Course Code	PED 233
Course Title	Religion And Moral Education

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MODULE 1

UNIT 1   THE CONCEPT OF MORAL EDUCATION

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1.0   INTRODUCTION

Moral education as a concept attracts different definitions as there are many experts in the field of moral education. There are also different kinds of rules in the society just as there are different kinds of theories of moral education. However, it should be noted that if schools ignore moral education, there is the tendency of decline in school achievement /students' academic performance and this could consequently lead to indiscipline and moral decadence in schools and in the larger society.

2.0   LEARNING OUTCOMES

By the end of this unit, students should be able to:

• define moral education correctly
• state the importance and agents of moral education.
• identify correctly different kinds of moral rules and theories of moral education
• identify and explain vividly the types of moral education, moral rules and theories of moral education.

3.0   MAIN CONTENT

3.1   The Concept

3.1.1 The Concept of Moral Education

The word moral comes from a Latin root (mos, mores) which means the code or custom of a people, the social glue that defines how individuals should live together. In a similar view, it means what is good and striving to do what is right. Morality can be seen as a standard set by a society, which its members (you and I) are expected to strictly adhere to and any break in such rules and regulations attracts punishment. It connotes a set of rules that defines proper conduct. Morality is collectively upholding of certain beliefs, ideas, values and behaviours, rules and regulations which are considered good, right and acceptable by the society and to which members of the society are bound (Ugwumba, 2014). Generally speaking, moral deals with good character, right or proper conduct or righteousness. In African traditional society, when a man violates certain rules, like false witnessing, stealing, etc, such a person may be asked to swear on the grave of the ancestor or be banished from the community depending on the gravity of the offence committed.

Education is an elusive concept and it does not lead itself to a single definition. In fact, there are many definitions of the concept as there are many educationists, who differ in their perspectives and philosophy of education. Education is the aggregate of all the processes through which a child develops abilities, attitudes, and other forms of behaviour which are of positive value to the society in which he lives (Fafunwa in Sangoleye, 2011). Oladosu (2004) cited Ukeje sees education as a process and as a product. As a process, education means a set of activities, which entail handling down the ideas, values and norms of the society across generation. It involves transmission of knowledge, skills, attitude and benefits. As a product, education is measured by

the qualities and traits displayed by the educated person. Here, the educated person is traditionally conceived of as a knowledgeable and cultured person.

In other words, it could be inferred that education is the totality of all the processes and activities, planned and unplanned, in and out of school, through which a child acquires sound knowledge, skills, attitude and abilities for the purpose of becoming a rounded person, who is useful to himself and who can contribute meaningfully to the development of the society and the world at large.

Moral education refers to helping children acquire those virtues or moral habits that will help them individually, live good lives and at the same time become productive, contributing members of their community.

It is a process of helping children and young people to acquire a set of beliefs and values regarding what is right and wrong. This set of beliefs guides their intentions, attitudes and behaviours towards others and their environment (Halstead, 2015). It is a set of organized principles that guides every member of the society in their conduct with one another in order to bring about peaceful co-existence. A process of nurturing in children virtues and values that are priceless in the society. Again, moral education can be regarded as the teaching or attempt to teach standards of right or wrong. It concerns itself with the establishment of principles of right or wrong as well as their application to individual lives. Now, of what importance is moral education apart from aiming at peaceful co-existence?

IMPORTANCE OF MORAL EDUCATION

1. Moral education helps children develop the disposition to act in accordance with beliefs, norms and values of the society.
2. It enhances children's ways of life. That is, it encourages the children to reflect on how they should behave in greetings, eating, associating, dressing etc and the kind of people they should be.
3. Moral education if properly taught and learnt will prevent moral decadence and its consequential effects on our society. Hence, it makes a society free from all forms of social ills such as armed robbery, kidnapping, prostitution, cultism, drug abuse, political thurgery, etc.
4. It makes children or young ones to become good citizens, respect one another and constituted authority regardless of their family background/history.

5. Moral education orients young ones in the right direction towards life. It, therefore, prevents young ones from unnecessary quest for money and excessive desire for materialism.

6. Since students are the future of a nation, the future of a nation also depends on the moral values imparted to them in their student's life.

7. Moral education helps in developing moral qualities such as humility, honesty, courtesy, etc in the students. Hence, it leads to personality development of the students and consequently a better society. One fundamental question to be asked now is how do children acquire moral education?

AGENTS OF MORAL EDUCATION

The agents of moral education can be presented in form of a concept map as follows:

School/Teacher

Technology
(internet)

Peer Group

**Agents of Moral
Education**

Religious Organizations

Parents/Guardian (Home)

Mass media
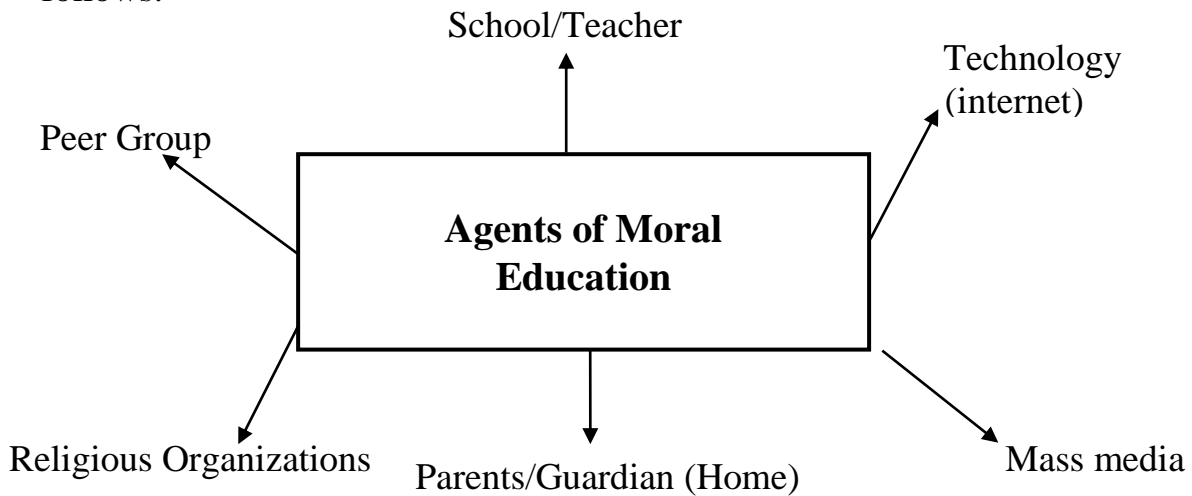
Parents/Guardians (Home): The family is the first point of contact of every child. The child socialises with parents, guardians and other siblings before interacting with outsiders. Parents are responsible for inculcating moral values such as honesty, hard work, respects for elders, respect for authority, integrity e.t.c, the do's and don'ts of the society and religious dictates. As such, parents become responsible for the action and inaction, behaviour and attitude of their children towards others from childhood to adulthood. If a child behaves well and is morally sound, kudos goes to the parents. If otherwise, parents are blamed. However, parents' abandonment of their responsibilities in this era of technology has caused the society more harms than good. As students, consider the school age children around you with reference to their parents and see how morally sound they are .

Teachers: Teachers are role models, disciplinarians character moulders, counselors, surrogate parents among others and students learn more from their teachers by observing and emulating them. Teachers of old demonstrated high level of good moral conduct unlike nowadays. What do we teach as teachers in terms of our regularity and punctuality in school and class? Can our students be proud of us and describe us as good mentors? The way we dress, speak and address others in and outside the school speaks volume of whether we are morally sound or morally bankrupt. In fact, it dictates the nickname students give us.

Religious Organizations: Every religion preaches morality, peace, among others. Pastors/Immans (Islamic Cleric) and heads of traditional religion are known/identified by the way they dress, speak and relate to members of their religion/congregation and members of the society. Unfortunately, many religious leaders preach prosperity, materialism and are found in all forms of immorality without minding their religious position in the society. In other words, instead of preaching moral values to the congregation both in action and in words, they preach other irrelevant things.

Mass Media: The media are saddle with the responsibility of educating, informing and entertaining the citizens. Mass media also serve as watchdog to the society. Children learn a lot on radio and television set. However, the influx of foreign films and home video into the society has done more harms than good to us. The entertainments industry has polluted the mind of the 'poor'/innocent youths through music, videos and publications that promote immorality. Promotion of indecent dressing in our beauty contest, alcoholism, cultism, to mention but a few are all negative effects of mass media activities in our society. Internet fraud, pornography, among others are effects of technological innovation, which has given children and youths unlimited access to unwelcome information and its abuse.

Peer Group Influence: Action and inactions of the government can contribute towards imparting moral education or moral decadence in the young ones. The type of company a child keeps determines who he/she would be. The way the affairs of the state is run by the government of the day teaches the youths either to be morally sound or be morally bankrupt. Corruption in public places by politicians and government officials, breakdown of laws and orders by people at the helms of affairs of the state, gross fiscal indiscipline, electoral fraud and violence, etc are all indications that government has failed in the discharge of her duty as an agent of moral education in the society.

Regardless of the agent(s) responsible for inculcating morality in the children, the religion of such children and morality are like siamese twins. Morality; to the Christians is the conscience or the Law written, to the Yorubas, it is the oracle of the heart or <u>Eri okan</u>. Naturally, it is difficult for good moral to exist without religion or religion without good moral. In other words, both religion and morality are inseparable as none of them could be studied in isolation.
Education generally enhances the development of good moral conduct in the society. It is also the responsibility of moral education to strengthen the idea of

morality as an important foundation for social order. Moral rules are the same throughout the whole world. It is for this reason that moral rules are referred to as being general or universal. The reason for this is that morality throughout the whole world is against cheating, stealing, while morality generally, supports honesty, truthfulness, fair play, respect for elders, kindness, hardworking patriotism among others.

However, the objectives of morality include the following:
(a)   ensuring the survival of a society
(b)   restoring and promoting human dignity
(c)   being in conformity with man's rational nature.
(d)   doing things in line with the wish of the Supreme Being, God or Allah.

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

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

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

traditions (they are all regarded as the custodians of morality in African Religion).

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

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

(b) **Legal rules**: These are laws made by the people concerning the government of the society for the purpose of having peace in such a society.

(c) **Moral rules**: These are general rules which guide the conduct of people living in a particular society. Such rules place emphasis on things that are good or bad, right or wrong, things they are expected to do and things they are not expected to do.

CORE MORAL VALUES FOR STUDENTS

In Nigeria or in Africa context, the following can be regarded as core moral values for students:

- Unconditional love and kindness
- Honesty
- Hard work/perseverance
- Respect for elders, authority and others.
- Obedience
- Impartiality
- Integrity
- Cooperation and comparison and forgiveness

3.1.2 Theories of Moral Education

Children must be taught morality. They must be taught to recognize the authority of moral standards and to understand what makes them authoritative. This is because if schools and other agents of moral education ignore moral education, there is the tendency to bring about decline in school achievement or students' academic performance and consequently leads to indiscipline both in schools and the larger society. However, there is problem in the CONTENT

AND JUSTIFICATION of morality, matters of reasonable disagreement among reasonable people.

> Moral theory is an attempt to resolve the tension between two thoughts widely entertained by teachers, policy makers and the general public. The first thought is that morality should be learned; children must come to see what morality requires of them and acquire the motivation to submit to its authority. The second thought is that morality is controversial: there is deep uncertainty about both the requirements of morality and the reasons to comply with them (Michealhand, 2014). Some theory believes that moral education came into being as a result of man's disobedience to God when he ate the forbidden fruits in the garden of Eden. Another theory on moral education is that which believes that moral education is the responsibility of the parents. It believes that parents through their experiences in life, they teach their children what is good/right and bad/wrong. It means an act of duty transferred from one generation to another. However, moral education in the African society will **involve** parents as well as members of the extended family. By implication, whenever, a child is found to be immoral, this child's immorality will be traced to the child's parents' moral laxities.

There is another theory of moral education which believes that moral education is the responsibility of the various social agencies in the society. Such agencies include: the age – group, churches, mosques, schools, mass-media etc. some children may not follow the advice from their parents if such parents are the type that will say "do what I say and not what I do". Hence, the children will move to their friends for the purpose of having moral education. Unlike in the past, many children have lost confidence in the ability of the church to give them moral education. Many schools are also failing in their responsibility to give moral education to children. Though there are many theories of moral education otherwise called ethical theories, this write up will focus on few of them among which are:

UTILITARIANISM
According to Nwaike (2017) the father of utilitarianism is Jerry Bentham, who was born about 1748 A.D and J.S Mill 1808 AD. The preoccupations of the utilitarians was to lay down an objective principle that will determine when an action is either right or wrong. To the utilitarians, the utility (usefulness) of any action determines its rightness or wrongness. Hence, utility is the moral

standard. It means an action is right in so far as it tends to produce the greatest happiness for the greatest number of people in a society. However, if you choose to do something morally wrong, even though it may be legal, your happiness will decrease.

In other words, utilitarianism is an effort to provide an answer to the practical question; what ought a man to do? Its answer is that he ought to act so as to produce the best consequences possible. That is, actions are right in proportion as they tend to produce overall human happiness (maximum utility). It implies, therefore, that actions are wrong in proportion as they tend to produce the reverse of happiness (maximize pains). Hence, to utilitarianism, our obligations or duty in any situation is to perform the action that will result in the greatest possible balance of good over evil. That is, whatever makes human beings better off is good. However, it depends on what is considered 'good' or 'evil or 'pleasure' or 'pain'. It also depends on the person's own conception.

DEONTOLOGICAL THEORY

Deontological theory holds that certain actions are not right and consequences do not determine what we ought to do. It contains set of absolute morals such as

i.   Duties of fidelity – to keep promises
ii.   Duties of reparation – to compensate for injuries
iii.   Duties of gratitude – return favours.
iv.   Duties of justice – to distribute goods according to people's merits or improvement
v.   Duties of beneficence – to do whatever to improve condition of others.
vi.   Duties of self-improvement – to improve our own condition with respect to virtue.
vii.   Duties of non-maleficence – to avoid injuries to others.

VIRTUE ETHICS: This is one of the three major approaches in normative ethics. It may initially be identified as one that emphasizes the virtue or moral character in contrast to the approach that emphasizes duties or rules (deontology) or that emphasizes the consequences of actions (Consequentialism). Suppose it is obvious that someone in need should be helped, a utilitarian will point to the fact that the consequences of doing so will maximize well-being, a deontologist to the fact that doing so the agent will be acting in accordance with moral rule, such as "Do unto others as you would be done" and a virtue ethicist to the fact that helping the person would be charitable or benevolent.

Little wonder, Aristotle cited in (Rayer, 2011) itemized virtue to include courage, temperance, liberality, magnificence, self-satisfactory, honour, good temper, friendliness, truthfulness, sense of humour, justice (impartiality and fairness). In short, the essence of these theories is to make the society a better place.

RIGHTS:

The concept of right- based ethnics is that there are some rights both positive and negative that all humans have based only on the fact that they are human. That is, natural rights are those that are moral while conventional are those created by humans and reflect society's value. Examples are right to life, right to liberty, to pursue happiness, right to a lawyer, right to work, right to association, right to marry, right to freedom of religion, right to be considered to be innocent until proven guilty, right to own property, etc

Basically, rights are divided into

  a. Natural and conventional
  b. Negative and positive

    Natural rights pertain to us by virtue of our humanity; as such they apply to all persons. Conventional rights are created by humans, generally within the context of social and political organizations.

Negative and positive: Negative rights impose duties of non-interference on others. Thus, my right to life as a negative right is a right not to be killed, positive rights impose duties of assistance on others. For example, welfare rights impose on the state the duty to assist those who cannot provide for themselves.

4.0   CONCLUSION

The unit above elucidates moral education in different dimensions and concludes that it should be treated with all seriousness as its neglect can bring doom to the society.

5.0   SUMMARY

In the unit above, we have learnt:

(a)   The meanings and importance of moral education
(b)   Agents of moral education
(c)   Types of moral rules
(d)   Kinds of theories of moral education

6.0   EXERCISE

(i) Define moral education. (ii) State any two types of moral theories. (iii) Of what importance is moral education to your society?

ANSWER: (i) Moral education is a process of nurturing in children virtues and values that are priceless in the society. It can be regarded as the teaching or attempt to teach standards of right or wrong. It concerns itself with the establishment of principles of right or wrong as well as their application to individual lives.

(ii) Utilitarianism, virtue ethics, rights, etc.

(iii) Moral education helps children develop the disposition to act in accordance with beliefs, norms and values of the society. Its importance include:

1. It enhances children's ways of life.
2. Moral education if properly taught and learnt will prevent moral decadence and its consequential effects on our society.
3. It makes children or young ones to become good citizens, respect one another and constituted authority regardless of their family background/history.
4. Moral education orients young ones in the right direction towards life. It, therefore, prevents young ones from unnecessary quest for money and excessive desire for materialism.
5. Since students are the future of a nation, the future of a nation also depends on the moral values imparted to them in their student's life.

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UNIT 2   THE CONCEPT OF MORALITY

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1.0   INTRODUCTION

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

2.0   LEARNING OUTCOMES

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

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

3.0 MAIN CONTENT

3.1   The Concept of Morality

Morality has to do with the belief that some behaviour is right and acceptable while other behaviour is wrong. It has to do with principles concerning the distinction between right and wrong, good and bad behaviour. According to Stanford Encyclopedia of philosophy, morality seems to be used in two distinct broad senses namely: a descriptive sense and a normative sense. Descriptively to refer to certain codes of conducts put forward by a society or group. Normatively to refer to a code of conduct that gives specified condition, put forward by all rational persons.

3.2   Types of Morality

There are many types of morality. They include:

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

3.2.1 African Morality

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

3.2.2 Social Morality

This involves both the society and the individual. It is the responsibility of every society to prevent the strong and greedy from exploiting the weak and denying them a fair share of what belongs to them. In other words, it is the duty of every member of the society to contribute his/her own quota to the

development of the society. In return, it is the duty of every society to provide for every member, a good job with which he will be able to cater for his needs. Every member of the society needs to be morally mature for the society to make any meaningful progress. It is therefore advised that any society that is working towards progress or development should do away with bribery and corruption, embezzlement, lack of respect for public well being as well as moral laxity.

3.2.3 Closed Morality

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

3.2.4 Open Morality

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

3.3 Morality of Human Action

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

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

3.3.1 Moral Judgements

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

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

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

3.3.2 Moral Law

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

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

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

3.4 The Concept of Value

VALUES
Values are socially approved desires and goals that are internalized through the process of condition, learning or socialization and that become subjective preferences, standard and aspirations. Values may be influenced by our culture and it may be specific such as honouring one's parents, owning a house, a car, having a male child, etc. In fact, a significant proportion of what we hold as value is established in our early years from parents, teachers, friends, society/community, religion and others.

It should be noted that the influence of religions and contact with western world on our value system cannot be over emphasized. Yorubas value prostration by men/boy while girls/ladies knee down while greeting elders. However, in some religious fold, this is forbidden because such level of respect is meant to be given to God. Values are matters of importance as distinct from more matters of fact. It can also be regarded as what an individual cherishes. What is valuable to A may not be valuable to B. Hence, value is subjective.

3.5   Religion and Moral Values

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

However, things have changed in the recent times as religion is being mostly taught in schools for academic purpose even though there are calls from

concerned Nigerians for the reintroduction of moral education in the Nigerian schools for the purpose of stemming down the wave of indiscipline among the Nigerian youths.

3.6   Values in the Present day Nigeria

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

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

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

Many Nigerians who value achievements (at all cost) are full of cheating, stealing, self – deceit, unwanton ambition as well as unfaithfulness to the established traditions. Some of them engaged in embezzlement of public funds, ritual money, ritual killings, etc in order to get rich quickly.

3.6.1 Respect

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

We have various forms of respect:

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

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

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

iii. **Respect for our colleagues or age mates:** They are important to us because we do things together and we share our problems together. We should tolerate their mistakes and respect them so that we shall all be happy as brothers and sisters.

iv. **Respect for Elders:** Our elders include our parents, relatives, and any other person's older than we are. They know what is good for us and what is not good. They advise us time to time. They wish us the best and above all, they love us. We should, therefore, respect them and listen to them. We should tolerate their mistakes. We should avoid shouting on them. We should control ourselves and avoid using harsh words when speaking to them. In Yoruba land, male are expected to postrate flat while female knee down with their two legs. Hausa and Igbo have theirs too.

v.   **Respect for the rights of others:** We, as human beings, do not live alone, we live in groups or societies. We all have our own rights and duties in the society in which we live. The enjoyment of our rights may be a denial of other people's right. We should therefore be careful and

patient so that we do not deny anybody his rights. We should show concern for other people's rights so as to live peacefully together.

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

3.6.2 The Nigerian Society

Ogundare in Lawal (2002) described law as a body of official rules and regulations generally found in constitutions, legislation, judicial opinions, and the like, which is used to govern a society and to control the behaviour of its members. Law is also the body of rules which are recognized interpreted and applied to particular situation by the court of the state. Law comprises all principles, rules and enactments that are applied in courts and enforced by power of the state. In the highly developed modern states, the citizens are cared for and governed by the law from the cradle to the graves. Law can also be seen as an expression of economic and other forms of social relation that exists in a given society.

4.0 CONCLUSION

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

5.0 SUMMARY

In the unit above, we have discussed the followings.

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

7.0 REFERENCES/FURTHER READING

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

UNIT 3   COMPONENTS OF THE NIGERIAN LAWS

CONTENTS

1.0   Introduction
2.0   Learning Outcomes
3.0   Main Content
    3.1   Components of the Nigerian Law
    3.2   Types of Law
        3.2.1 Public and Private Law
        3.2.2 Civil and Criminal Law
        3.2.3 Common Law and Equity
        3.2.4 Substantive and Procedural Law
        3.2.5 Municipal and International Law
    3.3   The Vices Abhorred by the Nigerian Society Include
    3.4   Personality of the Teacher as it Affects Pupils Morality
4.0   Conclusion
5.0   Summary
6.0   Exercise
7.0   References/Further Reading

1.0   INTRODUCTION

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

2.0   LEARNING OUTCOMES

By the end of this unit, learners should be able to:

•   identify and discuss the components of the Nigerian law
•   discuss the vices abhorred by the Nigerian society

• mention and discuss the personality of the teacher as it affect pupils morality.

3.0   MAIN CONTENT

3.1   Components of the Nigerian Law

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

(a)   Customary Law: This refers to the ethnic customary rules in the various parts of the country. Thus, we can talk of Yoruba, Ibo, Tiv, Bini, etc customary law.

(b)   Islamic Law: This is also called Sharia. Its main sources include the Koran and Hadith. Sharia is mostly used in the Moslem areas or Northern Nigeria.

(c)   English Common Law: This means the decisions of the courts of English which are now either persuasive or binding on the Nigerian courts.

(d)   Status of General Application: These are the Acts (Law) of parliament (Legislature) of England made before Jan. 1, 1990. these Acts are now treated by the Nigerian legal authorities as if they were made in Nigerian e.g. the Judicature Act of 1873.

(e)   Doctrines of Equity: This is nothing but the principles of natural justice or fairness which the English courts consider when deciding a case. Equity can indeed be found in nearly all the legal systems of the world.

(f)   Nigerian Case Law: This includes the decision of the Nigerian courts which have attained the force of law.

(g)   Nigeria Legislation: These are the laws made by the Nigerian National Assembly and the various State Houses of Assembly in the country.

3.2   Types of Law

3.2.1 Public and Private Law

Law can be divided into two categories. These are public and private. Public law refers to the law that governs the relationship between individuals and the

state government. On the other hand, private law refers to the law that regulates the relationship between individuals. Private law is the same as civil law.

3.2.2 Civil and Criminal Law

Law can also be divided into the civil and the criminal. Civil law refers to the law which defines the rights and duties of individuals. Criminal law concerns itself with nefarious activities inimical to public and society as a whole.

3.2.3 Common Law and Equity

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

3.2.4 Substantive and Procedural Law

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

3.2.5 Municipal and International Law

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

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

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

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

3.3   The Vices Abhorred by the Nigerian Society Include

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

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

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

Kidnapping: Act of abducting someone illegally, holding the abducted person into captive and demanding for ransom by the abductors for the release of the person. A criminal offence consisting the unlawful taking and carrying of a person by force, unlawful seizure and detention of a person against his will.

Armed Robbery: This is the act of taking away someone else's property by force. This is mainly common in major cities. Banditry and Cattle rusting are other forms of armed robbery ravaging Nigeria today.

Others are classified as social vices which include but not limited to examination malpractice, cultism, indecent dressing, prostitution, armed robbery, political thugery, drug addiction, targeted assasination, pipeline vandalism, vandalization of electricity installations, railway infrastructure, among others.

Factors which are responsible for the above vices include unemployment, over population, poor economy mismanagement of our resources by government, poor salaries for workers, bad government, excessive desire for materialism, moral decadence , etc..

3.4   Personality of the Teacher as it Affects Pupils Morality
An ideal teacher should have the following traits:

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

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

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

Ukairo in Lawal (2002) also has the following to say about the personality of a good teacher.

1.   **A Good Teach should be Reliable and Co-operative:**The good teacher believes himself to be a person of honour. His self-respect shows itself in the way he deals with his pupils. He is polite to them, interested in them and treats them with understanding. He gets on well with other teachers also. He does whatever is his
duty without waiting to be told because his headmaster expects him to do so. They know he will never tell a lie. They know he will do his school work as best as he can.

2.   **A Good Teacher should be Sincere and Honest:** Children easily find out the teacher who is honest. They will not trust the teacher whom they find to be dishonest. The teacher should therefore not have favourites in his class. He should not make any child feel unpopular. When he is correcting a pupil, he should make the child feel that he is helping him.

When he makes promises to the children he should make sure that he fulfils them.

3. **A Good Teacher should be Patient:** Quite often, the teacher may find that his pupils have forgotten what he expected them to remember. He must patiently go over the lesson again. He must learn to help the slow learners in his class. Many useful habits are learnt slowly, and the teacher must be patient with the child who is making the necessary effort.

4. **A Good Teacher should be Firmed:** A teacher who changes his rules very often is confusing his pupils. They will not know what to expect from him. So, if the reasons for the rules are well known and accepted, the teacher should uphold them.

5. **A Good Teacher should be Kind and Courteous:** A good teacher knows when his pupils have difficulty and is very willing to help. A pupil may long remember the help his teacher gave him when he injured himself on the playing field. Being kind does not mean that you will overlook the child who fails to do his work.

6. **A Good Teacher should be Healthy and Full of Life:** Good health is important for teaching. Teaching itself takes a lot of energy from the teacher. Healthy children are usually active, and it is active healthy teacher who can teach them.

7. **A Good Teacher should be able to Communicate Effectively:** To communicate effectively means that what you say or write should be pleasing, clear and audible to the class. The teacher who shouts very much tires himself and his pupils easily. Whether the teacher speaks English or the vernacular, his aim should be to covey his ideas clearly and correctly.

8. **A Good Teacher should have a Pleasant Appearance:** A teacher's dress should please himself, but should not offend other people. It is not necessary to wear the most costly materials but to
be well dressed, simple, washable materials will often do. The teacher's hair, finger nails and teeth should be well cared for.

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

According to Izuagba (2012) an effective teacher has the following qualities.

- Sound knowledge of the subject matter and sound pedagogical content knowledge.
- Knowledge of the learner
- Demonstrates moral judgment
- Have good personality
- Friendly, patients, understanding, resourceful and well dressed.
- Committed to teaching profession
- Is a life-long learner
- Regular in school and punctual to lessons
- Is approachable, democratic, impartial and organized.
- Communicates with the students clearly
- Imparts moral values and maximize learning time.
- Posses and utilizes professional skills and knowledge of ICT in teaching.

4.0   CONCLUSION

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

5.0   SUMMARY

In this unit, we have discussed:
(a)   The components of the Nigerian law.
(b)   Types of law
(c)   The vices abhorred by the Nigerian society (d)   Personality of the teacher as it affects morality.

6.0   EXERCISE

1. Mention and discuss any four qualities of a good teacher.
(i)Sound knowledge of the subject matter
      (ii)   Sound pedagogical content knowledge,
      (iii)Good personality
   (iv)   Good knowledge of the learners.
5.0 REFERENCES/FURTHER READING
Izuagba, A.C (2012). *Effective Teaching: Principles and Methods*. Owerri: Divine Mercy Limited.

UNIT 4   MEANS   OF   COMMUNICATING   MORAL EDUCATION IN THE SCHOOL

CONTENTS

1.0   Introduction
2.0   Learning Outcomes
3.0   Main Content
        3.1   Means of Communicating Religious Education in the School
        3.2   Principles and Methods of Teaching Morality and Religion
        3.3   The Teacher's Role in the Academic Development of the Child
4.0   Conclusion
5.0   Summary
6.0   Exercise
7.0   References/Further Reading

1.0   INTRODUCTION

There are various ways of communicating Moral Education in the school. Such ways include: worship; school life, formal Religious instruction. In the same vein, there are principles guiding the teaching of morality and Religion in Nigerian schools. These guiding principles if properly followed will enhance the successful teaching of moral education. Finally, there are specific roles to be performed by the teacher in order to develop the child academically. It is hoped that if these roles are properly performed by the teacher, the child's academic development will not pose any serious problem.

2.0   LEARNING OUTCOMES

By the end of this unit, students should be able to:

•   identify and discuss the means of communicating moral education
•   mention and discuss the principles guiding the teaching of morality and religion
•   list and discuss the teacher's roles in the academic development of a child.

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3.0   MAIN CONTENT

3.1   Means of Communicating Religious Education in the School
The various ways by which religion and moral education could be communicated in the school are:

(a)   Through worship
(b)   School and Discipline
(a)   Formal Religious Instruction

(a)   Worship: In worship, there is a direct relationship with the omnipotent God and the Christian worship for instance consists of the following: adoration, confession, thanksgiving and supplication (ACTS). The Islamic religion also reflects them starting from ablution, intention, standing, prostration, standing, siting/tashud and finally tasleem.

(b)   School Life: Christianity and Islamic religions have special ways of life and not just a mere sets of dogma to be blindly follow. The school atmosphere must therefore be conducive for brotherly love, obedience, humility, good manners, respect for individuals and a life guarded by self–control. The relationship between the senior and junior students should be friendly, devoid of bullying and teacher-students relationship should be cordial without any form of illicit dealings.

(c)   Formal Religious Instruction: The teacher here focuses mainly on religion as an academic exercise and makes use of various methods of teaching. It is to note here that pupils might be sound academically in religious education and yet be morally bankrupt. Hence, emphasis should be on learning by doing.

3.2   Principles and Methods of Teaching Morality & Religion

Introduction: Communication is the heart of teaching. And for learning to take place, the teacher should apply appropriately set induction, questioning, use of examples and illustrations and other teaching skills that will capture the interest of the learners. However, there are many approaches (such as teacher -centered, learner – centered and mastery approach) to teaching. While methods are derived from approach and they are procedural, techniques or principles are

implementational. While methods will be discussed in the subsequent unit, principles will be elucidated here because they are implementational and take place in the classrooms. Since teaching involves series of actions systematically designed to facilitate learning, the teacher should take into consideration the following:-

- His demeanor
- Learner's characteristics (needs, interest, age, learning style etc)
- Quality and style of communication
- Materials and methods used
- Organization and presentation of the subject matter
- Timing of presentation.
- Mastery of the subject matter
- Sound pedagogical content knowledge
- Punctual to lesson and be time conscious
- Adequate preparation of the lesson
- Effective use of learning resources available
- Establishment of cordial and conducive classroom/learning environment (Izuagba, 2009).

In the same vein, Izuagba (2009) and Iwuamadi (2017) stated the following as principles to be followed while teaching

1. Specification of Instructional Objectives: Instructional objectives are the intending learning outcomes, which the teacher experts to achieve by the end of the lesson. That is, what the learners should be able to do having being exposed to a unit of instruction. Determination of instructional objectives makes teaching purposeful. It enables the teacher to determine the scope of the content, learning experiences, methods and materials to be used and even the means of evaluation.

2. Adequate Sequence of the Subject matter: This means the content of the lesson must be adequately arranged in order to facilitate learning and not confusion. Concept to be taught should proceed from known to unknown, simple to complex so that when a new concept is related to what the learners already know, they learn faster and retention will be high. For example, the teacher needs to teach the meaning of morality before proceeding to importance and theories of morality.

3. Active Learners' Participation: Teaching is activity oriented and not passivity- oriented and when we consider the fact that learners learn best when they are actively involved in teaching-learning process, the teachers

would realise the importance of apt activities in teaching. Learners can be actively involved by asking questions, answering questions or engage them in class/group discussion.

4. Principle of Association: This principle emphasizes relating classroom activities to what the leaner already knows or his/her related previous knowledge. That is, linking the new concept that is being taught to related experience in the leaner's schema. For example, teaching learners the concept 'RESPECT' can be linked to how they operate in their respective homes and in school most especially in the area of greetings and the way they relate to the elders.

5. Variation: This demands that teacher should vary the stimuli in order to keep the learner's interest alive and help him (the learner) remain focus. The teacher does this in form of modulation of voice, pace, eye contact with the learner, body movement, use of non-verbal cues, varieties of teaching methods, skills and instructional material so as to prevent boredom in the classroom.

6. Individual Differences: Teacher should try to know their learners in some respects. Learners differ in ability, interest, needs, I.Q, learning style, etc . For teaching to end up in learning, the teacher should take care of the individual differences among the learners by integrating into his instructional procedure a variety of learning experiences, methods and strategies that would take care of the differences among the various groups of learners.

7. Evaluation: This principles demands that teacher once in a while and at the end of the lesson should verify if the lesson objectives are achieved or not. The teacher can evaluate at the beginning of the lesson (formative), as lesson progresses so as to modify the instructional procedures and at the end of the lesson to determine the extent of the achievement of the lesson objectives.

8. Others include revision and practice, use of reinforcement, frequent repetition, etc.

TEACHER'S ROLE IN THE ACADEMIC DEVELOPMENT OF A CHILD

It is a popular truism that teachers are expected to be role model. And in the course of developing a child academically and morally, teachers are expected to perform the following roles among others:

1. A specialist
2. A methodologist

3. A counselor
4. A facilitator
5. A diagnostician
6. A surrogate parent
7. An administrator
8. A evaluator
9. A curriculum developer
10. A motivator and
11. A disciplinarian and character moulder (Izuagba and Obiefuna, 2019).

4.0   CONCLUSION

In this unit, we have discussed:

(a) Different ways of communicating, moral education in the school. (b) Principles of teaching morality and religion.

(c)   The teacher's roles in the academic development of the child.

5.0   SUMMARY

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

6.0   EXERCISE

(a) Discuss five principles a teacher should follow in teaching religion and moral education.

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

ANSWER

(a) The five principles are: specification of instructional objectives, principles of variation, principle of association, adequate sequence of the subject matter, active learners' participation, etc.

(b) Teacher's role towards academic development of a child include been :

1. A specialist
2. A methodologist
3. A counselor
4. A facilitator
5. A diagnostician

6. A surrogate parent
7. An administrator
8. A evaluator
9. A curriculum developer
10. A motivator and
11. A disciplinarian

4.0   CONCLUSION

7.0   REFERENCES/FURTHER READING

Izuagba, A.C (2009). Teaching methods. In Anyanwu, S.U.; Izuagba, A.C. Obiefuna *Curriculum implementation.* Owerri: Cel-bez publishers.

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UNIT 5   THE SENIOR SECONDARY EDUCATION CURRICULUM (CHRISTIAN RELIGIOUS STUDIES AS PREPARED BY THE NIGERIAN EDUCATIONAL RESEARCH AND DEVELOPMENT COUNCIL (NERDC)

CONTENTS

1.0   INTRODUCTION

This unit analysed the senior secondary school curriculum as prepared by NERDC. It also examines the themes from new testament (synoptic gospels, John and the Acts of the Apostles) and old testament.

2.0   LEARNING OUTCOMES

By the end of this unit, students should be able to list correctly:
.
• theme from new testament
• themes from the old testament
• themes from synoptic gospels, Matthew, Mark, Luke, John and the Acts of Apostles

3.0   MAIN CONTENT

3.1   THE SENIOR SECONDARY SCHOOL CURRICULUM AS PREPARED BY NIGERIAN EDUCATIONAL RESEARCH AND DEVELOPMENT COUNCIL

3.1.1 SS1: Themes 1: Jesus' Teaching About Himself

	Contents	Notes
1.	Jesus as a Lamb, the Door and good Shepherd.	John 1:29-24, 10: 1-18
2.	Jesus as Light of the world	John 3:19, 8:12, 9:4-5; 12:35-36
3.	Jesus as the True Vine	John 12: 35-36, 1 John 1:6-9
4.	Jesus as the living bread and water	John 6: 28-40; 4:7-15
	Theme 2: Love	
1.	God's Love for Man	John 3:16-18
2.	Love for one another	John 4:9-8, John 13:1-13
		I John 3:17-18
	Theme 3: Justification by faith	
1.	Justification by Faith	Romans 3:23; Gal 13:19-21
		Romans 4:1-6, Gal 2:16-21
		2:19-21, 5:22
	Theme 4: New life in Christ	
1.	New Life in Christ	Galatians 5:19-21, Col. 3:5-7
		Romans 6:1-4, Col 3:5-9
		Romans 6:12-9, col. 3:1-6

	Content	Notes
1.	**Theme 5: Sonship**	Romans 8:3, 17,32
	Sonship	Romans 1:1-39, Gal. 3-26-29
		4:6-7, Ephesians 1:5
	Theme 6: Faith that works	
1.	Faith and Works	Gal 1:4; Ephesians 2:8,9; Hebrew 11:1-36, James 2:14-26
	Theme 7: The fruits	
1.	The Fruits of the Spirit	Galatians 5:19-21; 5:22-25, Acts 2:38; Romans 10:9-10

1.	**Them 8: Spiritual Gift** Spiritual Gifts	I Corinthians 12:4-8; Ephesians 4:11-13 1 Cor. 12:7-11, Eph. 4:1, Rom 12:6 -8 I Cor. 12:28, Eph 4:11 1 Cor. 12:28, 31,14:1, 4,5
1.	**Theme 9: Forgiveness** Forgiveness	2 Corinthians 5:18-19 Hebrew 8:12, I John 1:9-10, matt. 18:21-23
1.	**Theme 10: The Family** Rights and Obligation of family members.	Colossians 2:18-21
1.	**Theme 11: Humility** Humility	Philippians 2:1-11 James 4:10, I peter 5:5-6 Matt 23:12

	Content	Notes
1.	**Theme 12: Effectiveness Of Prayer** Effective Prayer	James 1:1-8; 4:1-3, 3; 5:13-20 Mathew 6:7-13
1.	**Theme 13: Christian Living in the Community.** Living A Life of Witnessing To Christ.	1 Peter 1:13-17, 2:9, 25; 4:1-9; Romans 13:11-14 Romans 13:1-9, I peter 2:13-17
1. 1.	**Theme 14: The Christian and Persecution.** Christian Attitude Towards Persecution	1 Peter 1:5-9, 4:12-19 Mathew 5:38-48
1.	**Theme 15: Impartiality** Impartiality	James 2:1-13, Mathew 7:12; Luke 6:3
	Theme 16: The Resurrection and	

	Second Coming of Christ	
1.	The Resurrection	Mathew 28:1-8, Mark 6:1-8, Luke 24:1-11
2.	The Second Coming Of Christ	Mathew 25:31-46
2.	**SS 2** Theme 1: The Sovereignty Of God God The Creator God The Controller Of The Universe	Genesis 1& 2, Psalm 19:1-6 Isaiah 45:1-12, Daniel 4:4-37 Gen 1:26-31, Amos 9:1-6
3.		Psalm 127:1-5, Jeremiah 29:11, Romans 8:28
	The Apostle's Greed	

	Content	Notes
	Theme 2: Leadership of Joseph, Moses , Joshua and Debora	
1.	Joseph as a Leader	Genesis 37:1-28, 41:1-58; 45:1-15
2.	Moses as a Leader	Exodus 1-3, 4:1-17 ,5:1-5, 28-33; 6:28 Exodus 14:1-31; 32:1-14;
3.	Joshua as a Leader	Number 13:1-33, 14:1-19 Number 13:16, Joshua 1:1-9
4.	Deborah as a Leader	Judges 4:1-24
1.	**Theme 3: God's Care for His People** Guidance	Exodus 13:17-22, Joshua 8:1-22, Hebrew 1:1. Matt 11:27-30, Exodus 16:1-21, 17:1-7, 13:20-22, Gen 22:1-13, I King 17:10-16
2.	Provision	Exodus 14:19-31, Daniel 6:16-23, Psalm 91:
3.	Protection	1 Samuel 2:12-25, 8:1-9, 1 Sam 2:27-36, 3:1-18, 1 Sam. 4:10-22
1.	**Theme 4: Parent responsibility** Examples of Eli and Samuel	I King 15:9-15, I King 22:41-44.

2	Examples of ASA	Exodus 20:14; Genesis 39:7-12, Exodus 20:13, 1 Sam 26:1-12, Exodus 20:3, Daniel 3:1-30, Esther 4 :1-16
	Theme 5: Consequence of obedience and Disobedience Consequence of Obedience	I Sam 15:1-19, I Sam 15:20-26, 16:14-23 I Sam 31:1-13, 1 Sam 2:22-25 I Sam 4:10-11
	Consequences of Disobedience	

1.	Theme 6: Friendship Friendship	Luke 10:32-42; 11:1-44 I Sam 18:19, John 6:60-71
1.	**Theme 7: Submission to the Will of God** Trust in God	1 Sam 26:1-25, II Sam 12:15-25, Jonah 1-2
1.	**Theme 8 & 9 Making Decision as a Christian** The Wisdom of Solomon	1 King 3:3-23, 4:29-34, 1 King 5:1-2; 8:1-53 1 King 9:15-23, 11:1-13, I King 12, 1-20
2.	Unwise Decisions of Solomon and Rehaboam	1 King 21:1-16, I King 21:17-29, II King 5:1-27
1.	**Theme 10: Greek and its Effects** The Effects of Greed (Ahab and Gehazi)	

	Content	Notes
	Theme 11 & 12: The Supremacy of God	1 King 16:29-34; 17:1-7, 18:1:1-19; 19:1-18
1.	The Supremacy of God	1 Kings 18:17-46 1 Sam 5:1-2

2.	Elijah at Mount Carmel	1 Kings 22; 23:4-14, 21-30, II Kings 23:15-20
	Theme 13: Religious Reforms Religious Reforms	
1.	**Theme 14: Concern for One's Nation** Concern For One's Nation.	2 King 24, 25:1-17, Nehemiah 1:1-11, 2:9-20, Ezra 1:5-11, 7:1-10, 4,5:1-2, 6:13-22
1. 2.	**Theme 15-17 Faith In God** Faith In God Faith And Power Of God	Daniel 3; 1-7 Daniel 6:1-28
1. 2.	**Theme 18: True Religion And Social Justice** True Religion And Social Justice Divine Love	Amos 5:21-25, 5:7-13, 4:1-10, Amos 5:14-24, Amos 2:6-8, Amos 7:10-17; 8:9-10, Hosea 1, 2:3, 6:1-11, And Hosea 14

S S 3

	Content	Notes
1.	**Theme 1: Baptism and Temptation of Jesus**	
	The Baptism	Mathew 3:13-17, Mark 1:9-11, Luke 3:21-22
	The temptation	Mathew 4:1-11, Mark 1:12, 3, Luke 4:1-13
2.	**Theme 2: Call to Discipleship**	Mathew 28:19-30, Mark 1:15-19, Luke 5:10 Mathew 4:18-25, 9:9, 13, 10:1-4, Mark 1:16-20, 2:13-17
1.		Luke 5:1-11, Mathew 8:18-22, Luke 9:57-63 And 14:25-33
	Theme 3: Mission of the Disciples	
	Mission of the Twelve and Seventy	Mathew 10:1-15, Mark 6:7-13, Luke 19:1-16, Luke 10:10-20
1.	**Theme 4: The Trial, Death and Resurrection of Jesus**	
2.	The Trial of Jesus Christ	Mathew 26:36-75, Mark 14:53-75, And Luke 22:66-71, Mathew 27:11-31, Mark 23:1-25, Luke 23:1-5
	The Crucifixion, Death and Burial of Jesus	Matt 27:32-66, Luke 23:26-56, Mark 15:16-47
3.	The Resurrection of Jesus	Mathew 28:1-10, Mark 16:1-14, Luke 24:1-35, 1 Corinthians 15:3-8,12-20

	Content	Notes
	Theme 5: Fellowship in the Early Church	Acts 1:15-26, Acts 2:41-47, 4:32-37, Acts 5:1-11,6:1-6
	Communal Living in the Early Church	

4.0   CONCLUSION

The unit above, analysed the themes from the old and new testaments.

5.0   SUMMARY

In this unit, we have examined the following:

(a)   The themes from the old testament
(b)   Themes from new testament
(c)   Themes from selected Epistles

6.0   EXERCISE

(a) List any three qualities of a good leader as demonstrated by Joseph, Moses, Joshua and Deborah. .

(i) Total submission to God's will

(ii)Determination

(iii) Humility

(iv) Forgiven spirit

(b) Discuss three consequences of obedience and disobedience as studied in this course.

Consequences of obedience are: peace, enjoyment of God's love, etc while punishment, war, loss of God's given heritage, death, are among the consequences of disobedience.

7.0   REFERENCES/FURTHER READING

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

Federal Government of Nigeria (2008): Senior Secondary Education Curriculum (Christian Religious Studies). Abuja: NERDC.

Holy Bible: The Revised Standard Version.

MODULE 2

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

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

CONTENTS

1.0   Introduction
2.0   Learning Outcomes
3.0   Main Content
       3.1   A Critique of Christian Religious Studies Education
              Curriculum at the Secondary School Level
       3.2   A Critique of the Secondary school Islamic Religious Studies
              Syllabus
4.0   Conclusion
5.0   Summary
6.0   Exercise
7.0   References/Further Reading

1.0   INTRODUCTION

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

2.0   LEARNING OUTCOMES

By the end of this unit, you should be able to have an insight into the curriculum of Islamic Religious studies, Christian Religious studies and critically analyse the Religious studies.

3.0   MAIN CONTENT

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

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

The Bible passages were selected to provide essential information relevant to senior secondary students on Christianity, the relationship of human beings with their Maker and others and how to conduct themselves as Christians in the society. An order was maintained in the curriculum. For instance, year one deals with new testament, year two studies the old testament and year three focuses on gospels according St. Mattew, Luke, Mark and Acts of the apostles.

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

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

criteria of sequence and continuity. For example, teaching on leadership started with Joseph, Moses, Joshua and Deborah.

The senior secondary students' curriculum is divided into three sections each for SS1, 2 and 3.

Section 1 covers the New Testament only, while sections 2 focuses on Old Testaments while section 3 dwells solely on gospel according St. Mattew, Luke, Mark, Acts of the apostles and the epistle to the Corinthians.

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

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

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

The content is found to be appropriate and valid because it is arranged to achieve the objectives of the curriculum of such subject as stated earlier on.

Also, the possibility of achieving the inculcation of national consciousness, national unity, right type of values and attitudes for the survival of the individual and the Nigerian society and training of the mind in the understanding of the world around us as well as the acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the

individual are all traceable to the appropriateness of the syllabus and its instruction. However, it can be summarized as thus:

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

Finally, the curriculum is found to be capable of promoting morality among the learners especially now that the society is bedeviled with corruption, moral decadence, among other vices.

3.2 A Critique of the Secondary school Islamic Religious Studies Syllabus

A critical look at the content of the syllabus shows that the contents were selected to provide important information to the students of Islamic Religious Studies both at the Junior and Senior levels of education. The content will also enhance the students relationship with their fellow men as well as Allah, their creator.
Both the topics as well as the contents are capable of exposing the students to the real life situation. For instance, the students are made to understand the importance of honesty, obedience, respect, truthfulness, industry among other things as all these qualities will make them to be responsible and trustworthy citizens in the nearest future.

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

Also, both the junior and senior secondary school syllabus on Islamic Religious Studies are capable of leading the students from simple to complex. The

arrangement of the syllabus to some extent will allow the students to widen and enrich their knowledge and understanding of the Holy Qur'an, the creator as well as their fellow human beings through the building of the topics learnt.

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

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

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

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

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

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

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

4.0   CONCLUSION

The unit above critically examined the syllabus of the two Religious studies. And the content therein is valid for inculcation of morality in the students.

5.0   SUMMARY

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

6.0   EXERCISE

Critique Islamic Religious Studies as discussed in this unit.

ANSWER: As discussed above.

7.0   REFERENCES/FURTHER READING

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

Federal Government of Nigeria (2008): Senior Secondary Education
Curriculum (Christian Religious Studies). Abuja: NERDC.
Holy Bible: The Revised Standard Version

UNIT 2   MODEL LESSON PLAN

CONTENTS

1.0   INTRODUCTION

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

2.0 LEARNING OUTCOMES

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

•   prepare a good lesson plan on Christian Religious Studies, Islamic Religious Studies and African Traditional Religion.

3.0   MAIN CONTENT

3.1   A Lesson Note on Bible Knowledge

In writing a model lesson plan/notes, it should be noted that:

1. Every lesson plan has two sections; Section A is the preliminaries and section B is the main body of the plan.
2. The preliminary include the name of the student teacher, matriculation number, date, school, class, time, period, subjects, topic, sub-topic, references, performance/specific objectives, instructional materials and

entry behaviour. On the other hand, the main body of the plan include introduction, presentation (Steps), chalkboard summary, evaluation and conclusion/closure.

3. That lesson plan can be in two formats: open-ended format and tabular format depending on the format adopted by the teacher training school. However, regardless of the format, the goals of the lesson plan is to achieve the objectives of the lesson.

4. What are specific objectives, instructional material, entry behavior, presentation and evaluation?

Behavioural Objectives: These refer to learning outcomes expected of learners after being exposed to an instruction. A term which describes the observable behaviour of learner that relates to learning. It identifies the target to be pursued and determines the scope of the subject matter to be taught, the learning resources to be used and the evaluation devices. Behavioural objectives are also called specific, performance or instructional objectives. In stating the specific objectives of a lesson, it should be noted that action verb must be used. Objective should be stated in measurable term indicating learner's behaviour and not the teacher's behaviour. Also, the four critical features popular called ABCD of behavioral objective should be observed.

A = Audience: It refers to the learners.

B = Behaviour: This refers to the behaviour to be learned.

C = Condition: Identifies special limitation or restriction that are placed on the learners while working on the task. It includes information or tools e.t.c they may or may not be allowed to use when working on the task.

D = Degree: This refers to level of acceptable performance. The standard by which the intended behaviour will be judged accurate (Izuagba, 2012, Sangoleye, 2011).

Examples: By the end of the lesson OR Given a 40 minutes instruction on morality, students should be able to:

Cognitive domain: Define morality correctly without repeating the teacher.

Affective domain: Show interest in the lesson by explaining the benefit of good conduct OR willingly explain to fellow students the benefits of good conduct.

Psychomotor Domain: Demonstrate vividly sound moral conduct in the classroom. In the examples above, the word students – implies audience. Define, show interest and demonstrate are behaviour, given a 40 minutes instructions and without repeating the teacher are conditions while degree is indicated by the words correctly, and vividly.

Instructional materials/Resources: These are learning resource available to teachers/students to facilitate learning. They may be human and/or material resources such as resource person, audio, visual and audio-visual materials, realia, etc. used in teaching.

Entry Behaviour: This refers to what the learner knows that has relevance to the new concept. That is, the previous knowledge relevant to the new concept to be taught, that will help him/her understand the new lesson. Hence, entry or entering behaviour is not the same thing as previous knowledge unless it is relevant to the new concept.

Presentation is captured in the instructional procedures. This follows sequential steps and ended in evaluation.

A Lesson Plan on Christian Religious Studies

Name of the Teacher: Adeolu A.A

Matric. No: 134361

Date: 20th February, 2020

School: Boys' Grammar School, Ibadan

Class: SS IIA

Time: 10.00 – 10.40am

Period: 3rd

Subject: CRS

Average age of the students: 16 years +

Topic: Leadership

Sub-topics: Joshua as a Leader, Spies sent out to the Promised Land

Reference Book: Revised Standard Version of Holy Bible

Specific Objectives: By the end of the lesson, students should be able to:

   i.   Define leadership correctly without reference to their textbook.
   ii.   Give examples of a good leader
   iii. Willing state the reason Joshua sent out spies to the promise land.
   iv.   Narrate the report of the spies to the promised land
   v.   Mention the person that provided accommodate for the spies and her request from the spies.

Instructional Materials: A chart showing the picture of spies sent to the promise land, Holy Bible.

Entry Behaviour: The students have been taught Moses as a leader.

Introduction: The teacher arouses the interest of the learners by reviewing the previously taught lesson on Moses as a leader using the following questions.

    a. Do you belong to any society? Why?
    b. Do you have a leader? Why?
    c. Who is the first leader that brought Israelites from Egypt?
    d. After his death, who succeeded him?

After getting answers/interactions with the students, the teacher now introduces the day's lesson as Joshua as a leader and the sending out of spies to promise land.

Presentation

Step 1:   The teacher asks the students to read from their Bible for a few minutes.

Step 2:   The students read the story from their Holy Bible.

Step 3:   The teacher narrates the story to the students in the way they will understand him.

Step 4:   The students listen to the teacher, ask questions and answer the teacher's questions.

3.2   Chalkboard Summary

(a)   After the death of Moses, Joshua became the new leader of the Israelites to lead them to the promise land.

(b)   God promised to be with Joshua as He (God) was with Moses but he should be courageous and obey the law of Moses

(c)   Joshua told the Israelites to get themselves ready for the journey.

(d)   Joshua also told the neighbouring people especially the Reubenites, the Gadites to join hands with the Israelites in taking the possession of the Promised Land.

(e)   They promised to help Joshua as they had done for Moses.

(f)   Joshua sent two men to spies Jericho.

(g)   The two men lodged in the house of a harlot, Rahab

(h)   The king of Jericho was aware of the visit of the two men and he sent for them but the harlot kept them and denied ever seeing them.

(i)   The harlot came to them and reminded them of their victory over many people and sought for their favour in case they came to destroy the people of Jericho.

(j)   The two men promised that they would save her life and her family but she should not reveal their business to anybody.

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

Evaluation: The teacher evaluates the lesson by asking the students the following questions:
(a)   Who was Rahab?
(b)   Why did the king of Jericho send for the two men who went to spy?
(c)   Who was the successor of Moses?
(d)   Which neighbouring people promised to help Joshua?
    (e)   (e) Briefly narrate the reports of the spies
(f)   (f) why did Joshua send spies to promise land.
Step 6:   The teacher makes clarification where necessary to clear some misconception, if any.

Assignment: (a) The students should find out more facts about Joshua as the successor of Moses.(b) What is the significance of this lesson?

Remarks: The lesson was well taught.

3.3   A Lesson Note on Islamic Religious Studies

Name of the teacher: Hamid Bilau
Matric No: OS0235/2000
Date: Friday 20th May 2003
School: Islamic Boys High School Ibadan
Class: SSS 11A-C
Time: 40 minutes
Subject: Islamic Religious Studies
Average age of the students: 12years +
Topic: Friday Prayer
Ref Book: Islam as a Religion by M.O.A. Abdul
Behavioural Objective: By the end of the lesson, the students
                    should be able to do the following

(a)   Answer questions on Friday Prayer
(b)   Willingly explain how to conduct the Friday
                                 Prayer
(c)   Demonstrate accurately how the Friday Prayer
                                 should be conducted.

Instructional Material: Picture showing Muslims while praying, various
                       photographs showing some Muslims in the mosque.

3.4   Previous Knowledge/Entry Behavior

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

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

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

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

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

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

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

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

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

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

Step 5:	The students copy the above notes into their note book while the teacher will be going round to assist them.
Evaluation:	The teacher asks the students the following questions in order to determine whether the objectives of the lesson have been achieved.

    (a) What is the difference between Friday prayer and other special prayers?

    (b) Into how many parts is Friday prayer divided? Explain them

    (c) What do you understand by the term "there is no Sabbath in Islam?

    (d) Briefly explain how Friday prayer is always conducted?

Step 6:   The teacher helps the students where they need
                  his assistance in answering the above questions

Assignment: At home, students are to find out the differences
                  and similarities between Friday prayer and
                  other prayers.

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

3.5   A Lesson Note on African Traditional Religion

Name of the students: Ojedele, L.A.
Matric No: 05/16000
School: Comprehensive High School, Oyo
Time: Upper 6 (H.S.C)
Age of the students: 17years +
Subject: African Traditional Religion

Topic: Divinities – Orunmila

Reference: A   text   book   on   West   African
                                      Traditional Religion by A.B Jacobs

Objective: By the end of the lesson, the students should be able
                                      to:

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

Teaching aids: Pictures showing Orunmila in different ways.

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

Introduction: The students will answer the following
                          questions:

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

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

Orunmila is the oracle divinity of Yorubaland. As a counselor, he followed orisanla to equip the solid earth after it had been created. Olodumare also sent him to the world in order to see to the well being of human beings.
According to the Yoruba tradition, Orunmila is the deputy of Orisanla who himself is believed to be the wisdom and skilled in medicine. He does not only know the past and present, he can also predict what is in future for human beings. He was believed to be present when human destiny was first sealed. This gives him the opportunity to know everything concerning human destiny.

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

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

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

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

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

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

Assignment: At home, students are to find out more information about
                  Orunmila.
Remark: The lesson was successful as majority of the students were able to
                  answer the questions under evaluation.

4.0   CONCLUSION

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

5.0   SUMMARY

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

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

6.0   EXERCISE
Prepare a lesson plan on any topic in Bible Knowledge/ Islamic Studies.
ANSWER: A sampled model lesson plan above is a guide.

7.0   REFERENCES/FURTHER READING

Lawal, B.O. (2002). *Teaching Religions in Colleges and Universities.*Ibadan:
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Sangoleye, S. A.(2011). Lesson Planning. In Izuagba, A.C.(eds) Teaching
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UNIT 3   THE CONCEPT OF CONSCIENCE

CONTENTS

1.0   INTRODUCTION

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

2.0 LEARNING OUTCOMES

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

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

3.0   MAIN CONTENT

3.1   The Concept of Conscience

Perhaps, conscience can be regarded as what differentiates right from wrong. It warns man not to go as strayed. As a matter of fact, conscience is personal in man. In most cases, conscience urges man to take up or reject a wrong course of action.

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

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

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

3.2   Role of the School

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

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

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

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

to relate to the society in which the school is located or situated. The Role of the Teachers in inculcating values in schools include the following:

(a)   He should be able to identify the most important rules for students

(b)   He should be able to identify the character which he wants his students to promote

(c)   He should teach the students to have consideration as well as feeling for others.

(d)   He should be able to teach the students to understand or read the minds of others.

(e)   Teachers should give moral education to their students.

(f)   Teachers should serve as models for their students. In other words, whatever they expect from their students, they should also demonstrate it.

(g)   Teachers should teach their students how

(h)   Teachers should relate education or school lessons to the real life situation

(i)   Teachers should lay greater emphasis on the value attributes of the school lessons.

(j)   The teacher should act as the society mirror and teach the children the right way to behave.

(k)   Teachers should emphasize the moral aspect of religion while teaching their students.

(l)   Teachers should have sense of responsibility and sense of devotion to duty.

(m)   Teachers should come to work regularly and punctually to show good examples.

(n)   Teachers should be committed to their work.

(o)   Teachers should instill discipline in their students.

(p)   Teachers should always be honest in carrying out their duties.

(q)   Teachers should always see themselves as parents of their students.

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

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

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

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

The school should motivate the students to learn and organize various programmes that can promote learning among students.
The school should teach the students how to be good and loyal citizens to their country and particularly in the school.

3.2.3   The Role of the Home in Moral and Character Reformation

The home should provide the basic needs for the child

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

The home should instill in the child moral and religious lesson.
The home should be good model for the child to copy

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

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

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

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

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

The society should teach the children its rules and regulations.

The society should provide for the needs of children

The society should always emphasis only what can bring happiness among the children/adults.
The society should discourage materialism and emphasize good name.

4.0 CONCLUSION

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

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

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

6.0 EXERCISE
What are the major roles to be performed by both the teachers and the school in the character reformation of the students?
The Role of the teachers and the school in character reformation of the students include:

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

(c)   He should teach the students to have consideration as well as feeling for others.

(d)   He should be able to teach the students to understand or read the minds of others.

(e)   Teachers should give moral education to their students.

(f)   Teachers should serve as models for their students. In other words, whatever they expect from their students, they should also demonstrate it.

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

(h)

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

(j)

(k)   The school must have a conducive environment that can enhance learning

7.0   REFERENCES/FURTHER READING

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

UNIT 4   SCHOOL WORSHIP

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1.0   Introduction
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        3.4   Qualities of a Moral Education Teacher
4.0   Conclusion
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1.0   INTRODUCTION

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

2.0   LEARNING OUTCOMES

By the end of this unit, you should be able to conduct school worship either for your students or at home.

3.0   MAIN CONTENT

3.1   Objectives of School Worship

The objectives of school worship include the following:

(a)   It enhances the spiritual life/ growth of the students.
(b)   It assists the students to have an awareness of their Creator or God.
(c)   It helps in the promotion of discipline among students.
(d)   It assists students to know how to pray to God, their Creator.

(e)   Moral development of a child through school worship can also enhance his intellectual development.

(f)   It helps the school in realizing its set objectives either directly or indirectly.

(g)   Through school worship, students are taught how to depend on God, their Creator.

(h)   Through school worship, students see themselves as belonging to the same family of God, a higher Being.

(i)   Through school worship, the students see themselves as being equal before God, the Creator of all, including their teachers who they hold in high esteem.

3.2 Preparation for School Worship

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

(a)   **Bible/ Quranic Text** –some religious denominations may have daily text or passage for the worship while other religious denominations may leave that for the teachers and students who will conduct the worship.

(b)   **Choosing of Songs or Hymns** – it is the responsibility of anybody who wants to conduct the worship to choose a song which will be relevant to his text and the lesson he wants to teach from the Bible or Quranic passage. It must however, be noted that each religious denomination including the Moslems has their hymn books.

(c)   **The School Roster** – at the beginning of every term, many rosters will be prepared by the school and such rosters will cover the whole of that term. Such rosters include: duty roster, roster for both morning and afternoon worships etc. Every teacher or student in the school will know when it is his turn to conduct worship for the school and every necessary preparation will be made towards its success.

(d)   **Short Address and Prayers** – the teacher will explain the passage read to the students in such a way that the students are able to learn one or two lesson from it. Thereafter, the teacher or student conducting the worship will refer the students to where they can get the hymns for that

worship. After the students must have sung the hymns, the teacher begins to pray. Those who do not know how to pray will at least be able to read the prayers from the prayer book being used. At times the teacher conducting the worship may call any of the students to lead the school in prayer.

(e) **Announcement after Prayers:** After prayers must have been offered either by the teacher or the selected student, the teacher asks the head of school if he has message for the students. If there is any, the head teacher moves to the front where the announcement is made or the message is delivered.

(f) **Timing and Location of the School Worship:** In most cases, the school timetable always indicates the time for worship. Some schools many have it twice in a day. While that of the morning may be longer, the afternoon worship may be shorter. Like the time allocated to the school worship, the place of school worship varies from one school to another. Some schools may use an open space in their school, some may use a hall specifically constructed by the school for different purposes.

3.3   Trends in the School Worship

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

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

It should be noted however that unlike in the past, school worship is not all that important. Some students and teachers do not take it very seriously more so that there was no consideration for their religion before they were given admission

or appointment. What is important to both the government and some schools is the orientation of the National Pledge. Again, because religious education is not a compulsory subject in Nigerian schools, some Muslims and Christians may not offer it. Also, because public schools have gone secular, some Muslim students may feel unconcerned when prayers are being offered in Islamic way. The same thing goes for the Christians as some of them may not even attach any importance to school worship in line with their religion. Again, government policy does not make the conduct of school worship compulsory for both the students and the schools. But what concerns the government is the maintenance of peace in the school generally and the recitation of the country's National Pledge as already stated above. Since government do not have a specific rule on the conduct of school worship, schools that were founded by religious organizations conduct their school worship in line with the founder's religion even till now.

3.4 Qualities of a Moral Education Teacher

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

(a)   He must be somebody who puts into practice what he teaches in the school. In other words, a good moral education teacher must be an embodiment of good examples. He must not be somebody who will say to his students do what I say but do not do what I do.

(b)   He must be somebody who is naturally interested in the teaching of moral education. This means that the teaching of the subject must not be imposed on him. For instance, a teacher of moral education should be a specialist in the subject and he should also have interest in the subject. The reason being that man may naturally perform better in a course in which he is interested rather than a course which is imposed on him.

(c)   Moral education teacher should have sympathy for his students. He must be friendly with his students at all times. If at all times, he puts up a cheerful face while teaching, this may make his students to develop special interest in the subject.

(d)   The teacher of moral education must be familiar with the objectives of his subject. He should also devise means of achieving the set objectives. It is his responsibility to study the whole syllabus and understand how each topic or section can assist in realizing the set objectives.

(e)   The teacher of moral education must have sufficient experience about life. This will enable him to use his personal experience to assist his students whenever they are in a problem. Giving an encouragement to somebody who is in problem or raising the hope of somebody who is in a problem may give a psychological relief to such a person. This can be better done by somebody who himself is an embodiment of experience.

(f)   A good teacher of moral education must be a good psychologist. He must be somebody who understands his students very well. He must know the weakness and strength of his students. He must be familiar with the background of his students, as this will enable him to assist his students whenever they are in a problem.

(g)   Moral education teacher must be educationally competent. One thing is to have a certificate; another thing is to be able to defend the certificate. By implication, he must be a master of his subject. He must have a sound knowledge of the subject matter. This will earn him respect not only among his colleagues but also his students.

(h)   A teacher of moral education must have a religion. He must not be somebody who doubts the existence of God. Whatever may be his religion, he must be somebody who practises it regularly.

(i)   He/ she must be somebody who loves his students regardless of their religious background. This will enable such a teacher to preach love to his students.

(j)   Moral education teacher is expected to be gentle in his dealing with his students and others, command some respect from his students and his colleagues, be trustworthy in his dealings not only with his students but also people around him.

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

(k)   The teacher of moral education must be somebody who himself or herself is morally upright. He must not in any way involve himself in any form of social vices.

(l)   The teacher of moral education must be law abiding. He must be somebody who obeys the rules and regulations of the school. He must always have respect for the constituted authorities.

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

4.0   CONCLUSION

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

5.0   SUMMARY

In this unit, you have learnt the following:

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

6.0   EXERCISE
Identify any 2 educational problems in Nigeria today that traceable to negligence of school worship.

ANSWER:

(i) Indiscipline among students (ii) Cultism (iii)Drug Abuse (iv) Bullying (v) Alcoholism (vi) Mass failure in public examination (vii) Examination malpractice.

7.0   REFERENCES/FURTHER READING

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

UNIT 5   METHODS OF TEACHING MORAL EDUCATION

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1.0   INTRODUCTION

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

2.0   LEARNING OUTCOMES

By the end of this unit, learners should be able to:

•   Identify correctly and discuss vividly various methods that can be used to teach moral education.
•   State the merits and demerits of the various methods of teaching moral education.

3.0   MAIN CONTENT
3.1   Methods of Teaching Moral Education

Nowadays, there are numerous methods of teaching as there are many teachers. Likewise, there are many methods of learning as there are learners. It is therefore, not easy to answer the poser: what is the best method of teaching moral education. In selecting any method(s) of teaching, one has to take into consideration, the type of learner, teachers' characteristics, the subject – matter, the envisaged outcomes of teaching, time available for the lesson, availability of learning resources, class size (Izuagba, 2009; Iwuamadi, 2017). Therefore, the correct question to ask is: what is the most appropriate method of teaching moral education.

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

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

3.2   Various Methods of Teaching Moral Education
3.2.1 The Lecture Method
This is the oldest method of teaching. Here, students are expected to listen to the teacher and take notes. It involves verbal instruction or exposition by the teacher. In this method, the teacher is active while the learners are passive. Lecture method facilitates wide coverage of the course content, suitable for teaching large classes and economical in terms of time and efforts. However,

learners are usually passive, individual differences are not considered, students can find the lecture boring, among other disadvantages.

3.2.2 The Project

In this method, the students may be grouped and each group may be given a project to work on. Each group should have a leader who will see to the early completion of the project. The problem with this method is that not all members of the project group will participate in the project. This implies that, it encourages laziness among the students, it can be expensive in terms of resources and time, hence frustrating to the students. However, its advantages include encouragement of originality and use of initiative on the part of the students, development of spirit of co-operation and team work among learners, etc.

3.2.3 The Film and Picture

In this method, the teacher becomes a manager. He has to prepare the place where the film will take place. It is also the responsibility of the teacher to prepare the minds of his students ready for the film show. The teacher has less work to do. If the film also has sound as a result of which the students will see and hear the sound at the same time. But if the film does not have sound, it means that the teacher will have to relate the stories to the students. In this method, both the slides and film strips will be used. It is also the responsibility of the teacher to operate the slide and film strip projectors: The teacher has to look for an appropriate film which is very much related to what he is teaching his students. The teacher must not forget to give questions to the students after the film show. This method attends to students' sense of seeing and hearing simultaneously. It is usually lively and boredom is prevented. It can however be costly in terms of finance and time.

3.2.4 Educational Broadcasting: Radio and Television

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

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

3.2.5 The Dramatisation

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

3.2.6 Demonstration

This is an activity – based teaching where the teacher demonstrates actions with some objects to bring any point clearer to the students. For activity – based teaching, the teacher can follow certain procedure in teaching any particular topic. For instance, the teaching of Iman (the belief in the existence of one and only Allah (SWT), some experiments can be performed by the students under the guidance of the teacher. The same approach can also be used for some important topics in the Bible such as the parable of the shower or even in Traditional religion. Though this method cannot be effectively use to teach large class, it arouses the interest of the learners, increase the rate of retention among other advantages, it is quite expensive in terms of time.

3.2.7 The Story Telling

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

This method can be applied to teach sovereignty of God, leadership as demonstrated by Joseph, Moses, Joshua and Deborah in the Bible, Sirah and Tahdhib and some important religious topics. This method improves listening skills in learners and raises enthusiasm in learners. On the other hand, it can make teaching learning situation to be bored.

3.2.8 The Field Trip

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

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

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

It also helps the students to make use of their imagination and observation. It consumes time and money, risky and dangerous, requires a lot of preparation, among other disadvantages.

It should be noted that some interactive teaching strategies can be used. This include brain storming, Jigsaw, Reciprocal teaching. Peer teaching, Think-pair-share, Scaffolding, Fish bowl, Concept Mapping, etc.

4.0   CONCLUSION

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

are admonished to combine different methods of teaching. Also, employment of learner -centred /active learning strategies will also make teaching an interesting one.

5.0   SUMMARY

In this unit, we have discussed:

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

6.0   EXERCISE

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

ANSWER: The methods are lecture method, demonstration method, field trip, project method, films and picture, etc.

7.0   REFERENCES/FURTHER READING

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MODULE 3

UNIT 1   RESOURCES   FOR THE TEACHING   OF MORAL EDUCATION

CONTENTS

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    3.4 Educational Resource Center
    3.5   Material Resources
    3.6   Examples of Material Resources
    3.7   Advantages of Using Instructional Materials
4.0   Conclusion
5.0   Summary

6.0   Exercise

7.0   References/Further Reading

1.0   INTRODUCTION

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

2.0 LEARNING OUTCOMES

By the end of this unit, students should be able to identify apt learning resources that can be used in teaching moral education /religions as well as their advantages and disadvantages.

3.0   MAIN CONTENT

3.1   Resources for the Teaching of Religions

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

(a)   Human resources and

(b)   Material or non human resources.

3.2   Factors to be Considered in Choosing Instructional Materials in Teaching Moral/ Religious Education

Factors to be considered include:

(a)   Subject matter or topic

(b)   Age of the students(suitability)

(c)   Availability of the instructional materials/ possibility of improvisation

(d)   Teacher's expertise

(e)   Duration of lesson or timing and

(f)   Location of the school

(g)   Validity of the material (Sangoleye, 2011 and Iwuamadi, 2017)

Every teacher of Moral/ Religious Education has to be familiar with the curriculum/syllabus/ scheme of work of the subject from where the topic to be taught will be taken. For instance, the instructional material to be used for teaching morality would not be appropriate for teaching leadership or effective prayer.

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

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

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

Location of the school is another important factor which determines the selection of instructional materials. The reason is that there are some teaching materials which require the use of electricity and where electricity is not available, it may be difficult to use such teaching materials.
Validity of the instructional materials means the ability of the instructional material to enhance the accomplishment of the lesson objectives.

3.3   Human Resources

Human resources in the teaching and learning of religions may refer to specialists in Islamic Religious Studies, Christian Religious Studies or other religions as well as experienced people in any of the religions generally. Such experienced people may include religious leaders in any of the religions, practicing Muslims or Christians or traditionalists. Since these resource persons

are experts in their specific areas of religion, they could be invited by the school to complement the teacher's teaching. At the same time, in the area of traditional religion, a resource person may be invited to come and give a talk on priesthood, worship, festivals, deities, shrines, temples, sacrifices, invocations, songs, among others.

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

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

3.4 Educational Resource Center

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

The use of a resource center has advantages which include:

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

3.5   Material Resources

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

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

3.6   Examples of Material Resources

(a)   The Chalkboard

This is one of the most important instructional materials being used in religious education class. The chalkboard may be portable or fixed in the classroom. It is on the chalkboard that the teacher has to write his notes. He will also write his summary on the chalkboard. However, whiteboard is gradually replacing the use of chalkboard in some schools today.

(b)   Maps and Charts

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

(c)   Picture

These are essential teaching materials in the class of religious education. The use of pictures by the teacher helps students to understand better what they are being taught and also helps them in retaining the information being given to them. Pictures of Jesus Christ, Moses, Joshua, Eli and Samuel, prophet Mohammed (S.A.W.) can be used in teaching specific topics in both religions.

(d)   Flannel Graph

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

(e)   Tape Recorder

Biblical stories such as different parables by Jesus Christ, the crossing of the Red Sea by the Isrealites among others may be recorded in a cassette for the use of the students. In the class, the teacher may put on the tape recorder to enable students to hear the story.

(f)   Radio

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

(g)   Television

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

(h)   Text Books

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

(i)   Journals

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

(j)   Newspapers

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

3.7   Advantages of Instructional Materials

The following are some of the advantages of instructional materials:
(1)   Instructional materials arouse the interest of the learners.
(2)   The use of teaching materials gives the learners direct experience
(3)   The use of instructional materials prevents monotony.
(4)   It affords the learners the opportunity to learn in a concrete way.
(5)   The students have the opportunity to acquire knowledge easily and directly.
(6)   It makes teaching real or to be practical to the students.

(7)   It makes learning to be easier for the students.

4.0   CONCLUSION

The indispensability of instructional materials in teaching of religions cannot be overemphasized because it enhances the students' understanding of the content.

5.0   SUMMARY

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

6.0 EXERCISE

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

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

(a)   It introduces innovation into the teaching of religions.

(b)   It makes learning easier and lasts longer for the students

(c)   It reduces teacher's work

(d)   It does not make teaching to be monotonous.

(e)   Since in most cases, the resource person may be new to the students, it introduces variety into the teaching and this consequently makes the students to pay attention to the resource person.

(ii) List any five factors to be considered in selecting instructional materials in teaching moral education.

The factors to be considered include:

(a)   Subject matter or topic

(b)   Age of the students(suitability)

(c)   Availability of the instructional materials/ possibility of improvisation

(d)   Teacher's expertise

(e)   Duration of lesson or timing and

(f)   Location of the school

(g)   Validity of the material

7.0   REFERENCES/FURTHER READING

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

CONTENTS

1.0   INTRODUCTION

There are many factors responsible for the successful teaching and learning of religions generally. Such factors include the learner, teacher, environment, economy, among others.

2.0   LEARNING OUTCOMES

By the end of this unit, you should be able to mention and discuss various factors that can enhance the teaching and learning of religious studies.

3.0 THE MAIN CONTENT

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

3.1.1 **The Learner Factor**: The learner remains a singular factor that determines whether a programme is functional or not. So, the attitude, interest,

socio-economic background of the learners, go a long way as far as successful teaching and learning of religions and moral education are concern. Hence, teachers are required to use effective and appropriate teaching methods and strategies capable of arousing students' interest and sustain such to the end of the lesson. The use of set induction, questioning, examples and illustration and reinforcement in making learners learn cannot be overemphasized.

3.1.2 **Teacher Factor:** It is a truism that the onus of teaching rest on the teacher. Therefore, the quality, quantity and varieties of teachers handling instruction in moral education classes determine whether learning will take place or not. Teacher's competence, availability, positive attitude to work, his care for the success of the students, mastery of the subject matter, good pedagogical content knowledge, his ability to arouse the interest of the learners and sustain such will enhance learning (Sangoleye, 2011)

3.1.3 **Technological Factor**: The world is now a global village and technology permeates every aspect of human endeavour. So, application of the use of technology in teaching can make teaching to be individualized and personalized thereby enhancing learning at the pace of the learner.

3.1.4 **Societal/ Environmental Factor**: The environment/location of the school can also enhance the teaching and learning of moral education. If the society is morally upright and the government of the day is fiscally disciplined, teaching and learning of moral education will be enhanced.

3.1.5. **Economy:** The financial standing of a country to a great extent influences the calibre of teachers to be hired and the possibility of retaining such teachers. Also, the availability of learning resources and their level of sophistication, provision of infrastructural facilities in schools, payment of salaries and allowances of teachers are determined by how buoyant the economy is. If the economy is buoyant, all these things will be provided, making the learning environment conducive and rich thereby enhancing the teaching and learning of religions/moral education**.**

4.0   CONCLUSION

Knowledge of factors such as the learners, teachers, economy, etc will enhance the teaching and learning of religious studies. And this will help both the

teacher and the learners on the areas to focus their attention for the successful teaching and learning of the subject.

5.0   SUMMARY

In this unit, we have learnt the various factors that can aid the successful teaching and learning of moral education such factors include: the learners, teachers, economy, technology, society, among others.

6.0 EXERCISE

Mention any five factors that can enhance the successful teaching and learning of moral education.
ANSWER: The factors are learner, teacher, society, technology and environment.

7.0   REFERENCES/FURTHER READING

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UNIT 3   EXAMINATIONS IN MORAL EDUCATION

CONTENTS

1.0   INTRODUCTION

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

2. LEARNING OUTCOMES

By the end of this unit, learners should be able to:

•   identify different means of examination in Moral Education
•   discuss the means identified fully.

3.0   MAIN CONTENT 3.1   Types of Questions

3.1.1 Essay Question

Essay question is the type of question which expects the students to show his/her ability to produce, originate ideas, organize and communicate the message clearly and effectively. Such an essay question may either be restricted or open. For example, questions such as define, mention, etc are restricted while questions like explain, elucidate, justify demanded open/elaborate answers.

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

Advantages

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

Disadvantages

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

3.1.2 Objective Questions

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

Advantages

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

Disadvantages

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

3.1.3 Completion Test

This may be regarded as a sentence in which some important words or phrases have been omitted with blanks inserted for the students to fill in.
This kind of test has a very wide applicability to the subject matter. However, if care is not taken, this kind of test can measure rote memory instead of real understanding.

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

3.1.4 True – False Item

This consists of a statement which a student must judge and respond to as either true or false. This kind of question is very easy to write. It can also be marked easily and objectively. It can cover a very wide range of content within a very short period. It may assess only trivial facts. It can also be ambiguously worded. Likewise, it may encourage guess work because students are provided with only two options.

3.1.5 Assignments

By assignment, a specific, job is being given to the students or the pupils to be done within a stipulated time. The assignment may take any form. It may

require the students to bring something to the school the following day. It may also require them to visiting the library to find out some information about something. The purpose of giving an assignment to students must not be to punish them or to serve the interest of the teacher.

However, an assignment has the following advantages:

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

As advantageous as it is, it is time consuming. It may also be costly.

3.1.6 Evaluation through Project

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

(a)   Students can use their initiative in carrying out the project.
(b)   In carrying out the project, students will be independent of their teacher.
(c)   It reduces the teacher's burden.
(d)   It gives room for competition among the students or groups. Like other methods of evaluating students, project method of evaluation has many disadvantages.
(e)   Project develops spirit of co-operation and team work among students especially if it is a group project.

3.1.7 Observation Method of Evaluating Students

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

(a)   Identification of behaviour to be observed in the students.

(b)   The determination of appropriate activities which can enhance the children's exhibition of the behaviour to be observed.

(c)   Determination of method of observation.

(d)   Conclusion on the behaviour to be observed. Generally speaking, the teacher can use observation method to evaluate the students' relationship with others, students' obedience to the constituted authorities, students' kindness to others around them among other things. Like other methods of evaluating students in moral education, observation has both advantages as well as disadvantages.

3.1.8 Trends in the Teaching of Moral Education

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

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

However, very recently, religious leaders and concerned citizens have started calling for the re-introduction of moral education into the school curriculum, with a view to curbing the immoral activities of the students. It is the opinion of such concerned citizens that hooliganism among students, examination malpractices, cultism, having no regard for the constituted authorities, truancy among students, sexual harassment, armed robbery among students will became a thing of the past with the re-introduction of the teaching of moral education into the school curriculum.

Presently, there are many universities founded by Religious Organisations in Nigeria. These Christian/Islamic Religious Universities do not take moral

development of their students lightly. Hence, morning devotion has been introduced for students by some of these universities, boarding house is made compulsory for students in some of the universities while greater emphasis is also placed on the teaching and learning of moral education.

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

4.0   CONCLUSION

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

5.0 SUMMARY

In this unit, you have learnt different ways through which students can be examined in moral education. They include:
(a)   objective questions
(b)   Essay questions
(c)   Completion test,
(d)   True-false test (e)Assignment
(f)   Evaluation through project and finally observation.

6.0   EXERCISE

List and discuss two methods of examining students in moral education.
ANSWER: The methods include:
(a)   Objective questions
(b)   Essay questions
(c)   Completion test,
(d)   True-false test (e)Assignment
(f)   Evaluation through project and finally observation.

7.0   REFERENCES/FURTHER READING

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UNIT 4   PROBLEMS   OF   TEACHING   MORAL EDUCATION IN THE NIGERIAN SCHOOLS

CONTENTS

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

1.0   INTRODUCTION

The knowledge of the problems facing the teaching of moral education will afford both the teacher as well as students the opportunity to tackle such problems. This will consequently pave way for a better teaching and learning environment for moral education.

2.0   LEARNING OUTCOMES

By the end of this unit, learners should be able to identify and discuss fully various problems facing the teaching of moral education in the Nigerian schools. Also, they should be able to proffer solutions to the problems discussed.

3.0   MAIN CONTENT

3.1   Problems of Teaching Moral Education in Nigerian   Schools

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

(a)   Takeover of missionary schools as a result of which teaching of moral education is no longer compulsory.

(b)   Inadequacy of moral education teachers in terms of quality, quantity and varieties.

(c)   (c)   Societal respect for wealth and materialism

(d)   Government's preference for science and technology.

(e)   Parental preference for some professions such as medicine, law, architecture, engineering, accountancy, among others.

(f)   Moral education is seen by many students, parents and society as a qualification towards working in the church.

(g)   Moral education is not readily available as a course of study in the tertiary institutions.

(h)   Nature of the society

(i)   Effects of technology and civilization.

3.2 Towards Improving the Teaching of Moral Education in Nigerian Schools

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

(a)   Changing the status of moral education from elective to compulsory subject. If this is done, it is hoped that all students will not only offer the course but will also take it very seriously.

(b)   Another step towards improving the teaching and learning of moral education is returning missionary schools to their owners by the government.

(c)   Again, in order to motivate the teachers of moral education, special allowances can be given to them by the government. If this is done, it is hoped that many people will be interested in teaching the subject.

(d)   Also, the Nigerian parents need to be educated about the difference between wealth and being properly educated. They should also be informed that money is not everything. It is not possible for everybody to be an accountant, engineer, lawyer, medical doctor, among others. What is important is that everybody should excel in his/her chosen profession.

(e)   There is also the need for the government to be fair to other sectors apart from technology. While government is working towards encouraging technology, this must not be done at the expense of moral education.

(f)   Education without morality perhaps is like tea without sugar. The point being made here is that moral education must not be neglected just because the government is trying to develop the country technologically.

(g)   Finally, the moral education should be redesigned in such a way that it will be possible for anybody, who wants to pursue it up to Ph.D level should be able to do so without sweat. If that is done, it is expected that many young and old degree holders will develop interest in the course. Hence, the problem of inadequate qualified teachers of moral education is likely to be solved.

3.3   Making Case for the Teaching of Moral Education

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

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

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

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

Again, while some school subjects such as Science, Arts, Social Sciences including Mathematics take care of man's physical elements, moral education

on the other hand takes care of man's spiritual nature. Human beings are material conscious but moral education will remind man of his spiritual responsibilities as a result of which man's inner mind will be consulted and consequently, the right decision will be taken.

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

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

Teaching of moral education helps students to see themselves as children of the same family or parents. Therefore, the problem of tribalism may not exist. Also, as members of the same family, the spirit of love will be radiate among them regardless of where they may come from.

The teaching of moral education enhances the discipline of the learners. When students are exposed to moral education, they will realize that to obey is better than sacrifice and there is reward for obedience and punishment for disobedience. For example the journey of the Isrealites from Egypt to Promise Land, Eli and his sons, etc. The students will also know that they must be obedient to the constituted authorities, to their parents and people who are older than them.

The National Policy on Education (2013) section1, sub-section 6a opines that 'Development of the individual into a morally sound, patriotic and effective citizens' as one of the goal of education in Nigeria. The policy document in section 2, sub-section 15d, 17d and 19d emphasized the indispensability of the inculcation of social, moral norms and values in the child. It also gave the following as the prescribed curricular activities for the primary school pupils (a) the inculcation of permanent literacy and numeracy and ability to communicate effectively; lay of sound basis for scientific, critical and reflective

thinking; instill social, moral norms and values in the child; etc (page 7). From the above, it is obvious that the National Policy on Education officially recognizes the teaching and learning of moral education in schools and is usually stated as Religion and National Values (Christian Religious Studies, Islamic Studies, Social Studies, Civic Education and Security Education).

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

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

1) English Studies
2) One Nigerian Language
3) Mathematics
4) Basic Science and Technology
5) Religion and National Values
6) Pre-Vocational Studies
7) French Language
8) Cultural and creative Arts
9) Business Education (10) Arabic (optional)

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

4.0 CONCLUSION

The unit above discusses the problems facing the teaching of moral education in the Nigerian schools, steps towards improving the teaching of moral education were also discussed. Finally, we can conclude that if our society would be a better place to live, then, the teaching and learning of moral education in our schools, at all levels is highly indispensable.

5.0   SUMMARY

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

6.0 EXERCISE

What steps would you take in order to improve the teaching of moral education in the Nigerian schools?
ANSWER: The steps are:
1) Changing the status of moral education from elective to compulsory subject.
2) Another step towards improving the teaching and learning of moral education is returning missionary schools to their owners by the government.
3) Again, in order to motivate the teachers of moral education, special allowances can be given to them by the government.
4) Also, the Nigerian parents need to be educated about the difference between wealth and being properly educated. They should also be informed that money is not everything.
5) There is also the need for the government to be fair to other sectors apart from technology. While government is working towards encouraging technology, this must not be done at the expense of moral education.
6) Education without morality perhaps is like tea without sugar. The point being made here is that moral education must not be neglected just because the government is trying to develop the country technologically.

7.0   REFERENCES/FURTHER READING

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

CONTENTS

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

1.0   INTRODUCTION

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

2.0   LEARNING OUTCOMES

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

3.0   MAIN CONTENT
3.1   Factors That Can Enhance Moral Education in the School Children

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

(a)   Inclusion of moral education in the school curriculum.

(b)   Awarding scholarship to teachers of moral education.

(c)   Giving prizes to the best behaved schools at local government level, state level and national level annually.

(d)   A credit pass in moral education may be made a condition for the award of either a primary school leaving certificate or West African examination certificate.

(e)   Like English and Mathematics a credit pass in moral education could also be made a condition for admission into a tertiary institution.

(f)   A very serious punishment should be given to both the teachers and the students who engage themselves in immoral acts.

(g)   Religious leaders should always be invited by the school to talk to the students or children about the importance of morality.

(h)   Special allowance can also be given to the teachers of moral education in order to serve as a kind of motivation.

(i)   Government should also encourage authors and publishers to write and publish books on moral education for the use of school children, students and teachers.

(j)   School children/students should be encouraged to visit important places such as: Prison, Hospitals, and Motherless homes among others.

(k)   The society should be devoid of excessive display of materialism.

3.3 Education Problems

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

(a)   Cheating/fraud: Qur'an 8:27 says that O believers! Betray not the trust of God and the Apostle nor misappropriate knowingly things entrusted to you, also, see Qur'an 83: 1-3, 11:84 – 45 and 17: 35. Also both Ananias and saphira were punished by God for being dishonest (See Acts chapter 5 verses 1 – 16). This act is seriously hated by Ogun, the god of Iron.

(b)   Sexual immorality: Qur'an 24: 1-26 can be summarized as saying that sexual offences should be punished in public: slander of women is also considered to be a grave offence. Also, Qur'an 17:32 says that … and move not near adultery. It is foul thing and an evil way.

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

(a)   Arrogance: God opposes the proud and give grace to the humble.Philippians 2:1-11, James 4 1-10, etc, Qur'an 2:204 – 206 teach that Hypocrites are led by arrogance to perpetrate crimes. Also, see Qur'an 17:37 and 7:146.

(b)   Bribery and corruption: Qur'an 2:185 says that: And do not eat up your property among yourselves for vanities nor use it as a bait to judge with the intention to eat up wrongfully and knowingly a little of (other) peoples property. This act is seriously hated by both sango and sanponna.

(c)   Armed robbery – the penitent robber (How one was saved by Jesus Christ). (see Luke chapter 23 verses 39 – 43). This act is also hated by sango and sanponna.

(d)   Falsehood, Qur'an 16: 105 says that falsehood and likes are the characteristics of those who disbelieve in the signs of Allah. Also see Qur'an 4:78. This act is seriously hated by both sango and sanponna. For falsehood or lying, also (see Exodus 20, verses 16).

(e)   Fighting/indiscipline. The sons of Eli (see I Samuel, chapter 12 verses 12 – 17), Qur'an 22: 39 – 41 also says that fighting is given to those (believers) who are fought against. Again, see Qur'an 47 : 4, 2: 190 – 193, 2: 216, 41: 34 and 2: 217.

(f)   Forgiveness: Qur'an 45: 14 says that believers are enjoined to forgive (see Qur'an 46: 29, 64: 14, 23:118, 47:19, 2:192) among
others. Power to forgive sins: Jesus and the paralytic Matthew, Chapter 9 verses 1 – 8, Matthew Chapter 5 verse 23.

(g)   Gratitude/Gratefulness: A grateful Samaritan (See Luke Chapter 17, verses 11 – 19) (Qur'an 4:147) says that No punishment after gratitude. Also, Qur'an 8:55 says that the ingrates are worst beasts.

(h)   Humility/Meekness – (Matthew Chapter 5, verse 5). Also, humble before their Lord will be rewarded with paradise.

(i)   Intoxiants: (Qur'an 2: 219) says that in wine and gambling is great sin.

(j)   Kindness/Goodness/Sympathy: The good Samaritan: (Luke chapter 10, verses 25 – 37). Also, (see Qur'an 17: 23 – 24) according to it, the Lord has decreed that you worship none but Him and that you show kindness

to parents. If one or both of them attains old age while you are alive, say not "die" unto them nor repulse them but speak to them a gracious word.

(k)   Love: (Qur'an 3: 146) says that God loves those who are firmed and steadfast. Also (see Qur'an 3: 92, 24: 19, 3:31, 2: 177, 58: 22 and 3: 14 – 15).

(l)   Obedience: Jesus and his parents in Jerusalem. (Luke Chapter 3, verses 41 – 15). Also, (Qur'an 3: 132) says that obey Allah and the messenger, that you may obtain mercy. Again, (Qur'an 4: 159) says that obey constituted authority.

(m)   Patience: Birth of John, Both Zechariah and Elizabeth exercised patience. (Luke chapter 1, verses 5 – 25). Also, (Qur'an 2: 45) says that seek help with patience and prayer. Truly it is extremely hard except for true believers. Again, (Qur'an 3: 186 – 200) says that patience and perseverance are enjoined on believers.

(n)   Modesty: (Qur'an 24: 30 – 31) says that believing men and women should lower their graze. Also see (Qur'an 7:33, 33: 30 – 33).

(o)   Truthfulness: (Qur'an 43: 78) says that verily, we have brought the truth to you. But most of you have hatred for it.

(p)   Honour: (Exodus 20 verse 12).

(q)   Courage: David slays Goliath (1 Samuel 17)

(r)   Justice: Solomon's choice of wisdom (two harlots and King Solomon) (1 Kings chapter 3, verses 5 – 28).

(s)   Hospitality: The woman of Samaria. (John chapter 4)

(t)   Self discipline: Joseph in Egypt. (Joseph and his master's wife) (Genesis chapter 39).

(u)   Peace: Sermon on the mount. (Matthew chapter 5 verse 9).

(v)   Stealing: This is seriously hated by Sango and Sanponna. Also, see (Exodus chapter 20, verse 15).

(w)   Disobedience: Saul's disobedience (1 Samuel chapter 13).

(x)   Dishonesty: The dishonest steward (Luke chapter 16 verse 1 – 18).

The teacher of moral education should not forget that both children and adolescents are very much interested in practical things. Therefore, there is need for the teacher to equip himself with new as well as varied ideas which he can use to assist his students positively. A teacher of moral education should also bear it in mind that the quest for earthly acquisition, placing high premium on science education as well as scientific discoveries with little or no reference to moral education can be the major causes of various societal problems

particularly among school students. Therefore, efforts should be made by the teacher of moral education through the teaching and learning of religious studies to develop his students positively to enable them to become reliable and responsible leaders in future.

4.0   CONCLUSION

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

5.0   SUMMARY

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

6.0   EXERCISE: Outline any five factors that can enhance moral education in school children.
ANSWER:
    (a) Inclusion of moral education in the school curriculum.
    (b) Awarding scholarship to teachers of moral education.
(c) Giving prizes to the best behaved schools at local government level, state level and national level annually.
    (d)   A credit pass in moral education may be made a condition for the award of either a primary school leaving certificate or West African examination certificate.
    (e)   Like English and Mathematics a credit pass in moral education could also be made a condition for admission into a tertiary institution.
    (f)   A very serious punishment should be given to both the teachers and the students who engage themselves in immoral acts.

7.0   REFERENCES/FURTHER READING

Holy Bible, Revised Standard Version

Holy Quran

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