, unity and tolerance could be promoted. This is buttressed by Adeleye (1978), who sees religion as not only making a case for personal adjustment and development, but also assisting in intellectual clarity about fundamental problems of living and at the same time offering a strong community feeling of closeness with fellowmen. Congregational order of worship in the views of Kofi Opoku (1978), is a societal value which has the capability of binding man to his fellow human beings. It serves as a kind of adhesive which holds the society together and at the same time providing the necessary support and the stability for this togetherness. The binding capability of religion could pave ways for other social institutions to thrive, this could be made possible as a result of the single fact that in the religious houses, groups exist and exchange views usually on issues bordering on the welfare of individual member. In such situations stability, peace and harmony are guaranteed in this small units of the larger society.

It is no gainsaying that human societies are not easily maintained for long periods by exercising physical forces alone. For human beings actions to be stable and follow reasonable as well as predictable order, a considerable degree of behaviour must be channeled and patterned to agree with some clearly distinct and well understood and consistent principles which are related to the goals of human beings' social relationships. These goals are the values very much appreciated in the different societies of the world and when these values are integrated into a meaningful whole, the members of the society can be in agreement on the exact decision to take on particular pattern of behaviour. Although in most cases, it has been found that such decisions or agreements are not arrived at in all totality. This could be as a result of the conglomeration of members on the basis of diverse motifs for joining a faith or even as a result of lack of trust.

Religion has the capability of constituting values into hierarchy in which the highest is being determined by the goals of the particular gathering in question. The goals that members of the congregation look forward to determine their conduct, and this is shown in the kind of

relationship that exist amongst members of the congregation. If the highest goal of a congregation is to achieve the love of their object of worship (God), then the behaviour of the members will be geared towards satisfying the conditions before God can love the members. For this reason all the other values that are connected to the highest goal shall be observed to gain the highest goal on the list.

However, much as religion could enhance integration in the society, some factors could constitute hindrance to the achievement of this goal. Some of these include: (a) multiplicity of religion such as the Nigerian case where more than one religion is existing and members of different religions are suspicious of themselves; (b) non realization of expectation could lead to disintegration. In this case when members of a congregation put their hope in a desired expectation and after a long period of waiting, the expectation was still not realized, frustration could set in and the affected members could lose hope at the same time discourage upcoming or even new members; (c) when social changes like westernization in Nigeria reduce the strong hold people have on their objects of belief, then the unity and cohesion of the congregation is being threatened. In most cases when members travel outside their communities and find adherents of other beliefs, tendency to experience the new religion may set in and it may even lead to embracing the new religion whereby abandoning the former one while the strength of the former religion is reduced and the members' capacity for cohesion reduces; (d) if there is class division in a society it may have adverse effect on a system of worship. Division amongst a congregation, especially class i.e. status, could lead to the existence of several smaller groups which could finally divide the whole congregation. This usually occurs like this because people feel more comfortable in the group of those they share the same status with and it is believed that they relate better than when there are differences in the class order; (e) sometimes pressures from outside could split a society when that outside pressure is stronger than that of the inside, then the cohesive effect of religion may be inadequate to maintain the unity of that society.

(ii) **Reinforcement values of Religion**

It is also depicted that religion is capable of socializing or re-socializing believers in the direction of the central norms of the society and thus contributing to an improved adjustment of members. This view sees people of a particular faith being lifted from a lower level of belief to a higher level as a result of gains from the past. In this situation members are being motivated to increase in their good acts as a result of the reward that came from former deeds. Usually the existence of social norms makes the behaviour of people conforming to these

social norms probable, though in most cases, religion takes care of most of the social norms in the society. Nevertheless, the conformity to the existing social norms in the society is made more possible and realistic when there are rewards and punishments. Social rewards and punishments or even sanctions should be sure and implicit to a certain degree in all social norms, this will allow for a higher degree of conformity amongst adherents.

Psychologically, people feel rewarded or satisfied within themselves when they conform to the societal expectations because in most cases these situation brings about admiration, respect and dignity to the one who conforms to the societal norms as against punishment in form of social rejection and the like for those who do not conform to the societal norms. When norms have sacred status, they are backed up by sacred sanctions as well, and it transcends the profane world of humans and connected to the super world of the object of worship. The belief that the object of worship is sacred and has the capability to evoke awe or punishment on wrong doers brings about the constraining tendencies over human behaviours and reinforcement of the moral values amongst the worshippers. In this realm, those who choose to do good are rewarded with the promise of happiness in the hereafter while those who decide to go against the laid down norms will be punished here on earth and in the hereafter. In a nutshell, the constraining power on human beings in the society are suggestive of many of the important and significant ways in which this sacred and moral sanctions can be used to bring about reinforcing societal values for progress, peaceful co-existence, cooperation, development, unity and love.

Conclusively, the social role of religion can be said to be in the main, that of integrating the society i.e. promoting the binding together of people in the society in their obligations in the society as well as their obligation to help one another to stay united. It is apparent that the values underlying social obligations are shared by religious groups. Religion secures for the society a high degree of communal agreement. As well as conserve social values. The sacred nature of most values accepted in the society makes it difficult for change arbitrarily by people who not comfortable with those values.

Religion also helps to play a creative and innovative role in the periods of social and economic changes in the society. As a result of this, the worshippers bound together will stay together to fight an unpleasant situation in the society. The unity that exists among members during prayers, renders most prayers more powerful and the effect is usually easily and quickly felt. Unison of thoughts and views help in shaping the thoughts of people in position of authority in taking decisions beneficial to the generality of mankind. Religion has the

capability to bring people together in order to have a common front, to assist in governance and in all places of authority. It is the only force that can bring people together in multitudes for effecting any significant social change. Be that as it may, adherents are charged to use religion for the benefit of improving the society. Leaders of any religious sect should know that they must guide the congregation aright every time.

4.0 Conclusion

The unit discussed religious practices in the society and the activities of the practitioners of religion that can promote national development.

5.0 Summary

In this unit, topics depicting religious practices were discussed; how religion can be used to achieve nation building was also extensively discussed.

6.0 Tutor – Marked Assignment

Explain how religion can be used for nation building.

7.0 References / Further Reading

- Mala, S. B. (1986): Religious and moral Education: Principles and methods. Lagos: Guilbert, Grace and Gabriel Associates.
- Lawal B.O. (2002): Teaching Religions in Colleges and Universities. Ibadan: Sterling Horden Publishers.
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MODULE 2

Unit 1 Some Definitions in Morality

Unit 2 Morality and Societal Beliefs

UNIT 1 CONCEPT OF MORALITY

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- 2.0 Objectives
- 3.0 Main content
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1.0 Introduction

This unit focuses on morality as a concept, the meaning of moral instruction, the meaning of moral education and the similarities as well as differences between Moral Instruction and Moral Education

2.0 Objectives

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

- explain morality as a concept;
- define moral instruction, moral education and bring out the differences and similarities between them.

3.0 Main content

3.1 Some Definitions in Morality

3.1.1 Concept of Morality

Socrates, a leading protagonist of moral philosophy defined morality simply as "how we ought to live" find "why". With this simple definition, a clear picture of the interpersonal relationship of man with the other members of his immediate environment comes to mind. Man is seen as a social animal living amidst others of his own kind. Morality therefore arises when the people of a society accept the rules that could guide their inter/personal relationships. One may start to wonder what would happen, if there were no laid down rules in the society as well as accepted strategies for effecting such rules.

Rachels (1995) defines moral philosophy as the attempt to achieve a systematic understanding of the nature of morality and what it requires of us. There are various contending issues on the definition of morality such that theories have been expounded to throw some light unto this illusive phenomenon.

In simple terms, morality is one of the various branches of moral philosophy which can be explained as finding a strong foundation i.e, basis for the actions performed by the individual which could be termed as good or bad. Morality can be seen as a code or set of principles by which man lives. It can also be defined as the principles of rightness or wrongness. In most cases morality is connected with the value system i.e. what is generally accepted by a particular group of people as a way of behaviour.

In modern philosophy, morality is discussed under 'ethics', which is a discipline, whose major objective is to provide normative basis for good life. Good life could to a large extent be seen as what the society cherishes and holds very dear to its existence.

However morality often focuses on values that can be derived from man's interpersonal relationship with his fellow man. In such social relationships, the good, right, appropriate, acceptable and other related terms that connote goodness feature prominently. Morality invariably connotes goodness and all its attributes. Morality is therefore seen as constituting a standard for determining what is right or wrong, hence it acts as a yardstick by which social relationships are measured and judged. Because morality connotes goodness, people are usually advised to do good and avoid evil.

The concept of 'good' is a relative term when discussing morality because as have been said earlier, certain actions in man-to-man relationships are socially acceptable while some are socially rejected. Good actions or acceptable behaviour fall within those actions that a

particular society approves, and accepts as ideal. These actions are those in which moral values are openly demonstrated. Moral values constitute a wide range of virtues such as honesty, integrity, modesty, chastity, tolerance, vivacity, truthfulness, self-discipline, humility, patience, kindness etc. all these virtues are laudable and every ideal society tries to inculcate them into their members for the benefit of the whole society.

It has been found that moral rules, laws or principles are fundamental issues in social relationship because they help to educate the individuals on the moral principle necessary for human existence. This is the major reason why moral laws are often regarded as basic rules for the attainment of good, which is the ultimate desire of every ideal society. Whatever is considered as the basis for morality *i.e.* whether transcendental or humanistic, morality is essential for human existence. The humanistic basis for morality is a very vital tool for explaining the difference in moral. This may explain why it does not have a universal moral code. Value differ from community to community but the values in a particular community may not be completely different from the ones in other communities, the only thing that may appear different could be the degree of adherence to a particular moral code.

Since morality is connected with values, it frowns at or avoids vices which the society also kicks against. Morality also emphasizes those actions and behaviours that militate against the realization of an ideal life. These negative moral values (vices) include lying, stealing, robbery, murder, fighting, wickedness, selfishness and all those habits and actions that tend to be shameful or ignominious which also threaten the survival of the lives and properties of the people of a society. Positive moral values (virtues) include those actions that stress proper social and human relations, such are honesty, humility, piety, decency, joy, sincerity, peace, love, justice, punctuality, cooperation, patriotism, harmony, respect for communal goals, bravery, truth, good neighbourliness, loyalty, unity, wisdom, kindness, patience and all other human activities that give joy and satisfaction to the totality of persons and communities concerned.

3.1.2 Moral instruction

The Chambers' dictionary defines 'instruct' as-to inform, to teach, to direct ..., .. to command or to order, to prepare etc, instruction therefore means the art of teaching, instructing or directing. Moral instruction deals with directing or giving information in the principles of right and wrong conduct or giving instruction in the system of moral conduct. It can be seen

as moral significance which may be a practical lesson involving physical analysis, ethical reasoning etc.

Moral instruction could be visualized in a situation where an instructor gives directives to an individual on how to carry out a role or duty. This is very common in play-acting. Roles are given to people to play without actually possessing the qualities for the real character portrayed by the playwright. To give moral instruction could also mean directing learners on the proper way of presenting themselves morally in front of viewers or even among themselves (learners). Furthermore, moral instruction could be used to inform learners on the significance of some accepted values in the society and how to conduct themselves properly in the accepted moral conduct of their environment.

3.1.3 Moral Education

Moral education means developing an individual intellectually in line with the principles of right and wrong conduct, in order to endow him with psychological ability to use his knowledge to achieve a balance in his interpersonal relationship with other individuals and groups. Moral education involves the teaching of ethics, social conducts as well as grooming individuals to uphold proper co-existence within a given society. Supporting the view above, Okafor (1984) submits that moral education should include the cultivation of the learners towards conforming their conduct to the tenets of moral law, as well as the formation of moral habits encompassing both the individual and the society. In essence, moral education should be seen as character education which is intimately connected with social and moral laws. Developing a good moral character in the child demands that the early cultivation of good moral habits, which entrenches its roots into the hearts of the learners, and eventually grows to yield positive results in such learners should be the objective of all teachers, so that such disciplined individuals exhibit proper self-control and are able to make right choices when situation demands.

4.0 Conclusion

This unit presented morality as a concept with its other arms under the headings moral education and moral instruction.

5.0 Summary

You have been able to learn about morality as a concept, you have also learnt about the difference and similarities between moral education and moral instruction for the purpose of planning your teaching appropriately.

6.0 Tutor – Marked Assignment

- How would you explain morality to a learner at the primary school level?
- What is the difference between moral Instruction and moral Education?

7.0 References / Further Reading

Mala, S. B. (1986): Religious and moral Education: Principles and methods. Lagos: Guilbert, Grace and Gabriel Associates.

Sulaiman, F.R. (2004): Religious and moral instruction for schools. – A curriculum guide. Ibadan: Mc George Publishing co.

UNIT 2

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1.0 Introduction

All the societies of the world have their dos and don'ts, these codes of conduct are the rules guiding the behaviour of members of the communities. They are also the yardsticks with which an individual's behaviour is measured such that someone may be judged as being morally upright or otherwise. In most cases, there are penalties for breaking the accepted rules in the society and sometimes, the individual that stays within the accepted conduct is rewarded.

2.0 Objectives

It this unit, you should be able to:

- a. Identify those behaviours that are within the limits of the societal beliefs and acceptance.
- b. Enumerate the advantages of adhering to the societal moral rules

- c. Mention and explain the problems that may emanate from breaking the moral laws or rules guiding behaviours in the society.

3.0 The main Body

3.1 Morality and Societal Beliefs

In most Nigerian societies, moral laws are guided by taboos and in some cases, some actions are regarded as abomination such that consequences are attached to them if they should be perpetrated. However, abstaining from perpetrating immoral acts is not seen as the ultimate of "behaviours. The ultimate behaviour comes when the individual's actions are useful to his neighbours i.e. when his immediate community *can* benefit from his goodness. This goes a long way to determine the utilitarianism of such acts which is the bane of most moral philosophies.

The Nigerian societies cherish virtues so much that each tribe has its own way of protecting the virtuous acts from going into extinction. The most important tool for this protection could be found in the Proverbs and folklores. Proverbs are used richly to emphasise the importance of perpetrating virtuous acts.

In traditional Nigerian societies, respect for elders is considered very important and every child must possess this cardinal article of the code of conduct. A rebellious child is made miserable by those around him, should he fail to pay obeisance to any elder in the community. A male child in Yoruba land will have to prostrate fully before greeting an elderly person while in Hausa land the child would bow down to greet elders. In Igboland the child savats to greet the elders. In most cases, the child does not have to look into the face of an elder while talking. Usually, the Yoruba youths address the elders by adding some pseudonyms before the names of such elders. As a matter of fact, any child who calls the elder by name is seen as being wayward and life may become miserable for such child in the society as his immediate environment rejects him because of his anti-social behaviour. The youths look unto the elders for so many things, this is why the elders try as much as possible to refrain from any negative behaviour in the presence of the younger ones in the society.

Respect for elders is not the only good behaviour expected from the individual child in the community, it is just an integral part of the actions connoting goodness. Godness according to Fafunwa (1974) is the conglomeration of every virtue in an individual, hence when someone is said to be good, such person would have respect for the elders, he will be honest, reliable,

hardworking, humble etc. Such, person is seen as Omoluwabi. An Omoluwabi according to him, fights to keep the good name of his family because of the traditional belief that a good name is better than silver and gold'. The possession of a good name in a society gives the family the opportunity to use its goodwill to gain respect and admiration of people in their immediate community and when this is taken outside, such family enjoys this goodwill at home and abroad, A lot of people became heroes and heroines because of their noble contributions to their societies. In most cases, these people fought for the rights of the people in their community and this brought them the honour they had and enjoyed even after death.

In the same vein, morality is used to guide the actions of different societies by developing moral codes called societal codes or professional ethics. In many secret societies, religious undertones have been found to exist as members are asked to swear oath by local deities not to disclose activities of the societies to members. This they believe would reduce the respect bestowed on them by the outside world. Secret cults have their own aims and objectives which in most cases include the enforcement of moral laws and the protection of members of the cult as well as the outside environment. The Ogboni society of Yoruba land is popular for its intervention into social problems by proffering solutions to such. Members adhere strictly to the oath taken at initiation period because of the penalty on such oaths. One Yoruba proverb proves the danger in breaking oaths in the cults, it goes thus: the person who betrays the cult, shall be punished by the land or the person who acts as a traitor secretly, evil things would happen to him secretly' All these are ways of checking the excesses of people in the society. Codes of conduct are not limited to secret cults, they extend to the different professions in the whole world as well. These codes of conduct are in such cases referred to as professional ethics, in which case, the different professions lay down rules and regulations for professionals and oaths are taken at the points of joining professional societies. These laws are guarded jealously such that when any member defaults and is found guilty, he can be fined certain amount of money or material or even suspended. Some professions such as Medicine have their medical ethics which are like sanctions on the medical doctors, also the legal profession has its own ethics guiding the legal practices of members. In short, all registered professions have their different professional ethics guiding the members' professional practices.

ADVANTAGES OF ADHERING TO MORAL RULES.

Morality consists of the set of rules governing how people are to treat one another, that rational people will agree to accept, for their mutual benefit, on the condition that others

follow those rules as-well, Rachels (1995). This submission suggests that morality concerns itself with certain rules which should govern the harmonious co-existence of people in a society and that the individual's adherence to such rules depends on the assurance that others in the same society also adhere to such rules. This same statement further elicits some questions from the theory of morality as well as suggesting answers to such questions.

Question 1

- (a) What is the nature of the moral rules to be followed?
- (b) How justifiable are those moral rules?

Intuitively, morally binding rule are highly necessary for social living. It might not have been possible for human beings to live together if rules against, murder, robbery and all other social vices were non-existent. Such rules are justified by making it clear that they are needed and useful if there must be any mutual benefit from the social co-existence,

From both religious and philosophical points of view, following moral rules is to the advantage of the society which accepted to live by such rules. It has not been proven right that violation of rules could be to the advantage of the people in the society. People need individuals who could be relied upon and such individuals are those that possess virtuous qualities which are necessary for harmonious co-existence in the society. Compliance to moral rules is in the best interest of the people and it is the reasonable price paid so that others too can comply and at the same time secure a steady progress in the society.

If moral laws are broken then the law of reciprocity is broken in the sense that, since the society has agreed to abide by the moral rules, breaking such rules by any individual could lead to total breakdown of law *and* order, therefore punishment should be meted out to anybody that breaks the moral laws in order to enforce the primary rules necessary for social living. Conclusively moral laws should not be broken since it is for the benefit of the society.

It is important to know at this point that, morality is more than any subjective feelings or the customs of a society. It rather has an objective basis which is embedded in a set of rules that rational people would agree to accept for their mutual benefit. These rules can be determined by rational investigation and know whether they are accepted or not especially, when the effect of disobedience to such moral laws begin to manifest.

PROBLEMS OF BREAKING MORAL LAWS / RULES.

Breaking moral rules deliberately means going against the laws governing co-existence in a society. Aside from the individuals who selfishly reject the law, there are other sets of people who reject the moral laws as a result of the non-reciprocity of such laws. In situations where the citizens are denied their entitlement from the government and/or are not treated according to laid down welfare regulations e.g. if they are discriminated against in the society in which they live, the only option left for such set of citizens is social protest. With these, they could go against the social order of the rules prevailing in their society to register their displeasure. When such situations occur, there would be a breakdown of law and order and many lives may be endangered. To avoid crisis periods, all parties involved in the contract of moral rules should learn and try to abide by the law so that each party will be satisfied and social crisis would be avoided. The rule of followership and the followed is that, both parties should be satisfied with the rules of the society. If the citizens accept the terms of the bond between them and the government, then both sides should honour the terms to allow peace to reign. Where revolution occurs in a society, it is usually very difficult to return to that former state of peace without shedding innocent blood.

4.0 Conclusion

Mention has been made of crucial topics concerned with communal living such as societal beliefs, morality in relation to the beliefs of the people of a particular community, why people should adhere to moral rules / laws as well as the problems that can accrue from breaking moral laws in the society.

5.0 Summary

Morality has been discussed as an aspect of the society that can not be dispensed with. The implication of members of the society disregarding or disobeying the moral rules guiding their conducts was also treated in this unit.

6.0 Tutor Marked Assignment

Mention and explain the advantages of adhering to the moral rules in a society by its members.

7.0 References / Further Reading

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

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MODULE 3

- Unit 1 Introduction of Religious Education into the Nigerian Schools
- Unit 2 The Objectives of Teaching Christian Religious knowledge in Schools
- Unit 3 The Objectives of Teaching Islamic Religious Knowledge in Schools
- Unit 4 Approaches to Teaching Religion and Methods
- Unit 5 Qualities of Teachers of Religious Education
- Unit 6 Problems Associated with Teaching Religious Education in Schools and some suggested solutions

UNIT 1

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1.0 Introduction

Religious education teaching in the Nigerian schools is a move in the right direction for producing God-fearing individuals from tender ages so that, when they grow up and fill

spaces in the society, they will be guided and guarded with all the knowledge they have been given about God and about being God-fearing. This knowledge will allow them to live as expected in the society they belong to.

2.0 Objectives

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

- Justify the introduction of Religious Education into Nigerian schools
- Explain the objectives / Aims of Teaching Religion in the Nigerian schools

3.0 Main Content

3.1 Introduction of Religious Education into the Nigerian Schools

The first missionary activities in 1515 saw the catholic missionaries establishing a school in the palace of the Oba of Benin to teach the sons of the Oba and some other Chiefs the rudiments of Christian faith. Trading Posts were established around Benin and Lagos by the Portuguese merchants, these trading activities thrived very much such that the catholic missions established churches and schools for improved missionary activities. However, the catholic missionary activities reduced as a result of trans-atlantic slave trade between the 17th and 18th centuries.

The second attempt of missionary activities started in 1842 with the arrival of Reverend Thomas Birch Freeman and Mr. and Mrs De-Graft of the Wesleyan Methodist mission in Badagry. This arrival made a significant educational impact on the Nigerians as a school and a mission house were built almost immediately.

No sooner than the Wesleyan Methodist mission came and settled in Nigeria, that the Church Missionary Society (CMS) arrived the Nigerian scene in 1843 to propagate Christian faith. This gave the United Free Church of Scotland the confidence to arrive also on the Nigerian scene in 1847 with the same goals as those who came before. The missionary activities thrived very much in Nigeria gradually. Although schools were established for the Nigerian children but the sole aim was to evangelise. This early missionary activities were described in the words of Fafunwa (1974) as follow:

the primary objective of the early Christians missionaries was to convert the 'heathen' or the benighted African to Christianity via education. The knowledge of the Bible, the ability to sing hymns and recite catechisms, as well as the ability to communicate both orally and in writing were considered essential for a good Christians.

Evidently religious education was the major curriculum content of the early schools and from this earliest missionary activities, religious education became one of the most important subjects offered in schools today.

Just as the Christian Missionary activities thrived in the southern and eastern parts of Nigeria, the Muslim merchants also brought Islam into Nigeria through the Northern parts of the country in the first half of the 19th century. Adult education method was used to first introduce Islam into the country by teaching only the grown ups in the communities. It was later extended to the children, this was contrary to the Christian missionary strategies of building schools before evangelising, the Muslim merchants started teaching converts in their own houses or in the house of an affluent convert. Teachings were also carried out under the shade of trees and tents. Memorization was the major method of teaching initially after which writing on the slate with pen and ink (kalam & tadaa) was introduced when learners have advanced in learning. The subjects taught in the Quranic schools included among others the story of Prophet Mohammad (PBUH), the early history of Islamic religion and the Quranic commentaries.

Islamic Education spread from the northern part of the country to the southern part of Nigeria. Missionary schools also started springing up as many muslim children faced a lot of problems in the Christian missionary schools. Muslims must change their Muslim names and accept Christianity before they could be allowed to register in Christian missionary schools, thus the birth of such missionary schools as Ansar U-deen school, Ahamadiya Muslim School, Jamaatul Islamiya school, Zumratul Islamiya School etc came at the niche of the time. Islamic education now prominently feature in the curriculum of schools at all levels in the country.

However, the take-over of mission schools by the government of Nigeria reduced the missionary influence on such schools. Subjects on the two prominent religions are offered in most Nigerian schools unlike when it was owned by a mission whereby the religion of the founder of the school is the only one offered and propagated in that school.

Traditional education is not offered as a subject in the Nigerian schools but is inherent in the teaching of some topics in social studies, history etc., such topics have bearing on the culture of the people before the coming of the missionaries into the African societies.

At the tertiary level however, traditional religious studies and relative programmes are found in courses under Religious Education Department in the faculty of Arts.

3.2 The need for Teaching Religious Education in Nigerian Schools.

The teaching of religion in schools is not limited to the acquisition of knowledge of the object of worship of a particular faith, the knowledge of the tenets contained in the books of different faiths in the world but has also included the knowledge that enhances the promotion of man's ability to appreciate fellow human being's worth as well as the knowledge of the correct social attitudes.

The Federal Government of Nigeria (FRN 1998) in its policy document prescribed certain objectives for schools i.e. primary and secondary, to be precise, the objectives of primary education is laden with activities leading to the formation of the correct social attitudes. This could be as a result of the fact that primary school is the foundation of all other levels of education and pupils attending primary schools are at their formative ages and as such, must be groomed positively at this period of their development.

The objectives of primary education are as stated below:

- (a) The inculcation of permanent literacy and numeracy, and the ability to communicate effectively;
- (b) The laying of a sound basis for scientific and reflective thinking;
- (c) Giving citizenship education as a basis for effective participation in and contribution to the life of the society;
- (d) Moulding the character and developing sound attitude and morals in the child;
- (e) Developing in the child the ability to adapt to his changing environment;
- (f) Giving the child opportunity for developing manipulative skills that will enable him to function effectively in the society within the limits of his capacity; and
- (g) Providing the child with basic tools for further educational advancement, including preparation for trades and crafts of the locality.

The aims of primary education in Nigeria as shown above sees primary education as aiming at two things, namely life long education for self reliance which is also corroborated in Fafunwa's (1974) view that both the stated and implied aim of primary education in Nigeria were to help children among other things to develop sound standard of individual conduct and behaviour and the appreciation of value of work

Nwagwu (1978) on the other hand presents a strong opinion on what primary education aims at, he identified four broad categories;

- [i] The formation of character;
- (ii) The development of intelligence, physical and mental health;
- (iii) Transmitting and improving cultural heritage; and
- (iv) Acquiring knowledge and skills.

In the light of the objectives of primary education presented above, primary school is the place where the teaching of the correct societal values can be inculcated in the child, hence the emphasis on character and moral training which are all taught in the religious education curriculum of schools.

The status, relevance and significance of moral education in the Nigerian system of education finds its foundation in the orientation of the Nigerian National Philosophy which emphasized the building of a just and egalitarian society" etc. FRN (1998). Furthermore, the Federal Government in its policy document declares that the quality of instruction at all levels must be oriented towards inculcating six values, three amongst which dwell in the realm or domain of morality either in part or in full. They are:

- [a] Respect for the worth, and dignity of the individual;
- (b) Faith in man's ability to make rational decisions;
- (c) Moral and spiritual principle in interpersonal and human relationships;
- (d) Shared responsibility for the common good of the society;
- (e) Promotion of the physical, emotional and psychological development of all children, and
- (f) Acquisition of competencies necessary for self-reliance

Elsewhere in the policy document, the federal government states that for the philosophy to be in harmony with Nigeria's national goals, education has to be geared towards self realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological progress. The above points to one very important thing i.e developing an awareness in an individual of his contribution to the progress of his society. This can easily be achieved when the individual's conscience is appealed to and in most cases this is done by the teaching of moral and religious education in schools.

As it can be observed, one very important national education aim to which the national philosophy is linked, is the inculcation of the right types of values and attitudes for the survival of the individual and the Nigerian Society (FRN 1998). Another important point raised in the policy document goes thus "for improving the teaching of moral and religious education, government will ensure through the State Ministries of education, the production of a suitable curriculum and the training of teachers for the subjects. The statement above suggests that the basic enabling official declaration has been documented in the policy paper operating throughout the federation and this is an indication of the recognition of the important roles played by the teaching of religions as well as moral education in the survival and progress of a nation.

3.3 Aims of Teaching Religion in Nigerian Schools

Some of the general objectives of Teaching Religions in Nigerian schools as conceived by the Federal Ministry of Education in 1985 are as stated below:

- (a) Creating a strong awareness of the existence of the Creator of the whole universe;
- (b) Providing more opportunity for Nigerian Youths to learn about God (the creator) and at the same time develop their belief about God;
- (c) Creating an avenue for youths to know their relationship with their creator as well as knowing their duties towards that creator and other creatures of the world;
- (d) Developing both the body and the soul of an individual towards a particular purpose;
- (e) Developing in the youths, a strong faith in their religion;
- (f) Preparing youths for higher education on human existence and service within and outside their communities;
- (g) Providing opportunity for youths to be rightly and purposely guided.

4.0 Conclusion

The need for including religious education in the curriculum of schools in Nigeria has been examined in this unit with the belief that the step is in the right direction towards producing sound individuals for the achievement of the goals of education in Nigeria.

5.0 Summary

The unit has treated the need for the introduction of religious education teaching in schools as well as the aims of religion in the Nigerian schools. Primary Education, being a foundation level of the individual's schooling is expected to offer religious education so that learners will be introduced to an important aspect of knowledge in their formative years.

6.0 Tutor-Marked Assignment

Mention and explain the major Aims of teaching religious education in the Nigeria schools.

7.0 References / Further Reading

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- 7.0 Reference / Further Reading

1.0 Introduction

The Christian religion is one of the orthodox religions in Nigeria. The practitioners are the followers of Jesus Christ's teachings. The Christians use the bible as their reference and religious guide. The bible is also the foundation of the Christian worship. The activities carried out in the Nigerian schools in line with the Christian religion include reading the bible passages and singing from the hymn book during worship, giving sermon and admonition to adherents of the Christian religion.

2.0 Objectives

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

- Mention the objectives of Christian religious knowledge in schools
- Explain how the Christian religious objectives would be achieved in schools.

3.0 Main content

3.1 The objective of teaching Christian Religious knowledge in schools:

- (a) Developing in the youths a strong faith in their religion as follow-up to what they are taught at home or in the church;
- (b) Enabling youths to recognize Jesus Christ as the founder and sustainer of the Christian faith;
- (c) Enabling Youths to accept Jesus Christ as Saviour;
- (d) Helping Christian Youths to understand the basic teachings of Christ and how to apply such teachings to their daily lives;
- (e) Developing in Christian Youths, attitudes and moral values accepted in the society - such values as humility, respect, obedience, dedication, love etc.

In order to achieve the objectives stated above, the school curriculum contains subjects like Christian Religious studies/ Christian Religious Knowledge where topics offering information leading towards equipping the learners / students with the ideal / important knowledge they need for their religious development. Also, since most schools start the day's work with an assembly where prayers and announcements are made, learners/students learn more about religion during school worship on the assembly grounds. The school worship is usually conducted by a teacher/head prefect where hymns are sang and some portions of the bible are read, interpretation of the passages read is done for the benefit of the students and even teachers. Sometimes, a short sermon or admonition is given by the head teacher or principal to further send some messages home.

4.0 Conclusion

The unit has examined and presented the objectives of Christian Religious knowledge in the Nigerian schools as well as how to achieve those objectives earlier treated.

5.0 Summary

The objectives of teaching Christian Religious knowledge has been treated, the activities carried out in schools for achieving the stated objectives have also been presented in the form of the subjects offered in the school on the religion and the school worship patterned after the faith.

6.0 Tutor-Marked Assignment

Explain how the objectives of the Christian religious studies can be achieved in the Nigerian schools.

7.0 References and Further Reading

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

Sulaiman, F.R. (2004): Religious and moral instruction for schools. – A curriculum guide. Ibadan: Mc George Publishing co.

UNIT 3

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 The Objectives of Teaching Islamic Religious knowledge in schools
 - 3.2 The activities carried out in schools for the achievement of the objectives of Islamic Religious knowledge
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 Reference / Further Reading

1.0 Introduction

Islamic religion is one of the orthodox religions in Nigeria, it is practiced by those people who believe in Prophet Muhammed's sayings and teachings. The Al'Qur'an is used as their reference and religious guide. Various activities are carried out in the school system in line with the teaching of the Islamic injunction, such include reading the Al Qur'an during school worship singing of Islamic songs and preaching as well as admonishing the adherents.

2.0 Objectives

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

- i. Give the objectives of the Islamic religious knowledge
- ii. Explain how those objectives mentioned above would be achieved.

3.0 Main Content

3.1 The Objectives of Islamic Religious Knowledge in Schools:

- (a) Enabling Youths to recognize Islam as a total way of life;
- (b) Recognizing Prophet Muhammad (PBUH) as the only model of Islam;

- (c) Knowing that the Quran was revealed to Prophet Muhammad (PBUH) and he lived according to the tenets of the Quran;
- (d) Teaching Youths the life of Prophet Muhammad who is the role model of Islam. Developing in Muslim youths accepted behaviours and moral values in the society, such values as humility, love, kindness, obedience to elders etc;
- (e) Teaching youths to strengthen their relationship with their creator by obeying laws and carrying out their obligations;
- (f) Teaching youths to establish good relationship with human beings.

In order to achieve the objectives stated above, the school curriculum contains subjects like Islamic Religious studies/ Islamic Religious Knowledge where topics offering information leading towards equipping the learners / students with the ideal / important knowledge they need for their religious development. Also, since most schools start the day's work with an assembly where prayers and announcements are made, learners/students learn more about religion during school worship on the assembly grounds. The school worship is usually conducted by a teacher/head prefect where hymns are sang and some portions of the Qur'an are read, interpretation of the passages read is done for the benefit of the students and even teachers. Sometimes, a short sermon or admonition is given by the head teacher or principal to further send some messages home.

4.0 Conclusion

The objective of the Islamic religion has been treated as well as how those objectives could be achieved in the Nigerian schools.

5.0 Summary

This unit examined and explained the objectives of teaching Islamic religion in the Nigerian schools. It also presented the activities carried out in school in line with the achievement of the objectives of the Islamic religion, some of which include: school worship, reading of the portions of the Al Qur'an relevant to the ages of the learners, studying it as school subject in the curriculum of primary education.

6.0 Tutor-Marked Assignment

What are the objectives of the Islamic Religious knowledge in Nigerian Schools?

7.0 References / Further Reading

Abdul, M. O (1982): Islam as a Religion (faith and duties). Lagos, Islamic Publication Bureau.

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

Sulaiman, F.R. (2004): Religious and Moral Instruction for schools. – A curriculum guide. Ibadan: Mc. George Publishing co.

UNIT 4

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Approaches to Teaching Religion
 - 3.2 Methods of Teaching Religion
 - 3.3 Resources for Teaching Religion
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- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 Reference / Further Reading

1.0 Introduction

There are specific approaches that a teacher should be conversant with when religion is to be taught in the schools. This is because religion is a sensitive issue among the people in the society and as such, methods to be used in teaching religion must be appropriate with the situation of the learners. Also adequate resources must be used to teach religion in order to achieve a long-lasting result.

2.0 Objectives

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

- a. Mention those approaches that should be taken into consideration in teaching religion.
- b. Use the appropriate methods and materials for teaching religion

3.0 Main Content

3.1 APPROACHES TO THE TEACHING OF RELIGION

The highlighted government effort in the teaching of religion in school is a clear indication that religions are recognized school subjects like any other subject offered in the school. Be that as it may, certain approaches are considered right for the teaching of religion, some of which are discussed below:

i. *Memorization and Recitation*

This is the oldest method of teaching religion. In this method, passages of reference books are written on the chalkboard for the pupils to memorise. In most cases, specific period is given for memorising such passages after which the pupil is called to recite what *he* has memorised. The pupil who recalls what he has memorised is rewarded. This method of teaching is the one used majorly in Islamic religion. Learners are made to memorise passages in the Quran frequently. Also in the Christian world, this method is mostly used as the skill is a vital one for the Christian worships, especially for sermonizing.

ii. *Indoctrination*

This approach of teaching religion relies fully on the dogma of that faith. In this method, learners are supposed to believe in the absoluteness of the book of a particular faith and no other one. The Muslims are expected to believe in the Quran as the complete book of their faith, likewise the Christians are expected to believe in the uniqueness of the Bible, therefore anything contained in the book is authentic while anything outside it is not real.

iii *The Film Approach*

This approach of teaching religion was commonly used some decades ago where films of some items of teaching are shown in school. Students who watch such films may be asked to write what they watched or to recite what they heard. Sometimes structured questions are given to be answered by the learners.

iv. *Radio and Television Approach*

This approach is linked with the media houses. Recorded teaching and learning sessions may be relayed in the air for listeners to learn from. Television programmes of different kinds can be used to teach religion. Nowadays it is common to see religious leaders preaching on the television.

v. *Quiz and Competition Approach*

This approach is now very common among schools. There are inter-denominational contests taken place in schools. Topics are given to participants of the contest - it could be a debate, it could be question and answer etc., time is given to contestants to answer questions asked by the Judges. Quiz and competitions are now recorded and broadcasted to the audience.

vi. Distance Learning Approach

This approach of teaching and learning religion include sending of reading materials to people interested in those materials. Sometimes people subscribe for the copies they need in such materials. In this regard there is no need for a contact to be made *other* than the postal address of the receiver to be known by the sender. Examples of some of the people using this method to teach religion are the Jehovah witnesses.

3.2 METHODS OF TEACHING RELIGION

It is no gain saying that religion elevates social standards in a society, therefore appropriate measures should be taken to see that training in citizenship education goes beyond the doctrinal lessons, but should aim at inculcating the qualities like voluntary service, sense of responsibility, loyalty, honesty, self sacrifice etc. for the good of others as well as putting all these values into practice.

The Federal Government of Nigeria has made conscientious effort towards the teaching of religions in its policy document thus:

Moral and religious instruction will be taught in schools through:

- (a) The study of biographies of great people, Nigerian as well as *non* Nigerians;
- (b) Studies and practices of religion. The mere memorization of creeds and facts from the holy books is not enough;
- (c) The discipline of games and other activities involving team- work,
- (d) Encouraging youths to participate in those activities which will foster personal discipline and character training; and
- (e) Role playing (FRN 2000)

The teacher may decide to use any convenient method to teach after assessing the situation on ground vis-avis the nature of the learner, the facilities on ground, the environment etc. hence, any of the following methods may be used accordingly. The teacher may decide to use more than one method if the need should arise.

i. Story telling method: This includes relating relevant and fascinating stories that can make the point of discussion clearer. It could be used at any point to reinforce the point of discussion, this can be fully achieved because story telling has the ability to captivate the mind of the listeners.

ii. Question and Answer Method: This involves the *use* of relevant questions to draw out what the pupils already know. The questions could be oral or written. It could be used to start a lesson or at the middle, it can even be used at the end of the lesson to check rate of assimilation on the part of the pupils.

iii. Discussion Method: This involves sharing talks amongst the pupils. It could be used when the class is divided into groups and a point of discussion is raised. Argument leading to the conclusion and answer of the question raised must be in order. This method helps in the effectiveness of learning and participation of pupils in the class. It promotes group work, it increases teacher- student and student-teacher relationship.

iv. Contest Method: This allows for the spirit of healthy rivalry to exist in the pupils. It could be used to motivate dull students. It is used in essay competition, mental sums, debates, quizzes, dictations etc. It could be organised among the arms of the class or groups in the classroom,

v. Development Method: This is the type of method that adopts questions to teach. In this method, simple questions lead to more complex questions and the pupils are allowed to draw a lot of knowledge from the stages of the questions. It is inductive in nature and very useful.

vi. Object Method: This is teaching with the aid of concrete objects. Real objects, specimens, samples of objects, maps, films, models, overhead transparencies which reinforce the information that has been passed across. With this method, students learn more because of the contact they have with physical objects.

vii. Demonstration Method:

This involves showing how certain manipulation of equipment can help to clearly teach a concept. It involves showing something by doing it. It helps to acquire knowledge in processes and procedures.

viii. Problem Solving Method:

This involves presenting a problem or a project to a whole class to solve. The teacher gives directive on how to solve the problem. Individual or group could *be* asked *to* show how the answer is arrived at by explaining to the others

ix. Group Method:

A class could be divided into groups and given assignment to do. A group leader is chosen and after the assignment learners are encouraged to share their opinion and see how related they are. It brings about cooperation.

x. Peer Tutoring:

This method of teaching involves a learner teaching other learners. This occurs usually when a very brilliant pupil is asked to teach his colleagues who could not get the teaching easily from the teacher. This is a way of making the dull pupils wake up because they are being inspired by their peer in the class.

xi. Field Trip:

This method involves organizing a visit to educational advantageous places where learners can learn new things or see what they're been taught in the real forms.

As have been said earlier, there are so many methods of teaching that can be used by the teacher, all the methods cannot be exhausted in this piece *of work*

3.3 RESOURCES FOR TEACHING RELIGION

Resources are materials used in bringing about the accomplishment of a particular task, there are human resources and non human resources.

i. Human Resources

These are the qualified teachers of religion in the school system. In most universities and Colleges of Education, programmes of study leading to the award of Bachelor degrees and NCE are offered by would-be religion teachers. People already leading congregations may also be regarded as human resources, resources persons could be invited to give talks to learners, although this act should not reduce the status of a teacher in the eyes of learners as they may feel that the resource person came out of the incompetence of their teacher.

ii. Material Resources

These refer to the different instructional materials after human resources. Material resources include the chalkboard which is about the oldest non-human material, since its genesis is as old as the classroom. Maps and charts are the drawing of towns and places drawn to show learners particular locations or scenes of events. Pictures and flannel graphs are real

photographs of items of teaching and flash cards display are used to show learners the exact nature of items.

Models are used to represent real objectives and are easily remembered by learners. Films are audio-visual devices used for teaching. Tape recorder is a teaching device used with cassette. Recorded topics of teaching are played to the listening comprehension of the learners. Radio is used as teaching aid when learners are made to listen to religious programmes on it. Television is an audio visual aid for teaching, in which case the speaker is also seen. Textbooks are concrete teaching aids that contain all the items of teaching which can be used by both the teacher and the learners. Periodicals (Journal, Newspaper and Bulletin) are all instructional materials that could be used by the teacher. Overhead projector, Films and Slides are all good instructional aids but often not available in most schools.

4.0 Conclusion

The unit discussed the approaches of teaching religion as well as the methods that teachers can use to teach religion, also, the resources that can accompany the chosen methods were also presented.

5.0 Summary

Understanding the approaches for teaching religion is a fundamental aspect of actual classroom teaching of religion. The methods to employ in teaching religion were equally presented as teachers should be well equipped with various methods for teaching different subjects in the primary school for the purpose of varying. The resources to go with any of the methods chosen were also presented in this unit to help teachers teach religion properly.

6.0 Tutor – Marked Assignment

How can a teacher use a particular method of teaching to achieve the objectives set for the topic he wants to teach.

7.0 Reference / Further Reading

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

Sulaiman, F.R. (2004): Religious and moral instruction for schools. – A curriculum guide. Ibadan: Mc George Publishing co.

FRN (2000): National Policy on Education Lagos. NERDC

UNIT 5

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Problems Associated with the Teaching of Religion
 - 3.2 Suggested solutions to the problems of Teaching Religion in the Nigerian Schools
- 4.0 Conclusion
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- 6.0 Tutor marked Assignment
- 7.0 Reference / Further Reading

1.0 Introduction

Knowing the likely problems to encounter in the process of teaching religion will allow teachers to plan for their teaching in the right direction. The solutions supplied in the course materials will also assist teachers in being forward looking in the area of teaching religion in the schools.

2.0 Objectives

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

- i. Identify some of the major problems that may be facing the teaching of religion in schools.
- ii. Solve some of the problems you may be facing in the process of teaching religion

3.0 Main content

3.1 Problems Facing Religious Education in Schools

- i. Lack of interested teachers:** A lot of people will prefer to go into the University to study something different from religion.
- ii. Lack of qualified teachers:** Since a lot of people are not interested in the study area, schools make do with **less** qualified personnel for this course,
- iii. Subject place:** Other subjects offered in the schools appear more rewarding and accepted in the society as against religion. Even in the Education Policy document, religion is on the elective level and as such may not draw many students' interest. The time table should be reviewed to accommodate more teaching periods for religion and moral education, if the government really wants the moral consciousness of learners to be addressed.
- iv. Lack of instructional materials:** Though many subjects are suffering from lack of teaching aids in Nigeria but religion is worse hit because of the status it possesses in the school curriculum.
- v. Societal Attitude:** People have a lukewarm attitude to the study of religion in the higher institution of learning and as such encouragement **is not** given to those who want to study, it.
- vi. Shortage of reading materials:** There is no adequate supply of textbooks for the teaching and learning of religions in schools. There are other problems besetting the teaching and learning of religion in Nigeria, some of such, problems include wrong method of teaching, high professional demands etc.

3.2 Suggested Solutions to the problems of teaching religion

The identified problems could be solved to a large extent, if the Federal Government can make good its promise of providing necessary awareness for the teaching and learning of religions in Nigerian schools, some of such promise is the provision of specialist teachers, thus the government in its policy document states as follows:

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 training of teachers for the subjects.

Secondly, the government should elevate the status of the subjects to that of core subjects, leaving it as elective will not encourage learners to choose it amongst the subjects to be written for WAEC.

Above all government should be ready to fund education properly, this will go a long way in reducing the problems of shortage of textbooks, lack of instructional aids, conducive environment for learning etc.

4.0 Conclusion

This unit has been able to list and explain some of the problems that teachers may face in the course of teaching religion. The likely options for solving such problems were also presented in this unit.

5.0 Summary

It is common to find that subjects in schools have their own problems. Each school subject has its own peculiar problem, religion not an exception, in this unit, the problems facing the teaching and learning of religion were presented with the suggested solutions that could be used as remedy for such problems.

6.0 Tutor – Marked Assignment

Mention four (4) major problems facing the teaching of religion in schools and provide solutions to those problems you have mentioned.

7.0 Reference / Further Reading

- Sulaiman, F.R. (2004): Religious and moral instruction for schools. – A curriculum guide.
Ibadan: Mc George Publishing co.
- Oye-Gidigbi, S. (1976): A quick survey of the principles and methods of Teaching Religious knowledge. Ilesa, Temidayo Printing works.
- Orebanjo, M. A. (1992): Religious Education, Ibadan. University Press

MODULE 4

- Unit 1 Moral Development in a child
- Unit 2 Principles and Methods of teaching morality
- Unit 3 Significance of Teaching Morality in Schools.

UNIT 1

Contents

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 - 3.1 Moral Development in a child
 - 3.2 Piaget's Theory of Moral Development
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- 4.0 Conclusion
- 5.0 Summary
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1.0 Introduction

Teachers of children should be well equipped with the knowledge of how the concept of morality unfolds itself in the life of children. This knowledge becomes imperative for teachers to acquire so that they can manage behaviour disorder in young children as well as motivate and reward good behaviours in their learners.

2.0 Objectives

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

- identify how to manage the behaviour of learners in the school system

3.0 Main Content

3.1 MORAL DEVELOPMENT IN A CHILD.

Moral development in a child is a lifelong affair and starts right from conception. This is so because the attitude of a biological mother of a child towards the conception of a child has a deep implication on his well being on earth. If a child is wanted and conceived, there is every likelihood that he is given a *good* life when he finally arrives into the world. On the other hand, where a child's coming into the world is contemplated amidst so much confusion, there is possibility of giving birth to an unwanted visitor just because the parents found out that they had no choice but to bring the child forth.

Moral development of a child naturally starts from his home by his parents and those relatives around him. Charity, they say, begins at home. What this literally means is that good behaviour should start from home. The child emulates those things he sees his parents do without giving it a second thought. As long as his reasoning ability could go, he sees his parents as his role models and this means whatever they do is correct.

According to psychologists, moral development has a strong bearing on personality traits and development. Traits are inherited and nurtured in human beings as they grow and develop in age. It is believed in the views of Sigmund Freud that the human personality is consisted of three main components, which are the id, the ego, and the superego. These three terms are interrelated and cannot be clearly demarcated, but in any case they could be interpreted to mean biological, psychological and sociological development respectively. The id

(biological) is believed to be the original source of personality, from which the other two components sprang up. The id is the root of life and is responsible for the instinctive impulses of an individual. In most cases the id is an impulse that pushes a person to do things irrationally.

The second aspect of personality trait, which is called the ego, develops with the age of the child. In its own case, it provides a rational element for an individual, it gives room for the individual to use his thinking faculty to plan properly before engaging in a particular act i.e. it manages the id.

The superego on the other hand could be likened to the conscience which brings to the surface all the teaching received by an individual from his culture, his family etc. As a matter of fact, this element i.e. superego, enables the individual to think as well as decide whether the action he wants to engage in is right or wrong, in which case, the individual can act according to the accepted standard of behaviour in his environment. This is where the family name or goodwill comes into play, someone does not want the family name to get soiled through his own actions etc are all functions of the superego. In a situation where some people still go ahead to perpetrate immoral acts, this could be explained as intentional deafness to the conscience because all actions are thought about in the first place. Where an action crosses one's mind and it is allowed to stay and be carried out then the individual deliberately closes his eyes to the conscience.

However, moral development has been stratified into stages of child development by very many psychoanalysts, some of who are Piaget (1932) and Kohlberg (1963), These are in the bid to throw more light on the causes and effects of behaviours of individuals in the society

3.2 PIAGET'S THEORY OF MORAL DEVELOPMENT.

There are two levels of moral development in a child according to Piaget, one level he described as the objective level while the second level is called the subjective level.

At the stage of objective morality, a child does something because people around him do it, he carries out obligations because he is simply asked to do it not that he has any other reason of his own. An action is seen as good when his environment says so and an action is rejected because his environment rejects or condemns such actions. This stage of seeing through the eyes of others is seen as the heteronomous morality because the child's reasoning ability is

subjected to other people's ability to reason. The period when the child's reasoning is subjected to other people's reasoning is calculated to be before the age of ten or eleven (10/11) depending on the level of intelligence of that child according to Bamsaye (1989).

This same stage of child's moral development is seen as the period of 'morality of constraint'. This period coincides with Piaget's pre-operational period of cognitive development in the child in which case the child sees adults around him as models and mentors whom one should thrive/strive to satisfy all the time. The child believes that the only way to satisfy these adults or get reward from them is to abide by all what they say. For instance, a child would want to run an errand for his mother because he enjoys being called a good boy and sometimes being given money or sweet. He does not need to know the "why" of a behaviour, he only has to learn to do whatever he is asked to do.

The second stage which is the subjective stage sees the child adducing reasons to his actions. He can now give his intention on particular actions either good or bad. He has reasons for wanting to do something other than what he is asked to do or what he ought to do. When he offends at this level, he can find cogent excuses for himself. He is in position to judge whether an action is good or not, while he can also decide whether to follow his superego in perpetrating a good act or not. This stage is also regarded as the autonomous morality stage because the child has a full control of his conscience and he can decide on whatever he does at a particular point in time. This stage could also be likened to Piaget's operational stage of cognitive development where his concept of justice changes. At this point he becomes more modified and takes into account circumstances surrounding the perpetration of an act. At this stage also, children feel they are smart and can hide behind some things to indulge in wrongful acts unnoticed. In most cases children tell lies when found playing truancy or similar acts but they find means of defending themselves anytime they are caught involved in any bad act. Psychologists have stated the age at which the child engages in youthful exuberance to be the same as the Piaget's operational stage of cognitive development which is the period that shoots them into reasoning on their own. This stage is the most dangerous period in a child's moral development, as dangerous decisions could be taken. Such decisions could be harmful to others aside from the child who took the decision. This is why it is the responsibility of all the adults around the child to ensure that his behaviour is directed towards promoting his well-being as well as others around him.

3.3 KOHLBERG'S THEORY OF MORAL DEVELOPMENT.

Kohlberg identified three levels of moral development in a child, which are:

The pre-conventional level

This level is noticeable in children between the ages of two and seven years. Behaviours at this level of life is directed only to self satisfaction and value judgment of action based on self, and as such children at this level think only of good and bad actions or the consequences of such actions, hence, they tend to obey rules in order to avoid being punished. This level also sees a child doing something because of what he stands to gain from it. He is egocentric and needs constant monitoring by the adult. As moulding of the child's personality depends on the parents, teachers and the guardians, it is not expected that these people will relent in exposing the youths to good directives which include consideration for others in what they do, so that they would enjoy healthy communal living later in life.

The *Conventional Level:* This level of moral development can be noticed in a child between the ages of seven and eleven (7-11) years. At this point the child has attained concrete operation in which case he is in the pre-adolescent age. At this stage of moral development, the child directs his action or behaviours on social acceptability *i.e.* what his peers would approve. His own society is his age group and he tries to behave in such a way that he would be accepted by them, he fears rejection. At this point, a child's groups or friends must be monitored in order to check the kind of people he moves with, because this would affect his way of thinking, either positive or negatively. Although, if the parents or guardians of that child in question have done a good job on the child during the pre-conventional period, the effect his peer would have on him negatively could be minimal. On the other hand again as said earlier, if constant monitoring is carried out on the child, negative influence could be easily detected.

However, this stage in the child's life is expected to be such that he conforms to accepted behaviours in the society not only for fear of being rejected but because there is need to accept and appreciate laws as well as obey such laws of the society for the benefit of every member of that society. This level of the child's moral development presents him as a more rational being who knows what is good from what is bad. It is true that every child would not be obedient at this same time, the ages the teenagers find themselves could be responsible for their rejection of some societal rules but this situation could be managed if good adults are found near the teenagers, performing their corrective and constructive duties. Unlike where the teenagers are left to become destructive in the society, teenagers are expected to constructively criticise the laws of their society, suggests ways out of problems to adults in

power, especially on what concerns the youths and also assist adults to maintain peace and order in the society. All that has been said at this level can only be made possible if the youths have been given proper channelling of morality *in* their early years. Proper channelling include training them to be of good behaviour for the societal progress, training them to abide by all laws of the society and maintain social order for the benefit of all and sundry.

The Post Conventional Level: This level is regarded as final stage of moral development according to Kohlberg. The stage focuses on the individual's consideration of justice as the major source of value i.e. he thinks only of the action in terms of justifying the need of his environment. At this stage also, the individual does not subscribe to the violation of the rights of other people even *by the* government. People at this stage are quick in detecting loopholes in the state laws and are ready to fight for the benefit of the others in the society. This type of people believe in equal rights and respect for dignity of human beings as individuals. Such people try to conform to social rules and avoid social condemnation but where the law is not in favour of the underprivileged, they stand up to fight against such law in order to protect the interest of the weaker citizens. Examples of such people are found all over the world-Martin Luther King of the United States, Mahatma Gandhi of in Tai Solarin, Dele Giwa of Nigeria. The list can go without an end. Although most people do not attain this level. Conclusively, it has been found that most people know what is right but do not want to do it because they do not know the implication of their actions, since they are not educated to uphold such. Again, some people know what is right but are too timid to alert those to enforce any corrective action.

Differences Between Piaget and Kohlberg's Moral Development In A Child,

(1) Piaget's study ends with the identification of the importance of intentions in judging moral actions while Kohlberg identifies intentions, sense of duty / social obligation, personal principles and social commitment as important traits of moral development.

(2) At eleven, the Piagetian child qualifies only as a moral agent while on the other hand the Kohlbergan child has experienced adolescent development traumas, he is also in early or full adulthood. He is more matured and more responsible than the moral agent.

(3) Piaget's works point to transition from egocentrism to altruism as a natural process of growth while Kohlberg researches say that a person does not grow morally as he grows physically or even intellectually.

(4) Piaget's condition for moral action is not intellectual development but psychological development arising from learners interaction with the environment especially his peer while Kohlberg upholds that all moral actions are determined by knowledge i.e. when someone has the Knowledge of right and wrong, he will know what to do and when to do it. Kohlberg's theory is interpreted to include an understanding of the reasons and implications of right and wrong actions or behaviours i.e. those who do wrong do not understand the implication of their actions and as such they do not know what they are doing

3.5 Condition For Moral Development To Thrive In A Child.

(1) Moral psychologists believe that moral development in a child is subject to the attainment of certain stages of maturation which could also be improved through cognitive development.

(2) It is the belief of these renowned psychologists that children are born with innate tendencies which develop through interaction with their environment. In this situation, parent, teachers and adults should provide natural and conducive environment which will promote moral learning for children.

(3) Kohlberg believes that discovery methods could stimulate moral growth in children and as such should be given more consideration in school or any other learning environment.

(4) Durojaiye (1972) in his own view believes that moral growth and development could be achieved when there is:

(a) Emotional security i.e. a sense of being loved and wanted, a sense of companionship and an opportunity for sharing;

(b) Opportunity for wholesome self-expression, adventure and excitement, freedom from boredom etc.;

(c) Continued discipline in self control without repressing emotions nor being forced to show adult behaviour as children;

(d) Continuous widening of social horizons with experience of cooperation, tolerance, sympathy and consideration for the rights and privileges of others.

Summarily, since the child is initially a member of the family, it is the natural role of such family to provide the child with the conducive atmosphere, which will promote the development of positive moral learning. Such atmosphere is devoid of danger, insecurity etc. either from constant fighting between members of the family or the outside environment. Also, needs of children should be met accordingly.

4.0 Conclusion

It is expected that teachers are well equipped with the knowledge of moral development in a child in order to facilitate the inculcation of morality in their pupils at the primary school level. The need to understand the psychological foundation of the moral behaviours of children is also imperative for teachers as this knowledge will help in planning teaching and learning activities in the school system.

5.0 Summary

In this unit, how morality is developed in children was presented. The views of Piaget and Kohlberg in the area of morality were also treated to give support to the development of morality in children. The methods of developing morality in the child are also presented for teachers use.

6.0 Tutor – Marked Assignment

Mention and explain the conditions that will promote moral development in a child.

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UNIT 2

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Principles of Teaching Morality
 - 3.2 Methods of Teaching Morality
- 4.0 Conclusion
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- 6.0 Tutor marked Assignment
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1.0 Introduction

Teaching at the primary education level demands that the training received by Teacher-trainees be all encompassing with new and developmentally appropriate practices which will bring about better results in the teaching and learning processes. For this reason, teachers in training will be exposed to employ best practices in the content delivery at the primary school.

2.0 Objectives

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

- i. identify the best methods to use in teaching morality at the primary school level.

3.0 Main Content

3.1 Principles of teaching morality in Schools

Most values are inculcated in learners through simulation i.e. imitating what is done and seen around them, but to a very large extent some values, could still be taught practically where learners do not have a background knowledge of such or even when they have, the teaching of these values may be for more emphasis on their significant roles in the life of the child and of his immediate environment and the larger society in general.

3.2 Method of teaching morality

The following are some of the methods by which morality can be inculcated in the learners:

Subject Method

This method of developing moral behaviours in learners involved the development of the worth of an individual through the use of subject content, in this case, teachings are based on the lessons of particular subject. So many values can be taught using different subjects, for example a subject like literature is good in teaching values relating to the feelings of others, such include concepts like kindness, obedience, honesty etc. A lot of stories are used in literature and some English language textbooks in which the above mentioned values can be seen. Using such approach does not necessarily mean that a teacher should be a religious studies teacher or a moral education teacher but any teacher that goes to the classroom is expected to impart both academic and moral lesson unto his pupils regardless of his specialized area. Since a teacher is expected to be a moulder of the life of a child, it is equally expected that he teaches that child or learner all those things that would assist the child to become a psychologically balanced individual in his society as well as equipping him with the tool for educational advancement. The teacher in this situation is expected to have set objectives to be achieved before the commencement of the lesson on hand. The lesson on hand is the determinant of the objectives to be achieved in the learners, for examples, in a subject like social studies, a topic like types of family could draw moral teachings such as the role of each member of a family and the significance of each member performing his or her role in the family. A lot of other subjects could elicit different kinds of moral teachings. The teacher is expected to bring out moral teaching in whatever topic he teaches at every point in time.

Role Paying

In role playing certain hidden tendencies are exhibited in children. Sometimes when children observe any occurrence in their environment they could replay such occurrence thereby depicting a particular level of morality in them. For example film shows watched by children are replayed when they are on their own later. There are so many incidences that children can simulate, the most common of these is the events occurring in children's homes, such events as scuffles between their parents or guardians or even other relatives in their environment. All these events are re-played by children when the main actors are absent. The most unfortunate thing is that children take these, aforementioned events as normal because of their innocent nature of believing everything around them. These acts show children's attitude to life i.e taking things as they come and believing that every occurrence happens the way it should.

This approach of teaching morality can be employed in school by involving children in drama or play acting and other sporting activities where there will be avenue for studying the child's attitude to life as well as his moral level. Simulating activities should be unguarded as much as possible so that the accuracy of the child's moral level or attitude to life can be measured or recorded. In most drama productions, learners are given stories on moral themes to act. Sometimes a child that has a very low level of tolerance could be picked to play the role of a patient character in the play, this is done to allow him see the need for him to learn to be tolerant. The child is not expected to know why he is playing that role before the commencement of the play but could be asked questions later. This simulation activities is very significant in developing learner's attitude both socially and morally. Even in the audience which is usually the learners in the school, the development of important moral values can take place by watching some of their mates acting some parts of a drama that have relationship with their own behaviours.

In using this approach, teachers are expected to be very patient and provide the children with the correct situation for role playing i.e. a conducive atmosphere where children will be able to exhibit their hidden traits without any sign of inhibition.

(c) Indirect Apprenticeship

The word apprenticeship is learning to do things under a master who is well informed about that skill to be learnt, in most cases a formal agreement is necessary in order to bind the relationship. In the case of inculcating morality through an indirect apprenticeship schemes,

the child may be taken to visit people or places of work that can influence the moral behaviour of that child positively. The person to be visited should be a well respected individual in the whole community in which the child lives. Discussions are allowed to take place between this respected person and the child whereby a lot of the past experiences of the person both during his youth and adult lives are related and given to the child as things he can emulate while growing up. The child could ask various questions from this person if the atmosphere becomes right for him to do so. In most cases after relating the past life of this respected person, a lot of advice are given to the child for use while growing up.

Young children could be taken to different reputable companies in the society so that they could see how people work hand in hand to achieve great names in what they produce. Aside from the reputable companies that produce commodities, other service oriented places such as the banks, the courts, hospitals and many others are visited in order for the child or children to learn, how orderliness, fairness and justice as well as preservation of healthy life are all values held in high esteem in the societies and all over the world. Children are also made to visit the remand homes where way-ward children are kept in government's custody for reprimanding. Also children are taken to visit the prison yard to show them how freedom is an asset to every individual. The prison also shows them than the criminals have no proper abode in the society and that it is undignifying to be a criminal or a prisoner

The teacher could also arrange to take the children to any other interesting places around the local environment where they learn great things on the importance of some values in the act of co-existence of people in the society,

(d) Questioning Method

This method is one of the various important methods of promoting as well as evaluating a child's moral development level. It does not teach moral education on it's own but helps to identify how the child's moral thought works. In this situation when a question leads to the identification of the moral level of the child, the teacher makes effort to stimulate or encourage him if what he finds out from the child is not good enough, in which case his behaviour falls under either amoral, non-moral or immoral, the teacher tries to make him see the difference between his own way of thinking and the accepted way. After this difference is clarified, the teacher also tries to educate the child on the need to behave in the right path or on the accepted norms of the society. This leads the teacher into explaining the ills of

behaving negatively in the society and the gains of an individual conforming to the rules and regulations of a given society.

Teachers could also allow learners to imagine a situation such as putting themselves in a particular situation of another person, then ask what will be their reaction. This kind of question goes a long way in showing how children take life's situations, if he answers in the right channel then, he is adjudged to possess a good level of morals while on the other hand if his answer does not show proper line of thought, the teacher could guide that child's thought for him with reasons, in order to make him understand the reasons and significance of having such lines of thought.

In helping to direct the line of thought of a child, the reasons for doing certain things should be asked before rechannelling his thoughts. This could lead to the background of that child which in most cases influenced his line of thought.

Examples of questions that could be asked to check the moral level of the child are given below:

a. If your parents do not have a T.V. set at home, what will you do?

Some children will answer thus:

- i. I will go to Ade's house to watch
- ii. I will tell my father to buy T.V. set like Ade's father has bought
- iii. I will pray for daddy to get money so that he too can buy a T.V. set for us.

These three different answers show the different levels of morality of a child.

The first answer shows a child of very low level of moral development, probably a very young child of between 6 and 7 years of age.

The second answer depicts a child with selfish tendencies; he is also very young, between the ages of 7 and 9 who feels that all his needs must be satisfied regardless of the circumstances. The first two answers show the complete childishness in children. They act according to their whims and caprices without thinking of the feelings of the people around them.

These two answers could be used to teach children the need to consider other peoples interest and feelings. In this case the way the parents will feel if the child should sneak out of his own parents home to watch the programmes on a T.V. set in Ade's house and how the parents will

feel when told about their inadequacy if the child should demand for anything that they do not have means of providing.

However, the third answer gives a more mature outlook to life in the sense that, the child knows that his parents could not deliberately not want to get a T.V set for the home but may be because the father is incapacitated in doing so they did not have the T.V. set and he goes further to say he will pray to God for his father to be able to buy the T.V. set for the family because they pray in such home and believe that it is only through prayers that one gets what he wants.

- (b) If you help someone to carry his heavy bag on the way and the person gives you money, what will you do with that money.
 - i. I will spend it before getting home so the mummy will not take it from me.
 - ii. I will keep it till the next day so that I can spend it at school,
 - lii. I will show it to my mummy and tell her I want to spend it
 - iv. I *will* show her the money and ask what to do with it.

These answers follow the pattern of the first answers with the last one (iv) showing that the child loves and believes in the judgment of his mother. Children should be taught to always respect the views of meaningful elders around them. They should seek the opinion of their parents or the elders around them before doing anything because by doing this, it is not likely that they go astray in life.

Other Questions that could be asked:

- i. Will you cheat during any examination?
- ii. If you come across something belonging to another person on your way to school, what will you do to it?
- iii. If your friend tells a lie against you what will you do to him.

(e) *Unguarded observation*

Unguarded observation involves watching a child without him knowing and at unspecified times. This child could attract the interest and attention of a teacher because of one behaviour he exhibited and since then he may be watched or trailed in order to record the frequency or the causes of such behaviour.

This method, has been a major tool used in child study by both teachers and counsellors. Aside from the formal moral education given to learners, this observation method should be used to complement the moral development of the child by the teachers. Most often, when children are on their own, they behave naturally and honestly, this time shows how innocent children could be. The teacher can capture some traits that will lead to deciphering the moral level in children. Through this, the child could *be* encouraged or discouraged on some of his behaviours. It is therefore advised that teachers should educate learners on the importance of most values in the societal development and also develop the spirit of commitment in them to be able to achieve personal fulfillment as well as giving their own quota to the welfare of the society in their adult life.

(f) Discussion Method

This method employs the use of debates, essays or dialogue on issues relating to the society. A notable moral Psychologist, Lawrence Kohlberg encouraged the use of this method, although with more matured learners. Using this method entails giving specific directions to trends of events, but the teacher should avoid imposing his own personal opinions on the line of thoughts of the learners. As learners open up discussions with themselves, the teacher could point out moral implications of arguments. This way, the line of thoughts of pupils/learners are readjusted or encouraged during such discussions. In most cases, learners see their teacher as a justified individual such that when he redirects their thoughts, they take such with complete belief and conviction, for this reason teachers in these situations or circumstances should endeavour to live up to the expectations of the pupils and the generality of the society. The society holds the teacher responsible for the inculcation of certain values in the learners, such include discipline, co-operation, diligence etc and as such teachers should not think that they are responsible for teaching their subjects alone but should be concerned about developing the other values which are necessary ingredients for the child's healthy co-existence with his neighbours. Aside from this, he should be assisted to develop the culture of knowing that there is dignity of labour as well as having and developing skills for future sustenance. The learners believe so much in their teachers, for this reason, teachers should make themselves into useful vessels for developing in the child or their learners all the necessary ingredients for them to become sound individuals.

4.0 Conclusion

This unit has discussed crucial areas in teaching and learning, the principles guiding the teaching of morality to young learners, the methods of teaching morality is a crucial issue in the primary school and it has been extensively discussed.

5.0 Summary

The issues discussed under this unit were around content delivery, which takes a major part of the school system's activities. Teachers in training would be well equipped to handle teaching at the primary education with their exposure to the content of this unit.

6.0 Tutor – Marked Assignment

Explain two crucial ways of teaching morality and their significance

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UNIT 3

Contents

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- 3.0 Main content
 - 3.1 Significance of Teaching Morality in Schools
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 Reference / Further Reading

1.0 Introduction

It is important to know about the purpose and significance of any activity before embarking upon that activity. Knowing the significance of teaching morality in schools will allow teacher trainees to attach the right attitude to it.

2.0 Objectives

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

- i. apply the right attitude to the teaching of morality.
- ii. put the teaching of morality on the right pedestal in the school system and in the society in general.

3.0 Main Content

3.1 Significance of Teaching Morality in schools

Moral teaching aims at making pupils become good citizens by exposing them to the need to behave well in their environment in order to make the relationship among human societies, states, tribes, and countries cordial for peaceful and harmonious coexistence. Moreover, the teaching of moral education is very important in that, it will enable pupils to achieve or realize the virtues of morality by developing in them such a spirit that makes unity and co-operation possible. It helps to develop in children love for their neighbours through teaching of tolerance, forgiveness, co-operation and kindness.

The teaching of moral education or moral instruction encourages learners to respect others and thus enable them to be respected later in life. It also develops in the individual learner faith in humanity and the belief in his capability as may be demonstrated in self-reliance. The teaching of this discipline wipes out act of indiscipline and thus produces ever forward looking youths in the community,

Furthermore, it teaches the 'why' and 'how' of having peaceful relations in the home, school and the rest of the community. Infact, it develops in every individual such social attitude that will make him a contended and responsible person as well as the spirit of local and national consciousness and patriotism. Teaching of morality enables learners to be obedient, law abiding, positively courageous, diligent, decent, truthful and hardworking. It inculcates in pupils good habits, like loyalty, honesty, love, kindness and discourages bad ones. It often points out the likely rewards for good habits and evil effects of bad ones like stealing, lying, cheating, laziness etc.

Lastly, morality or moral education encourages, one to accept willingly changes within the system of laws and government, based on the will of the people and educates one to realize the dignity of labour.

Conclusively, all values could be inculcated in the child from a very tender age. The home should first lay the foundation of the inculcation of all values to be built upon by that teachers

when the children become old enough to start school. Parents should be the first role model for the children. At school, the values should be explained to the pupils on their merits and demerits, the need for such values in the society and to the individual himself, lastly teachers too should be role models to these learners because of the simple fact that children believe so much in whatever their teachers say and do.

4.0 Conclusion

The importance of teaching morality in school has been discussed with the aim of putting all the necessary machinery to make it work in place.

5.0 Summary

We have been able to treat issues on the significance of teaching morality in schools. Morality is a vital cord of the society that should be taught to learners right from their tender ages.

6.0 Tutor – Marked Assignment

Explain the significance of teaching morality in schools

7.0 Reference / Further Reading

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MODULE 5

- Unit 1 Philosophical Concept of Value and its Relevance to Contemporary Educational System
- Unit 2 Vices Abhorred by the societies of the world

UNIT 1

Contents

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- 2.0 Objectives
- 3.0 Main content
 - 3.1 Philosophical concept of value
 - 3.2 Its relevance to the contemporary education system
 - 3.3 Values shared and appreciated by the Nigerian Nation and other International communities
 - 3.4 Description of the values mentioned above
 - 3.5 Practical examples for teaching of the appreciated values
- 4.0 Conclusion

- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 Reference / Further Reading

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Philosophical Concept of Value

Value according to the chambers dictionary means worth, a fair equivalent, intrinsic worth or goodness, recognition of such worth, that which renders anything useful or estimable, the degree of this quality etc. The above subject has posed a lot of problems for philosophers trying to give satisfactory definition to the word value. This effort gave birth to the word axiology i.e. the science of the ultimate nature, reality and significance of values. The definition of the word value cited from the chambers dictionary goes a long way in explaining the fact that objects or deeds, could be adjudged to be valuable because of the benefits derived from them. The benefits derived could be material, psychological or social.

Value could also mean what a person cherishes and desires which could incidentally also be a source of happiness to that person. The worth of a thing determines to a great extent the degree of cherishment that can be placed on it. Value Placement on objects or deeds could be either for intrinsic or extrinsic purpose, in which case, the external satisfaction derived from possessing an object or performing a deed determines the extrinsic value of that object for example being educated for the monthly gains shows the extrinsic value of being educated as against being educated to increase one's self esteem which is the intrinsic value of education.

Value are either written or unwritten. In the traditional or primitive societies, values are unwritten but exist in the social consciousness of the people and at the same time act as determinant of family and individual pursuits. These values are handed down from generation to generation through the sayings and actions of people, whereas in the more civilized societies of the world such values are collected together in written forms and are referred to as moral laws. However, it is believed that such laws cannot all be committed into writing.

Value is conceived as virtue in moral philosophy and the whole of it centre around traits of character exhibited in the actions of human beings. Aristotle, the Greek philosopher once asked "what is the good of man?" in one of his works. In the answer he gave, he said "the good of man is an activity of the soul in conformity with virtue,". To this end an

understanding of what makes someone a virtuous person is of necessity. In answering this question he also pointed to all those values accepted by the society, i.e all the behaviours exhibited by a person which is of benefit to the progress of his environment. Therefore, a virtuous person is that person who does things with the aim of promoting peace, love and progress in his society.

Some other ancient philosophers such as Socrates and Plato also agreed with Aristotle by asking the question 'what traits of characters make one a good person?' as a result of which they discussed "the virtues" extensively. All these Greek philosophers in explaining why a person should behave well in a society adduced reason to the rational nature of man i.e. man is a rational being and as such thinks very well and judges his actions before exhibiting them. Contrary to this view is the one that sprang up after the death of Jesus Christ precisely in the fourth century when the idea of goodness became tied to the will of God. It was said that moral goodness depends on subordinating oneself to the will of God.

3.2 Relevance of value to Contemporary Educational System

Qualities such as personal integrity, self-discipline, patriotism, respect for law and order, respect for elders and people in authority, good will, kindness, hard work and competence etc are all valued in every society, and are the ingredients for achieving the societal goals.

The pioneer of this theory of man is Plato, whose chief aim is the attainment of social stability for his country which was in dire need of peace at the time Plato was advocating for the best direction in which a man's training be channeled. According to him, Education is to discover how to provide the individual with the most suitable kind of environment. Here, the intrinsic worth of education makes it valuable to the people. This peaceful environment is the object upon which value is placed and in which man is involved in helping to bring about. In Nigeria, the philosophy of education is based on the intrinsic value of education, i.e. education is the instrument which shall be used to achieve the national goals vis a vis producing sound citizenry. In Plato's opinion education will help the individual to develop his reasoning power which later leads to the acquisition of truth and also bringing the soul to a knowledge of the good. The education given to an individual does not in any way erase the individual difference in man. Men possess different abilities and so are capable of different

levels of participation in activities in the society. This occurs because man's intellectual capabilities are to a large extent determined by man's hereditary traits.

The development of man intellectually brings about the intrinsic-value of man in his society and this can only be achieved by the level of experience he possesses which could be brought about by his level of interactions with his environment. In essence, the education and training received by man helps him to assess himself and bring out his worth, knows where he fits into the society as well as where he can be of use.

To achieve all the goals of education in the National Policy on Education (NPE), it will be necessary to put into practice the Platonian theory of man's intellectual development which he believes stems from the kind of stimulation a child receives from his environment at .early stage, i.e. a conducive environment is highly necessary if any quality development is to take place in a child, it is then that all other trainings can be meaningful to the child.

The relevance of this to the present educational system stems from the inclusion of the goals of the traditional education into the current modern system. Some of the goals which deal with the development of character and moral in the child, the inculcation of respect for elders and those in position of authority, study of social norms and values of the community, citizenship education are all taught through civic or social studies in schools now. All these will tell the individual child when he is wrong or right since he already knows the dos and donts of his society. His deliberate committance of wrong may be as a result of a rebellious force against a treatment meted out to him by his immediate environment. Which is a situation to be looked into b the adults around him.

3.3 Values Shared and Appreciated by the Nigerian Nation and other International Communities

The following form the partial list of the traits of character that should be fostered in human beings: Kindness, compassion, cooperativeness, courage, courteousness, conscientiousness, reliability, dependability. fairness, friendliness, generosity, honesty, industriousness, loyalty, justice, moderation, self control, self - discipline, self-reliance, thoughtfulness, tolerance, personal integrity, patriotism, respect for law and order, respect for elders and people in authority, goodwill, humility, competence, dignity of labour, the list cannot be exhausted in this course.

3.4 Description of some of the above listed values

All the values mentioned above have their own distinctive features as well as problems. Although most of them can be found in existing reality which goes beyond facts and data and according to Okafor [1984] they all seek underlying relationships and meaning. All these values according to philosophers inquire into the ultimate explanation of things, issues, man's actions as well as himself.

(a) **Kindness** - This is described as being disposed to doing good to others, it is the same thing as being benevolent, being helpful or agreeable and having natural feelings for those close to one. In the utilitarian point of view, being kind is a reciprocal action, it attracts like behaviour from others around one and it is believed to foster peace and harmony in an environment. If a person is kind to someone who needs help at a time, it is believed that he also will get help when he needs it.

(b) **Cooperativeness** - This can be described as working together or having willingness to help, it can even be described as joint operation. Since human beings are social animals and live together within communities, it is of great value to them that virtues like cooperativeness should thrive in their midst. Cooperativeness brings about collective handling of communal and societal matters. In the area of development progress and unity, cooperation is needed to achieve all these.

(c) **Courage** - Courage can be seen as bravery or ability of a person to meet situations without allowing fear to take control of him. Rachels (1995) sees courage as a mean between the extremes of cowardice and foolhardiness. It is cowardly to run away from all danger, yet it is foolhardiness to risk too much of danger. Courage is needed to accomplish a lot of tasks in the human societies. The soldiers need courage to go to battlefield and the same thing goes for every body. Taking risks is part of living and without courage, one is already defeated with fear. For example, one who is sick and needs to go through surgery needs courage to face this operation, for fear of death may not make the operation successful.

(d) **Generosity** - It is the willingness to expend one's resources to help others. It is also the mean between stinginess and extravagance. Where the stingy person does not give at all or gives too little to be of benefit to the recipient, an extravagant person spends too much according to those judging his spending pattern. Sometimes he could even be called a spendthrift because he has no control on his spending impulse. But in the utilitarian submission, one needs to be generous in order to give to the poor. Many people think that

when they give continuously their resources will become lean and since they are not sure of the future, they prefer not to give. Giving is one of the many virtuous acts ordained by divine law and is appreciable in moral law. Giving someone in need solves instant problems for a lot of people, especially the needy. Although giving should not be taken for granted. People should not rely on the fact that someone is generous and should continuously go to that person for assistance. If this gets too much, the giver may be forced to ask questions and this is likely to contaminate that spirit of giving. A little bit of decency or decorum is needed when seeking assistance from a generous giver. People should desist from making it a habit. In exhibiting generosity, one should as much as possible try not to look extravagant especially where there are people who cannot even meet their basic needs. Sometimes when situation like this arises, the under privileged may be pushed to commit crime detrimental to societal peace and unity. Reason must be considered deeply when giving so as not to contravene the conditions of generosity.

(e) **Honesty** - This occurs when someone does not lie. Going a little bit further, honesty can be described as the dispositions of character that simply rule out actions that are incompatible with them. Honest people will not tell lies even in the face of difficulty, except when reason demands that they do so. The social nature of man makes man live together in communities. Living together is made possible by means of communication. In communicating with each other, there is the exchange of views in talking, in writing in mingling together at social gatherings etc. For communication to be successfully made, reliability becomes very necessary. It determines to a large extent, a healthy communal interchanges. If a person is not reliable, anything he says will not be accepted as the truth. Reliability to a very large extent renders what someone says as the truth whereby making people become vulnerable to them. In a situation where the person tells a lie to mislead the listener, the end result may be calamitous as people may do foolish things as a result of what they were told. Feeling of mistrust sets in when at the end of the day it was found out that a lie was told. The living together of honest set of people promotes peace, love and unity in a community.

(f) **Reliability** - This is when someone is reliable. To be reliable is to possess the quality 'rely' which means to rest upon as if resting on a support or to depend upon. When someone is regarded as being reliable, it means that person is dependable, and to a large extent he can be confided in. In all walks of life, it is common to see people in need of someone to share their problems with. Counsellors always propagate the slogan of "problem shared is problem half-solved". So when someone is faced with a difficult situation and he finds someone whom he

can lean on, he sheds off some of the weight of the problem constituting a burden on his chest. Associations are smoothly run when members are reliable. In the traditional societies where thrift and savings are used to assist in solving welfare problems, members cannot afford to be unreliable as this could cause hardship for the member whose turn it is to collect money at that period. A large amount of trust is reposed in a reliable person, this is the major reason why such person's views and ideas are cherished by people around him. This quality is also one of the many needed for the achievement of societal goals.

(g) *Conscientiousness* - This quality appeals to a very high sense of moral consciousness in people. To be conscientious is to regulate one's action by one's innermost thought which judges the moral correctness of an action. In the deeper consideration of the weight of an action, one stands the chance of being able to avoid engaging in bad actions which could eventually be at that person's disadvantage and by extension to the disadvantage of the whole community. If people take time to listen to their conscience a lot of regrettable actions would be avoided. Regrets eat deep into the mind such that it disturbs proper functioning of the mind which may also be a kind of hindrance in the wheel of progress of many people.

(h) *Fairness* - To be fair in deed and actions is to be honest, plain and truthful. A fair person is impartial and judges rightly. This quality is very much needed in the society for progress to reign. As a matter of fact all aspects of human endeavours require that people are fair in their dealings with themselves to produce result-oriented projects. Fairness and truthfulness should be leading ingredients in any leader in order to steer the ship of his government properly.

(i) *Industriousness*: this can be described as the act of being diligent or being very active in ones work or in any endeavour or pursuit. In short it is a quality of human action commonly described as 'hardworking', someone who is seen as industrious by people around him is far from being lazy. In most cases such person is seen harnessing his energy positively, there are situations where very strong and energetic people are seen directing their energy towards a negative venture, in such cases, the ventures do not yield any gain for either that person who engaged in it or his immediate environment. Of what use is the energy that is not positively harnessed?. In the case of an industrious person, positive results are noticed from his involvement in activities around him. As a matter of fact, a country needs the services of industrious men and women to the keep the wheel of progress moving,

(j) **Loyalty**:- Loyalty can be described as the act of being faithful to someone or an institution, it can also be seen as being devoted to someone or a sovereign government, Employers etc. Anybody existing under the umbrella of an institution or establishment should be loyal to such. A lot of breaches occur where people are not loyal to themselves or their institutions. Marriage is also an institution which demands that parties involved be loyal to themselves. This is necessary to keep mutual respect, trust and kinship moving. The issues bordering on loyalty vary with the kind of agreement existing between different parties. In short, to keep peace, it is always good for individuals to try and keep their own part of the agreement. Sometimes the people that register their loyalty with either a leader or an institution are referred to as loyalist.

(k) **Patriotism**- A patriot is that person who truly loves and serves his country, in most cases he is devoted to his country and is seen interested in promoting what will benefit that country. He is always motivated towards improving the quality of the public as far as his ability can carry him. In this regard such a person follows the words of the national anthem of his country to the letters, he even acts according to the pledge in the National Pledge. He does not join people to pull down the name of his country or any government either good or bad. A country needs patriotic citizens to be able to achieve goals set for that country, on the other hand, unpatriotic citizens will pull down all or the few achievements recorded by a country.

(l) **Moderation**- This is the act of keeping within reasonable limit, it shows in someone who knows when and how to regulate his activities to suit the situation on hand. The person who has moderation as his watch word is described by people as being modest. A modest person will not go to the extreme in anything. In most cases he weighs whatever he wants to do before doing such. He is not excessive in exhibiting actions. He always keeps within reasonable limit, In most cases also, such a person can exercise self control when situation demands. He is modest and disciplined, these two qualities in human beings check the excesses of men and reduce the risk of falling into temptation. For the growth and development of a country such qualities should be encouraged in citizens.

(m) **Dignity of Labour**- This is shown by an individual's interest, acceptance, satisfaction and preferment of the choice of vocation he engages in for his survival. This goes a long way in determining the importance attached to this particular vocation as well as the productivity rate of that individual. When someone is proud to be what he is, this shows that there is dignity in his line of profession. The society also respects that person who believes in the

worth of the profession he engages in. If someone is a tailor for instance and he gets his livelihood from sewing for people and he also relies solely on what he makes in what he sews, he can comfortably spend his money with pride and defend the nobility of his profession anytime the need arises. Self reliance could be developed from dignity of labour because an individual becomes contented with what he does as a profession and the gains accruing from such profession especially, if that individual is very industrious. He believes in what he can do and finds satisfaction in his own efforts, such that he does not have to rely on another person. When someone is interested in what he is doing and does it constantly, then he becomes more skillful in it and people around him refer to him as being competent. Dignity of labour therefore brings about competence in job performance.

(n) Tolerance - This word is generated from tolerate which means to endure or to have the ability to put up with something e.g. behaviour of another person, opinion, belief etc.

This quality is very necessary in human being because there are different kinds of people in the world and each person will definitely exhibit his/her individual traits which in many cases may not be accepted by some people around. The situation where a person can manage to accept and put up with these behaviour is referred to as being tolerant.

(o) Goodwill - This is described as having good reputation, efficiency or good conducts in a society. There are relationships that exist on the basis of the good will of particular families or companies as well as establishments. In such situations, parties involved are reliable and can be counted upon, they are trusted on their honour and even possess benevolent tendencies towards fellow citizens. This quality is highly appreciated in human beings because it brings about progress, since people can rely on those possessing this quality.

Some other qualities go hand in with Goodwill- such include personal integrity which presents an individual as responsible, disciplined and principled. Any individual with these qualities, is most of the time respected in the society and a lot of good people are usually interested in associating with him. For such person, humility is his watch word, he is found to be very humble despite being rich or well placed in the society. This kind of person is also contented with what God gives him, such people are highly needed in the society.

(p) Respect for elders and people in Authority- Respect in this situation refers to the act of giving regard or honour to those older than one in the society. Respect, they say begets

respect, i.e. if someone respects somebody, he also will be respected. There are so many ways an individual can give or show respect to an elderly person. In Africa it is believed that a younger person should greet an elderly person first and should show sign of respect when performing such greeting. He could either prostrate or bow depending on what is used in the community they both belong to. In the same vein, respecting people in authority is shown by abiding by the rules laid down by those in authority. Violation of rules of people in authority tantamounts to disregard for such people and this also has bearing on rebellious tendency in the violator of such rules. As a matter of fact rejection of authority is the root of disunity in a society, where there is breakdown of law and order there can be no peace and harmonious co-existence becomes estranged in that society.

3.5 PRACTICAL APPROACHES TO THE *TEACHING OF SOME APPRECIATED VALUES*

(a) ***Co-operation:*** This is seen as the spirit of team work. The spirit of cooperation in an individual, will make him do the part of work assigned to him without any grudge. This value can be taught by giving group work to pupils and taking them out on the field to work together on the some piece of project. Likewise the teachers around the pupils can live by example, this is shown when the management of the school is not left in the care of the head of school alone, but is done jointly with the cooperation of all the teachers. When children see all these, they too will be encouraged to behave similarly especially because none of them will want to be labelled a black goat. If the teacher has any part of the holy books that he can use to buttress his points, he is free to use such as it is allowed.

(b) ***Love:*** love is a major ingredient for progress in the society. It is shown when people show special interest in the well being of others. When people love themselves they will not want to harm each other or do things that will make their neighbours unhappy. In a society, when people extend the hand of love to their fellow human being, there will be peace, harmony and progress. Usually as have been said earlier, virtues are best taught through simulation i.e. children learn faster when they see other people around them doing some things. Therefore those around the learners should show love to themselves in their different relationships by exhibiting some salient social behaviours which include visiting the sick at home or at the hospital if he is admitted, encouraging weak teachers to improve on their works instead of running them down etc. On the learners, the teachers should show kindness to them anytime there is need for such, encouraging the learners to be themselves as against the habit of discouragement by some teachers.

(c) **Patriotism**, This is shown when a citizen has the interest of his country in mind and he carries out actions that will bring about development to that nation. Being patriotic is an essential ingredient in national development because when the majority of the citizens of a country are patriotic, then that country is most likely going to develop faster than expected.

This can be taught when a teacher or all the teachers in and around the school environment show behaviours such as respect for law and order, respect for authority and those at the helm of affairs of the society and the nation at large. Teachers can also teach pupils to be patriotic when they learn what they should do in the name of contributing their own quota to the development of their nation, this include, knowing the national anthem and the pledge of the nation as well as abiding by the words of the pledge. Every individual in a country should be taught to always talk positively about his country.

(d) **Respect to *elders and all those in authority***: Respect begets respect, so says an old adage. Anyone who respects the feelings of others will be respected. A child that is well taught will know that he should give due respect to the elderly people around him. In Africa, it is believed that one should give respect to everybody that is older than one, even if the age difference is not more than a year. Respecting the elders and people in authority is a major ingredient in the forward movement of a country because this moral value, if adhered to will definitely reduce the rate at which chaos or break down in law and order occur in the society.

A good citizen who respects law and order or the elders will in most cases be found to be committed to his work, think well about others and his nation, he will also be at peace with himself and everyone around him.

It can be taught, by educating pupils on the merits of respecting school laws, such as keeping to the rules and regulations of the school, respecting the prefects, respecting the teachers and the head of school. The teachers should also see to it that learners obey school rules and regulations by supervising them and punishing deterrent pupils. Teachers must also make it a point of duty to show good example by adhering to all schools rules e.g. coming to school punctually, not closing before the closing hour, attending all schools meetings and respecting the head of school anywhere anytime.

(e) **Sense of duty:** This exist in the occupational institutions ranging from private to public establishments. It shows the ability of an individual not to neglect his duty or job. When this is existing in organisations, it will promote cooperation, increased productivity, love, satisfaction, discipline etc. among co-workers. It can be taught in the school by assigning class work or field works to learners and measuring the amount of work they are able to do at a given time, if the amount of work covered is below expectation, they should be lightly punished and if achieved, they should be rewarded. Teachers definitely can serve as role models in the promotion of this value by coming to school regularly, going to their classes as soon as lesson begins and doing their jobs diligently.

(f) **Discipline:** This value is shown in an individual who has principle and does things appropriately. He has self control to control the urge of doing things wrongly and at the wrong limes. A disciplined man is also a respected individual in the society. Such could be inculcated from childhood. In school, it can be inculcated or taught by teaching the merits of it and by making sure learners follow particular laid down rules and regulations in all the phases of life. A child that fails to obey a particular rule should be punished, while the one that obeys laid down rules should be rewarded. Teachers too should live by example, let teachers not get themselves together discussing when their period of teaching is fast running out, let teachers dress properly to the school, let teachers show enough good manners in the presence of their learners. With all the things learners observe from their teachers, they will be able to mould their own lives in line with those of their teachers since young children believe so much in what their teachers say and do.

4.0 Conclusion

In this unit, we have been able to treat values appreciated and shared by the Nigerian Nation and other international communities

5.0 Summary

Values shared by the Nigerian nation and other communities have been treated, examples of the methods to employ for teaching and developing values in young learners were also treated

6.0 Tutor – Marked Assignment

Explain how some of the accepted behaviours in the society can be developed in learners.

7.0 Reference / Further Reading

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UNIT 2

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- 1.0 Introduction
- 2.0 Objectives
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 - 3.1 Vices Abhorred by the societies of the world
 - 3.2 Description of some of the vices Abhorred by the societies of the world
 - 3.3 Ways by which these vices can be eradicated
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1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 VICES ABHORED BY THE SOCIETY.

Vices are the opposite of virtues and many societies detest their existence like plaque with a considerable degree of horror. This is because vices have serious retrogressive effects on the society. In plain language where there are vices existing on a large scale people will exhibit such behaviours as disregard for law and order, murder, corruption, wickedness, dishonesty, indolence, nepotism, fraud, abuse of office, tribalism drug abuse, sexualism, bribery, assassination, prejudice, dirtiness, robbery etc.

3.2 DESCRIPTION OF SOME OF THE ABOVE MENTIONED VICIES

It is true that most of the vices mentioned above could exist together in one person, although they can be described on their own. All of them are borne out of selfishness, when someone thinks of the immediate gain or pleasure of an act without necessarily considering its effects on his fellow human beings or his immediate environment then that action is just to satisfy the selfish end of that individual,

(1), Murder: - This is a very serious act. It involves an individual intentionally putting an end to the life of another person. In most cases it is done to achieve a horrible selfish desire. There are cases of people killing in order to get to a particular position. Vaulting ambition coupled with impatience and greed are the major propeller of such instinct. This action could derail the smooth running of affairs of homes especially, of the one murdered and the government or the society, if the one murdered is in position of authority, Traditionally also, it is believed that the spilling of innocent blood intentionally brings about bad luck to a community, in essence therefore, it constitutes an obstacle to the wheel of progress of the society. As a matter of fact it is highly condemned in all societies as a first grade immoral act. Aside from that, it is condemned by all existing religions. Islam, Christianity and even traditional religion. The only time something close to it can be sanctioned is when it was done in self defence in which case, there must be evidence that the one killed was the one who first attacked the killer, such killing will now be tagged manslaughter,

(2) Corruption- This act shows itself in many faces and phases of life, it is described as the tainting of the purity of something. In this situation corruption could occur when people engage in perversion or debaseful activities whereby the purity of the land is destroyed by the consequences emanating from such debased acts. Corruption extends to bribery in all its ramifications. Corruption resides in the heart and is exhibited in form of all bad behaviours such as falsification of result, fraud, dishonesty, deceit etc. Corruption is a vice that can never allow for progress to take place in any community. Bribery is another major arm of corruption and it is eating deep into the society.

(3). Wickedness: - This is a vice that is exhibited through the cruel behaviours of an individual. A wicked person is evil in both principle and practice. His thoughts are all of evil ideas, he is full of envy, prejudice, bitterness etc. towards another person. He is ready to constitute a barrier to the progress of another. He does not care what becomes of a fellow human being. He finds it hard to tolerate sequence of good fortune coming to another person. He wishes people bad luck often. In short he is to a large extent vicious and does not mind sacrificing another person's happiness to get his own satisfaction. Such people should not be many in a country or else there will be no progress in that society.

(4) Indolence: - This is a terrible disease in a society, if citizens should have it. An indolent person does not have interest in any activity, he prefers to lazy about and take from what others have laboured for. A country can never progress where there are too many indolent citizens. For any progress to be recorded or achieved in a society, citizens must come together to work together and by doing this the indolent citizens will be exposed. Working hand in hand for a particular goal in a society is very necessary. A lot of economic problems are faced by a country that has a large percentage of indolent people. Such problems include poor percentage of working class (labour) citizen which brings about low level of Gross National Product, low national income and low per capita income. All these render a country poor

(5) Nepotism/Tribalism:- These two vices are interrelated in the sense that they are shown in almost the same way. Where people in position of authority put the interest of their own relation to supercede that of the other citizens. This behaviour is not right in a federalist state, while some citizens are favoured because they belong to the same town with the president or anybody in power, others are uncatered for.

(6), Abuse of Office: - This is very common in government establishments. Abuse can be described as taking undue advantage of something, to make a bad use of something or to misrepresent as the case may be. It is common to find government officials using their position to gain favour or position from the society. It is also common to find these people maltreating people lower than them because they are power drunken. If acts like these should persist in society, people may not enjoy the regime of who ever is in power.

(7) Drug Abuse:- This involve the misuse of medications or drugs. Self medication could be seen as drug abuse since it is not prescribed by the professional. The wrong use of drugs in most cases have led to dangerous end for many people involved. Sometimes the drug user dies or his ailment aggravates. A lot of cases have been heard of the misuse of drug in the society which is to the disadvantage of the people. This does not allow for progress in the society because the effect of drug abuse either leaves the society with large percentage of its able bodied citizens mad or dead.

(8) Dirtiness:- This could be described as having no regard for cleanliness. Anyone who is not worried about a dirty environment is himself dirty, dirtiness brings a lot of germs into the environment and this could lead to health hazard for the people, good health can only be achieved through cleanliness.

(9) Robbery:- This is the act of depriving an individual of his possession wrongfully as well as by using force. Sometimes the robber could be armed in order to gain the complete co-operation of the victim. On many occasions death have occurred as a result of the reluctance of the victim to part with his belongings. This situation does not allow for peace to reign in a community and where there is no peace there can be no progress.

4.0 Conclusion

The unit treated the vices that exist in the society that are not accepted by the general public because of the negative impact they have on the people and the nation at large. The description of the vices were presented.

5.0 Summary

This unit has succeeded in presenting the vices as negative behaviours perpetrated by individuals in the societies. Some of the vices were described. For the purpose of understanding and avoiding them.

6.0 Tutor – Marked Assignment

Mention some of the vices in the society and how they can be eradicated.

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MODULE 6

Unit 1 An overview of the roles of the Agents of Religion and morality in the development of personality of learners

Unit 2 The structure of the Agents

UNIT 1

Contents

1.0 Introduction

2.0 Objectives

3.0 Main content

3.1 An overview of the roles of the Agents of Religion and morality in the development of personality of learners.

4.0 Conclusion

5.0 Summary

6.0 Tutor marked Assignment

7.0 Reference / Further Reading

1.0 Introduction

There are different types of people, group and organisations that facilitate the learning of morality and religion in young children. These people, groups and organizations are referred to as agents because they perform some roles in the lives of the young ones. This unit will view the roles performed by these agents.

2.0 Objectives

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

- i. explain the roles played by various agents in the development of the personality of young learners
- ii. identify the importance of these agents in the society

3.0 Main Content

3.1 An overview of the roles of the Agents of Religion and morality in the development of personality of learners

The Agents of Morality and Their Roles in Personality Development of Learners

There are many arms of the society responsible for moulding the child's life such that he would be a useful member of the society. The child belongs to one arm of the society or the other at every point of his life. These agents are related to one another in the functions they perform in the society. They promote morality and uphold the moral well-being of members of the society at well as working towards the achievement of societal goals which include development of a virile society for the existence of love, unity, peace and progress. Such agents include the following: the home, the school, the church/ mosque, the media houses and the generality of the society. All these bodies are social organizations which, according to Max Weber (1918) have certain common characteristics which include the following:

(a) Authority structure: Hierarchical order could be found in most social organizations, this is indicated by the position of members as well as the functions they perform. The hierarchy

may be likened to the shape of a pyramid. The member of organization holding the post of authority is found at the top of the pyramid while those members he controls are seen under him. These members appear also in order of seniority under the head. The head gives the directives needed for managing the lower members under him. In such organization, every member knows his limit and this knowledge offers orderliness in the organization such that when any member oversteps his boundary, it is easily noticed. The home-(family) is one example of a social organisation with the father at the apex and the mother as the next in rank. The children *are* members of the family on whom the directives of the head usually fall. The school system is similar to the home or family with the principal or head teacher at the top of the pyramid giving directives to the other members of staff, which include the vice principal or the assistant head-teacher, the teachers as well as the prefects and the other students and pupils in the school

(b) Job specification: In every social organisation, everybody has a role which he plays according to the position he occupies. Sometimes such role is carried out with the experience of the job training or by intuition. However members are distinguished through the role they played in the organisation. In the family for example the head, who is naturally the father plays roles peculiar to him alone in the family, although there is room for being assisted by other members of the family. The fact remains that, there are specific natural roles for the head of the family, some of which include; provision of shelter, food and clothing for members of the family. In the school system, the head teacher or the principal has the role specifically meant for him to carry out on the other members of staff. All these roles are interrelated such that every member of an organisation contributes his own quota to the general development and progress of that organisation.

(c) Existence of Rules: One of the major characteristics of a social organisation, is the existence of rules and regulations.

This is very necessary so that everybody will know his limit. Rules and regulations help in the management of organizations and governing of people as they help to coordinate the whole system. For example a proverb in Yoruba land of Nigeria buttresses the need for rules and regulation in the social organizations - it goes thus: "Ilu ti ko ba sofin, ko si ese" i.e a town without rules and regulations cannot fish out criminals or better still where there is no rule and regulations there can be no sin or committance of offence. Every head of an organization is also guided by some rules e.g. the constitution of every organization is like the law book of such social organization. In the school system for instance, the University has

the National University Commission. (NUC) and the council to govern the affairs of the University, the secondary schools are under the Ministry of Education while the primary school is under the State Universal Basic Education Board (SUBEB) and the Local Government Education Authority (LGEAS}. Rules and Regulations are necessary for regulating the actions of members of any social organisation.

(d) *Need for Punishment and Reward:* Just like in the teaching and learning situation where good behaviours in pupils are rewarded while bad behaviours are punished, punishment is meted out to erring members of an organization, while the diligent or dutiful staff is rewarded in order to be motivated to continue in his good ways. As a matter of fact, every organization should put in place means of punishing erring staff or else if members go unpunished, after committing offences there will be breakdown of law and order, which will not allow for the progress of that organization. If erring members are punished, others will not want to engage in the kind of mistakes perpetrated by that member who was punished. On the other hand when a hard working staff is duly rewarded, this will be emulated by some other members of the organization. In most cases a lot of the members will try to achieve the level that will warrant their being rewarded or due for reward. This attitude promotes the well being of that organization. In this instance stakeholders of social organisations should try to create enabling atmosphere for members to work diligently to promote themselves and the social organisation to which they belong.

4.0 Conclusion

The unit has been able to present an overview of the roles performed by the different agents of morality and religion in building the character of the young people in the society with the aim of acquainting teacher trainees with the significance of these agents in the over all development of the nation.

5.0 Summary

The general overview of the roles of the various agents of morality and religion was presented in this unit and the importance of their roles in the development of the personality of the young ones was also discussed.

6.0 Tutor – Marked Assignment

What are the major characteristics shared by the agents of morality and religion.

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UNIT 2

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- 6.0 Tutor marked Assignment

7.0 Reference / Further Reading

1.0 Introduction

It is very important in a course like this to talk about the structure of the agents or facilitates of morality and religion. The different units responsible for developing the character of the young child shall be adequately discussed in this unit.

2.0 Objectives

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

- i. identify the different agents treated in the unit;
- ii. explain the role of each of the agents;
- iii. compare the impact of their roles on the personality of the child.

3.0 The main Content

3.1 The structure of the Agents

3.2 The Home / Family

The home is seen as the bedrock of every healthy society. The existence of a good home is the function of the conglomeration of good natured members of a family. The child's home is his first point of socialization in which case the parents are seen as the first teachers the child is exposed to, and they serve as the binoculars with which he views the larger society. In traditional African society though, the parents may not be the only first set of teachers, but the relatives and other siblings (if any) around serve as the teachers for the child. Thus, the home is regarded as the first place of learning for the child. The culture of the community as regards Language, dressing mode, ways of showing respect, eating habit and a host of others are learnt here. A child could be likened to a young tree, in order to make it useful in the nearest future, it must be nurtured while still young. In actual fact, parents and elders are seen majorly as teachers of moral behaviour of the child. The home teaches the child such virtues as respect, gratefulness, sense of appreciation, neatness, obedience, honesty, loyalty, truthfulness, kindness, love, humility, sense of duty etc.

These in the views of Fafunwa (1974) are the content of traditional or indigenous education, which is said to be as old as man. This implies that it has existed before the formal education and the orthodox religions in Africa. In traditional Africa, learning is informal, a lot of times taboos are used to make instructions obeyed. When the child deviates from the laid down instruction of his parents, he is instantly corrected. The Africans do not believe in sparing

the rod to spoil the child. The child is reprimanded as the situation warrants, at the same time rewarded when necessary. Since the most important habits are learnt from the home, the adage 'charity begins at home' is succinctly applied anytime correction or discipline and reward are the themes of discussion. There are so many things to be learnt by the child from home such things include: the norms; values; beliefs; culture; customs of his community; attitudes; and how to conform to the earlier mentioned values in the society. Invariably it is concluded that the home is the basis of every child's moral standard.

Since the home is viewed as the basis on which the child's life depends, parents and everybody around the child must feel obliged to promote conducive environment for proper moral development to take place in the life of the child. Parental warmth is the major ingredient for the growth of morality in a child. Parents should show enough understanding towards the child at every stage of his development because the child is not a stereotyped entity but changes according to the age he attains. It won't be out of place for parents to learn the developmental stages and changes in a child in order to understand the child's moods and behaviours at different given times. Parents should try to avoid physical scuffles as well as the use of offensive or disgusting languages in the presence of the child. Parents and elders around the children should be role models in which case the children emulate them at given opportunity or as they grow older day in day out.

2. The School

This can be described as an institution of learning. It is usually characterized by having a location, a building, a teacher or teachers, a curriculum and learners. The schools in different societies worldwide draw their learners from different backgrounds in which case, children from different homes and cultures would come together to be in the same school. In such situation, a generally accepted medium of communication is used to achieve uniformity of communication. The school as a matter of fact can be likened to a society on its own because of the shared characteristics between the two i.e. of comprising a group of people interacting with and affecting each other. Different types of groups can be noticed in the school setting and as such children belong to groups according to their nature, interest area, potentials, interpersonal capabilities and the likes. Peer groups of different categories emerge from the simple truth that in a society people of like minds will always find themselves to flock together, just like it is said about the birds of the same feathers flocking together. These peers influence themselves immensely either positively or negatively. In situations like this the role of the parents does not end in the home, rather it extends to wherever the child is at a

particular point in time. The parents should endeavour to know the people their child / children move with in order to monitor the behaviour of their children. This is in line with the proverb, which says, "show me your friend and I will tell you who you are".

When the roles of the school is deeply scrutinized, it is glaring that such roles overlap with the roles of the other institutions of socialization, but on the other hand it can also be said that the school performs a different role which include teaching and learning based on prescribed curriculum for particular age and period, as well as the development of an individual for taking up responsibility roles in the larger society on the completion of the course of study. In short the major role of the school is that of educating the young ones according to the needs of the society for the development of such society. The role of the school thus, goes beyond the teaching of reading and writing skills to the child but the achievement of the national goals. This in a way tells us that since educating the citizen is the only way by which the goals of the nation can be achieved, it goes further again to explain that school is the only agent given the license to educate the citizen in line with the needs of the society as well as using the content of the curriculum to achieve national goals and aspirations. Thus the school performs the very important role of preparing citizens to take up different managerial positions for the purpose of developing the nations. Since each child in school is an individual completely different from the other child, it becomes necessary to study the child to know the nature of his potentials so that he can be rightly guided towards what he can be very good at doing in future. This observation is highly necessary as the child may make an irreversible mistake of his life if he is not rightly guided by those around him. This mistake could be in form of choosing a wrong career, which could later lead to frustration for him in future. In most cases individuals follow the footsteps of their friends not because they really understand what they are doing. Later with maturity, they most of the time regret their actions but unfortunately for some, the time for changing comes too late for any meaningful readjustment to be made.

This is the very reason why schools must employ the services of professional counsellors whose duty it is to advise the learners about what to do in future as regards choosing a career. As a matter of fact, symposia on career guidance should be organized very often in every school. The rightly guided learners choose careers according to their potentials and they perform excellently well as against those who are uninformed about the career they have choose. These second category in most cases become frustrated because they do not like the job they are doing. They may not experience any form of satisfaction doing this job. They go

to work just to keep body and soul together not because they are interested in such jobs. Parents can also help in this situation by being interested in their children from the day he was born and especially when he starts going to school. Parents should be watchful of the areas in which their children's potentials are tilting towards to be able to advise them instead of lording any course on them out of wanting to be recognized as the mother or father of a doctor, engineer etc.

The child should be assisted to realise his dream. Although children, being what they are may have desire for some careers aside from the one they are naturally cut out for, here the parents, the career counsellor and other meaningful members of the child's family may wade in to educate and enlighten the child on the 'pros, and 'cons' of such career and then give him enough time to think over what he has been told It may involve talking to one or more members of his peer group, as these may be the reason why he has chosen that career i e. to feel a sense of belonging with his peers. Learners have been spotted choosing a particular career to spite or slight their parents or any other member of the family but with good counselling the root of any matter could be dug into and the necessary re-apprehension is done to forestall a future damage to a whole live. The society needs to be dominated by sound individuals who are genuinely interested in their chosen fields of endeavours not frustrated mediocres who would not be able to lift a hand while others are steering the ship of the nation to the desired destination.

The Roles of the Teacher in the Personality Development of Learners

The role of the teacher in shaping life is more complex than any other profession in the sense that he sees to the all round development of pupils and he must inculcate some values in them, some of which include: tolerance, sobriety, readiness to help others, truthfulness, attention to others etc.

The teachers' role in the personality development of pupils can be discussed under the following headings:

1. A Disciplinarian

The teacher maintains some sorts of order in the classroom as a disciplinarian, he discourages indiscipline in the school because he believes that an indisciplined pupil will grow up to be a vagabond tomorrow and the objective of education is defeated where learners exhibit any act of indiscipline, In this situation the teacher uses punishment and reward as devices for

controlling such pupils' action. Control is easier when the teachers sets in motion a desirable course of action in the classroom which cannot be combined with undesirable behaviour.

2. *A Mediator of Learning*

Here the teacher is seen as someone who transmits knowledge. The teacher exposes learners to factual knowledge, skills and values which are very useful in future. Through these various knowledge acquired by the learners in their education endeavours they are guided in choosing good future careers. Thereby the teacher is seen to have contributed to the personality development of such learners.

3. *A Parent's Surrogate*

The family plays a central role in the upbringing and the development of a child, part of these roles can be attributed to the teachers. As soon as the child gets to school, the teacher takes up the responsibilities of the parent throughout the school hours, as the child spends the major part of his most active hours of the day in school, here the teacher takes up the duties of the parents in moulding his character as well as imparting knowledge in the child. In every manner the teacher supplements in the child at school what the parents do at home.

4. *A Confidant*

To be a confidant, the teacher has to be kind, sympathetic and understanding. He should be the model of middle class morality. He must be able to establish close and cordial relationship with the pupils, so that they can feel safe to confide in him. A lot of children have been assisted in this way because as soon as a good teacher notices any unethical behaviour in his pupils, he should call such learner for interrogation and this could even lead to digging up to the background of children and parents having to meet teachers to discuss the problems of a particular child, in this way many children have been put back on the right track

5. *Guidance Counsellor*

The teacher as a counsellor has a close contact with the learners in knowing their problems and taking necessary steps to counsel and solve such problems. Some pupils do exhibit abnormal behaviours which could have severe effect on their academic pursuit and the development of their personality. The teacher as a counsellor should step in so as to find solution to these problems.

6. *Socializing Agent*

The school with the joint effort of the teachers take active part in socializing the child, thereby laying foundation for the development of his or her personality. In the classroom, the teacher and the learners operate in relation to one another and constitute the classroom in these ways all the pupils are made to interact and strive for the achievement of the same goals, cognitive and moral.

7. *Affectivity*

An important element of the teacher's role is affectivity, i.e. warmth of feeling towards the pupils based on sympathetic understanding. The teacher, a parent figure in the classroom should show affection to his pupil on all occasions. Hence the importance of affectivity in his role is very crucial. His role as an affective socializing agent is further strengthened because the family, the most important socializing agent is losing its importance to the modern trend of parenting, which is a function of the growing need for women empowerment to combat economic problems of the home.

Conclusively, throughout the world, the importance of having good personality on the part of learners cannot be over-emphasized, a process in which the teachers play a crucial part. The teacher is seen as a central figure in the personality development of learners. In this sense an efficient teacher that will produce leaders of tomorrow should be the surrogate of middle-class morality as reflected in correct speech, good manners, modesty, prudence, honesty, responsibility, friendliness etc, in addition such is expected to be a person of refined tastes and sophistication, an explorer in the world of ideas, and expert in child development.

Lastly, after various discussions on the roles of the teacher in the personality development of the pupils, one concludes that the teacher is the "Pillar" of personality development of learners in the school.

3.4 The Religious Homes (Churches /Mosques)

This category of agent of morality includes those houses specifically built for worshipping God. These are of different types and shades. The churches and the mosques have different denominations, such include: the Catholic, the Anglican and the protestant churches while the Islamic denominations includes: the Ahmaddiyya, the Ansar-Ur-Deen, the Mahdi to mention but a few. Creeds are said and used according to the belief of each of these separate denominations but in most cases they anchor on the same belief with the difference found

only in the mode of worship. These religious houses are all guided by certain laws as laid down by either the founder or early worshippers of the religions. In the church, the fundamental laws are derived from the 10 commandments in the bible (Exodus 20). Children attend church and mosques in the company of their parents. In most churches, separate places of sitting are created for children while a teacher is given to them in order to teach them about the sayings of the Lord. (This is called the Sunday School).

The mosques do not specifically create a separate place for the children to sit during worship because of the belief that children were actually encouraged to join in congregational prayers during the life of prophet Muhammad. Aside from this, the Quranic schools are also created as places to teach children about their religion and how to uphold the tenets of their religion/faith.

The most important function performed by this category of socializing agents is spiritual development of the child. The child's level of relationship with his creator is determined by his interactions and activities in the houses of worship. It is essential to develop high sense of spirituality in the child in order to improve the level of his inclination towards his conscience, because it is believed that when one listens to ones conscience, he hardly makes mistake. This is a very necessary ingredient to be possessed by the youth, if all the values taught at home and at school should become meaningfully interpreted.

It is expected that the content of the messages passed across to the congregation during sermons will mostly be on good interpersonal relationships and other relevant issues in the society, such that could ginger people to do their duties accordingly both inside and outside their different homes. Children, being what they are, especially when they are still very young, believe in whatever they hear as well do what people around them do, for this reason church / mosque sermons should include the teaching of values in both the bible and the Q'uran such that would be useful to the society. The child should be encouraged to go to the worship houses regularly and this can only be achieved, if the parents or guardians also attend regularly. Children must be encouraged to listen to sermons instead of sleeping or talking in the religious houses which is very common among school children in this modern dispensation. So many lessons are taught during the sermons which are very vital in the growing-up process of a child and as such, he should be encouraged to keep awake to listen to sermons in the religious homes.

On the other hand, religious homes should not be turned to a political arena where a favoured candidate will be campaigned for by the leaders of the houses or better still should not be turned to dispute settling corner where dirty linens of some unscrupulous members are washed in the open. All these only bore the child and sooner than later, the child is discouraged from listening to sermons since the content of the sermon does not profit him at that period of his life. Preachers should put children at the back of their minds and engage in healthy preaching in the religious houses, such messages could include helping the needy, upholding the truth any day any time, attending service of the Lord regularly, giving due respect to elders especially parents of the child, most importantly preachers should discourage children from using or calling the name of God in vain.

Members should try to control their emotion as well as their temper in the religious homes so that they will not exhibit unholy behaviours in the presence of children, lest they think it is normal. The elders in the religious homes should see children as their future so they should organize the house properly in order to achieve the progress of the place and of the society at large.

Generally speaking, the religious homes have great impact on the socio-political as well as economic situation of a society and without mincing words, the religious houses are looked upon to shape the lifestyle of people in all ramifications.

3.5 The Mass Media

The mass media are the channels used in passing information across to many people at the same time, these include print media such as books, newspapers, magazines, handbills, bulletin, cards etc., while electronic media include radio, television, telephone, computer, projectors e.g. those used to show films in cinema houses etc. The idea of passing information collectively was borne out of the fact that it is fastly relayed, such that information heard in the air can spread to every nook and crannies of a place. Mass media can also be used by those involved in the teaching profession even though it is not exactly like a formal agent of socialization as the school. Mass media is characterized, by direct dissemination of information, propaganda, persuasion as well as entertainment.

The major role performed by mass media is to pass information to a great number of people at the same time, however the content of the message is usually based on the situation on ground. It has been noticed that mass media could provide resources for independent reading for pupils, if educational programmes are in view and it could also assist pupils in the

understanding of some educational issues when some teaching and learning sessions are broadcasted during some educational programmes.

Findings have shown that the mass media have both positive and negative influence on the child. In mass broadcasting, a child could gain positively when he views some educative programmes where some subjects are taught through such teaching and learning programmes, he can learn a lot of current affairs about the world during quiz competitions broadcasted in the air, he could also learn about the world from listening to the world News, in the same vein he could learn about the politics of his country through the state News and so on. However, a child could also learn so many negative things from the media starting from the wrong information passed across through propaganda to the kind of obnoxious films or adverts clips on the air. A lot of soap opera are disgusting to be viewed by the pupils / children. Since many homes have one form of media or the other, a lot of children could develop negative behaviours from watching some bad programmes on the television if parents are not there to monitor the stuff their children watch. Musicians are fond of using girls that are almost naked to dance to their music so that it would sell in the market, from this kind of stage costumes, young adolescents pick wrong dressing and some dress like this on the street forgetting that those who wore these costumes are into the show business. So many artists use dirty slangs and abusive / obnoxious languages which are copied by young listeners, transferred into their own use both at home and at school. This attitude is very common among the youth all over the world. The western world of freedom for children at the age of eighteen also has negative impact on the African youths because most of these youths do not know where to draw the line between conforming to rules and regulations on etiquette and youthful exuberance or sometimes even defiance. For this and many other reasons the government should screen those information that should go onto the air in order to forestall a damaged future for the youth. Parents should also encourage their children to watch only healthy programmes on the television as well as listen to sensible songs and utterances from artistes.

3.6 The Peer Group

The peer group is another very important agent of socialization. This particular type of agent is made up of the age group of the child i.e. members of this group are within the same age bracket. This condition allows for the kind of freedom that is not equalled in the other types of social agents, this is because most of the time members pursue the same interest and also think alike. Peers in most cases have great influence on themselves even though it is not an

established socialization institution, like the family or the school. Peer influence is defined on members and it is apparent that such influence yields either positive or negative result, depending on the type of members constituting the group. Peer group could be formed in the school or in the community.

In the school, learners who have things in common usually come together easily for friendship and this could grow to such an extent that members could influence themselves. Positive influences have been noticed, where a brighter member of a group impart knowledge to another member who is not very bright or not bright at all. This is made possible because of the simple truth that members of a group believe so much in themselves and during the exchange of ideas, a member will want to be relevant at all cost in his group and as such will not mind the amount of sacrifice to make in order to remain relevant. In imparting knowledge however, a dull member may not want to make a fool of himself by showing that he still has not understood the content of instruction from his peer, so he strive so much to understand what he is been taught. This positive tendencies have tremendous multiplier effect on all the members.

A lot of girls have died because their friends misled them into early promiscuity. A lot of boys in their teens have damaged their future because they're been misled by their friends. Some members have overbearing or domineering nature such that members of their group fall under their spell anytime. Therefore, teachers and parents should always work together to see that teenagers do not derail.

In traditional African settings, peer group or age grades are significant arm of the society where the child belongs. The changing concept of education and socialization in the whole world has brought about changes in the objectives of so many facets of the society, peer group inclusive. The most common thing for teenagers now is to belong to secret cults in which negative behaviours are mostly practiced. Members do not assist weak members again but do so through many negative means such as cheating during examination, defending members unjustly when engaged in scuffles with non-members, ganging up against their targets in the society etc. The changing value has brought all sorts of unwarranted and unethical behaviours into lime light. Although peer group formation has been proven beyond reasonable doubt that, it could provide the desired independent tendency for the youth, handling it should not be left totally with the youth.

3.7 The Society:

This is the community in which different groups of people live and interact socially, religiously, economically and politically. The separate or individual groups in the society may have a culture, and ethnic tradition different from that of another group. For example in Nigeria where so many ethnic groups exist, there is bound to be the existence of different cultures, languages and beliefs. However these various categories of distinctions do not disturb the uniform nationality or identity. All these different groups still use the same currency, governed by the same laws, protected by the federal armed forces and also bear the same identity as Nigerians. Because of this peculiar nature of Nigeria, she is called a multi-cultural society.

The Nigerian society like any other consist of different types of bodies referred to as the agents of socialization. All these bodies perform diverse roles on the citizens but with one single goal of preparing such citizens for the societal good. There are some things that could affect the socialization process of the child in the society, such include when the generality of the citizens of a society do not share the same opinion on many issues affecting the development of such society. In some cases the percentage of those who are genuinely interested in the progress of their society may be higher than those who are not interested, in this case, that society will record a rapid rate of development. When on the other hand the reverse is the case, then a slow rate of progress will be recorded. A lot of behaviours leading to the set-back for a country are exhibited by those unpatriotic elements of the society. Such citizens engage in vices such as selfishness, murdering of opponents to get to power, wickedness of different shades, robbery, dishonesty, corruption of no measure, nepotism, fraud, abuse of office, drug abuse, tribalism, moral laxity etc. All these vices when perpetrated are seen by the younger ones who are believed to be leaders of tomorrow. For these reasons, the elderly ones in the society may not even have the moral justification to curb any act of violence amongst the youth.

For any society to thrive, it has to put its house in order, let the leaders know that they should leave behind them a good legacy for the upcoming young ones. Let the constitution of the country be used to rule the citizens and not ruling arbitrarily, let the rights of every citizen be given to him/her as at when due, let children enjoy conducive environment for their growth and all round development, let workers be satisfied with their jobs, let task payers see what their taxes are used for in their communities. Let those entitled to pay tax not try to evade tax like all these big company owners and business men and women dodging taxes by bribing the

officials of the Revenue collecting Boards. Let market men and woman not cheat buyers by reducing their measuring bowls or tins, let everybody treat his neighbour as himself, also dealing with everybody with fairness. The most important thing is that all the bodies saddled with the role of socializing and initiating the child into the larger society i.e. the family, the school, the religious homes, the mass media, be up and doing. The society loses a lot when any child is misled by any arm of the socializing agents in the sense that such misled youth becomes a misfit or miscreant who cannot contribute any good to the development of the society but becomes a big burden to his environment and the whole society. This is why parents and guardians must not relent in their efforts at straightening the life of their children or wards.

4.0 Conclusion

The structure of the agents responsible for facilitating as well as enforcing morality and religion in the young children has been successfully presented. Each agent was presented with the roles they play on the personality of the child.

5.0 Summary

This unit discussed the role of the home, i.e the family of the child and their role in the line of the child, the school and how the child is affected, the religious homes, i.e the churches and mosques and how they affect the child, the peer group, the mass media as well as the general society.

6.0 Tutor – Marked Assignment

How does the school affect the personality development of a child

7.0 Reference / Further Reading

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