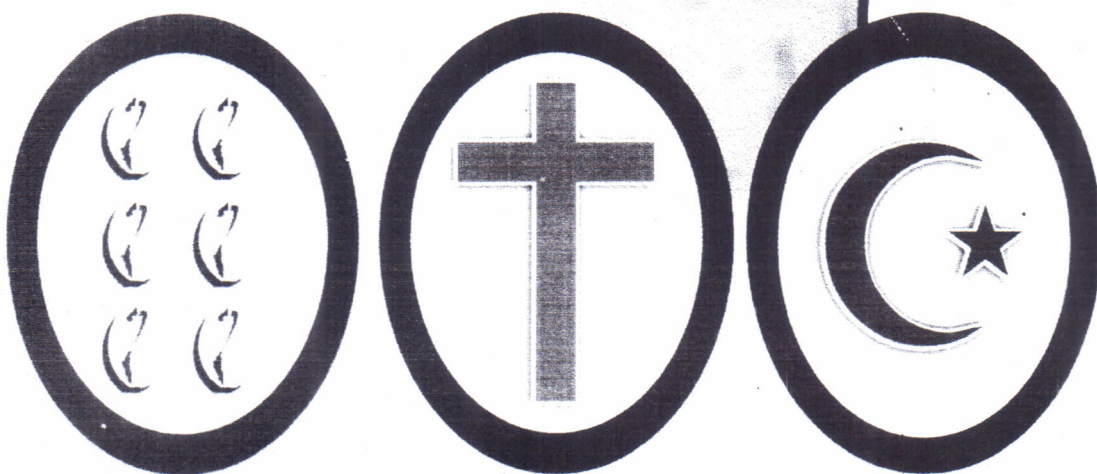


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EDITORIAL

JORAC is a Journal of the Department of Religion and African Culture. It provides essential resource for research and academic engagements. It aims at promoting the studies of Religion via-a-vis cultural phenomena in African milieu in relating its research to the existential life situation in contemporary socio-political issues. This edition spans Biblio-theological, Ethico-social, Philo-political, and Religio-Cultural segments.

- Professor G. O. Abe delves into the Biblical Basis for Environmental Concern. A search light is made on the scourging effect of environmental degradation in the world with particular reference to the immediate society. The paper has made a noble enterprise to provide dynamic information to salvage the environmental collapse of the land.
- Dr. Noibi M. A. treats Political Corruption and the Nigerian Democratic Environment. He evaluates corruption as the most notorious enemy of man. He opined that Religion especially Islam, if put to optional use would stem the tide of the pandemic.
- Dr. D. Oguntola-Laguda presents an Exposition on Environmental Implications of Traditional Burial in Yorubaland. He juxtaposes the traditional values in burial processes against the implications of its ritual on the human environment. He expatiates on the conceptual clarification of the traditional burial in Yoruba land and its ecological and eco-social implications.
- Dr. Adamolekun Taiye discusses the Leadership of Paul in the Early Church. Traits of Paul's leadership such as boldness, courage, counselling, teaching and training are identified. The relevance of this leadership traits to the contemporary society is highlighted.
- Dr. Ogunleye A. Richard examines Divination among the Yoruba People of Nigeria. An enquiry into the mind of the Divine. A phenomenological analysis of a cultural heritage of the Yoruba is made. The paper considers divination as a link with the physical and the spiritual worlds. Its phenomenon must therefore be sought in human enterprise.
- Mr. Akanni A. A. writes on Islam Africana Proving the Indigenusness of Islam to Africa with Yoruba Proverbs couched in Qur'anic Verses. He echoes the universality of Islam and its Africanness. Incidentally the Yoruba language is treated in the Qu'ran, and her proverbs couched in Quranic verses. Hence the Africanness of Islam.
- Dr. Ayuba, M. Adesina examines the position of the Muslim Family in the Moral Reconstruction of Nigerian Society. The Islamic family as the

basic social unit is charged with the responsibility of promoting Islamic moral values according to Taqwah.

- Dr. Kazeem A. A. studies Project and Problems of Islamic Teacher Education in Nigeria. He defines and highlights the problems of Islamic teacher education in Nigerian Schools. He provides a way forward dimension to curb the problems in order to realize its prospective phenomena.
- Dr. Adeniyi Musa O. highlights a historical documentary on Evolution of Islamic Education in Nigeria. Phases of Islamic Education, namely traditional Qur'anic schools and Modernized School of Arabic and Islamic Studies are well articulated. Methodology employed for effective teaching of Islamic education is also discussed.
- Mr. Awoniyi writes on sex and sexuality: God's Gifts to humanity. The paper evaluates from Theo-ethical perspective the phenomena of sex and sexuality as benefaction of God's initiative for human values. The work x-rays the nature, courses and effects of the concepts. The paper reveals that there is obvious evidence that sex and sexuality are endowed by God but people have abused it. The work established that only attitudinal re-orientation and comprehensive sexual education can enhance theo-ethical values to mankind, willed by God.
- Mr. Ariyo Samuel S. researches on "A theological discourse on Soren Kierkegaard's concept of faith". The Abrahamic expression of faith was also examined. He assessed both Abrahamic and Kierkegaard concepts of faith and opined that human ability to concept of faith is not exhaustive, though through reason and rationality much could be comprehended.
- Mr. Ojo O. writes on: To be a libertine: Re-reading 1 Corinthians 6:12-20 in African context and the implications for the church and women trafficking in Nigeria. He highlights the socio-political background of the text and reviews some contexts structurally and exegetically. The relevance of the text to libertine in the contemporary church and society is expatiated upon in order to arrest the pandemic moral and sexual vices pervading the land.
- Dr. Onah A. O. delves into the Exploring of the Ethical consideration of capital punishment in the 21st Century thought. The retributive and other arguments concerning capital punishment, history and methods of capital punishment and religious views are well enunciated.
- Mr. Abiodun Moses Jinadu writes on the pragmatic role of Philosophy in resolving Nigeria's social economic, political and religious

imbroglios. He identified some ingredients of Philosophy of nation-building such as value-orientation, moral-inclination and dignity of labour. The paper opines that it is the feature of philosophy to wrestle with the sanctity of life existentialism its attain moral integrity and overcome socio-political, eco and religious crises in Nigeria.

- Mr. Oladipupo Sunday 'Layi examines the problem of conceptual and pragmatic foundation as it relates to sovereignty, power and authority within the Nigerian domestic culture. The paper assesses the destructive trend against equity, justice and equality in Nigeria and advocates for a viable and sustainable domestic culture to be anchored on a religio-cultural milieu of Nigerians.

Book Reviews: By Professor G. O. Abe

- "Philosophy, Science and Theology of Mission in the 19th and 20th Centuries (Part I) by Jan A. B. Jongeneel, published by Peter Long, Frankfurt am main. The book is a missiological encyclopaedia concentrated on intercultural history of Christianity from the perspective of Philosophy and Science of Mission. It is organized into four chapters and covers the topical issues of names, concepts, methods and branches of missiology. It is a master piece for Philo-scientific and theological mission emancipation.
- Second Isaiah's Idol-Fabrication passages by Nut Holter, published by Peter Larg, Frankfurt am main. Holter provides a literature survey and textual criticism to establish the tripartite segments of Proto, Deutero and Trito Isaiah. He employs historical, environmental, thematic, stylistic and compositional features to highlight his arguments hermeneutically. Topical periscopes such as idol-fabrications, structural features of Hebrew texts and Yahwistic creation and incomparability terminologies are elaborately and well articulated. The book is full of scholarly data and it is well organized for research consumption.

PROSPECT AND PROBLEMS OF ISLAMIC TEACHER EDUCATION IN NIGERIA

Dr. Kazeem Adekunle Adegoke

Abstract

The paper discusses the prospect of Islamic Teacher Education in the Northern and Southern Nigeria. It then examines the problems facing the successful running of the subjects in Nigerian schools so as to see what element of threat that those problems have caused this programme. The paper finally offered some suggestions as way forward out of these chains of problem for the determination of the importance and the need for the enlistment and enhancement of Islamic Teacher Education in the country.

Introduction

Islamic Teacher Education is one of the academic fields which has been generated so much public debate in Nigeria since her independence in 1960. This need calls for the widening and formularization of the educational curricula and syllabi of the subject (Islamic Teacher Education) in the pre-primary, primary, post-primary and tertiary institution Nigeria. Since no adequate training can take place without competent teachers to handle the such educational programme in a teaching-learning classroom. By this, Teacher Education of a particular educational programme should be basically formulated so as to touch every phase of national development in the areas of Social, Economic and Political activities in the country. There is no area where one turns without facing with the ever recurring problem of the need for trained manpower.¹

The recent educational reform programme embarked upon by the Federal Ministry of Education in Nigeria has made the redesigning of teacher education and the teaching profession imperative in Nigerian schools. The need for this re-designing is because of the fact that the teacher education is a fundamental foundation of quality in the educational system which serves as the key that unlocks all aspects of national development.² However, the National Policy of Education of Nigeria analyses the objective of teacher education in the country which goes thus:³

- To produce highly motivated, contentious and efficient Classroom Teachers for all levels of Our educational system.

- To further encourage the Spirit of enquiry and Creativity in Teachers.
- To help teachers fit into the Social life of the Community and the Society at large and to enhance their commitment to National goals.
- To provide teachers, with the intellectual and professional background adequate for the assignment and to make them adaptable to changing conditions.
- To change teacher commitment to the teaching profession.

It is amazing that despite the fact that Nigeria has celebrated the golden Jubilee of her attainment of independence, the country is still found wanting in her teacher educational programmes out of which Islamic teacher education is one of them. By this, the paper divides Nigeria as a nation into two geographical areas of North and South of the country as both has different phase of development in respect of Islamic Teacher Education in the country. By this, the related prospect and problem of the Islamic Teacher Education in these two geographical areas are sharply differed from one another. It is on this line that this paper aims at investigating the level of the prospect and chains of problem of Islamic Teacher Education in Nigeria as a single nation.

Definition of Some Keywords

The term education is coined out of two Latin words, *educere* and *educare* means to nourish, to bring out, to raise, while *educare* means to draw out, to lead out. Adesina defines education as the tool for the integration of the individual effectively into a society so that the individual can achieve self-realization, develop national consciousness, promote, unity and strive for social, economic, political, scientific, cultural and technological process.⁴ Lassa defines Teacher Education as the training and or product process of would-be teacher which encompasses production of pre-primary, primary and post primary school teachers.⁵ By this definition, Islamic teacher education could be rightly defined as educational process which is properly designed, planned and systematically tailored towards the training of those who would teach Islamic Studies in pre-primary, primary, post primary and tertiary institutions.⁶ Curriculum is an educational instrument designed by the specialists and experts for the purpose of attaining desired learning objective or outcome. In short, curriculum is the total sum of all the contents of learning experience of the school subject which is designed in suitability to the culture and laws that govern the conduct of people in the

society.⁷ According to Hornby, challenge means a new or difficult task that tests somebody's ability and skill.⁸

Prospect of Islamic Teacher Education in the Northern Nigeria

Islamic teacher Education in Nigeria began as soon as the religion of Islam was introduced to the Nigerian environ of Kanem-Borno empire in the later part of the eleventh century of the Christian era through the efforts of North African Berber merchants who came to Northern Nigerian for commercial purposes. Therefore, it is not a gainsaying that Islamic teacher education was introduced into Nigeria long before the advent of missionary cum western education which was introduced in Nigeria in the middle part of nineteenth century of Christian era, 1842 to be precise. Islamic teacher education had already developed well-formulated curriculum and methodology as far back as seventh century of Christian era. By seventeenth century of Christian era, the teaching of Islamic studies in Nigeria flourished and matured into a remarkable standard at the individual private management.⁹

Centres of Islamic Studies popularly known as Qur'anic or *Islamiyyah* schools used to take place in semi-organized structures similar to non-formal education. Three different places were used for teaching-learning process of Islamic Studies at the initial stages. Those places are as follows:¹⁰

- (i) *Mu'alim* or *Alfa's* Residential home.
- (ii) Community Mosques.
- (iii) Under the shades of trees in an open space in the community.

The *Mu'alim* (Teachers) operate freer Curricular in terms of the subject matter, time table, class size and duration of the studies. According to Osokoya¹¹ there are four stages of learning in the Islamic Studies in the *Islamiyyah* schools. The Primary level popularly known as Qur'anic stage starts as early as three years of age. Emphasis is laid on rote-learning and choral recitation of chapter from the Qur'an. Curriculum at this stage is choral recitation of the Qur'an so as to sharpen the memory sense of the pupils. The second stage starts immediately after the first stage; its curriculum covers reading and writing of the Arabic alphabets and the formation of Arabic syllables. The third stage can be referred to as secondary level. Here, curriculum would now become wider as it includes Arabic language, Qur'an commentary, Syntax, Logic, Arithmetic, Hadith, Algebra, Poetry and Medicine. This is known as Senior Islamic School (S.I.S.) in the Northern Nigeria. Its examination is running twice for

Internal and External students just like Ordinary Level SSCE and WASC Certificate can be used to get admission into any Northern Nigerian Universities. The fourth stage is the post secondary stage which leads the graduands to tertiary institutions in the Arabic and Islamic nations. In the Northern post secondary institutions, Katsina College of Arabic and Islamic Education was one of early educational institutions in the Northern Nigeria. In this college, Islamic Teacher Education was given a prominent place in the curriculum and its scope was broadened to cover sciences and modern subjects. Another tertiary institution is the Kano Law School where the Islamic Teacher Education was deeply studied. It was established in 1943 and later changed to School of Arabic and Islamic Studies in 1947.¹² In 1963, Islamic Teacher Education was also introduced by Abdallah Bayero College in Kano (then a college under Ahmadu Bello University) before it later became an autonomous university by the name "Bayero University, Kano" in 1975. This was followed by other Northern Nigerian universities such as Universities of Ilorin, Jos, Maiduguri, Abuja, Sokoto (now Usmanu Danfodiyyo University), Ahmadu Bello University, Kogi State University, Anyigba and newly established Kaduna State University and Kwara State University, and several Colleges of Education, Colleges of Arabic and Islamic Studies and Centres for Arabic and Islamic scattered in some towns in the Northern Nigerian.¹³ The curriculum of Islamic Studies in Nigeria was not only adequate but viable as it transforms the Nigerians to be literate in Arabic language. It should be noted in this structure that prior to the advent of Latin script in Nigeria, the Nigerians could write their indigenous languages with Arabic letters. It should be rightly mentioned at this juncture that all of the four stages of Islamic Teacher Education in the Northern Nigeria are given fully moral and financial support by the local and the state government in the Northern Nigeria. Almost, all the Arabic and Islamic Schools (*Madaris*) in the Northern Nigeria are receiving financial aids and grants from the local, state, federal governments and foreign Arabic and Islamic nations.¹⁴

Prospect of Islamic Teacher Education in the Southern Nigeria

The southern Nigeria would be geographically divided into both south-western and South-Eastern Nigeria. It is on this line that the prospect of Islamic Teacher Education in this area is going to be discussed. The Qur'anic or *Islamiyyah* schools started in the South-Western part of Nigeria (Yoruba land) in the early Seventeenth Century of Christian era and it was pioneered by the Graduands of the Northern Nigeria Qur'anic or *Islamiyyah* schools who came to Yoruba land for the expansion of Islam. These graduands are itinerant scholars who were moving from one town to others in order to spread Islam and its

knowledge. The tutored and trained some Yoruba students who in turn established their own Qur'anic schools in the Yoruba environs. Some of these Yoruba students went out to Ilorin and some town in the Northern Nigeria to acquire more knowledge in Islamic Teacher Education. They came back to Yoruba towns to establish formal Arabic schools on the prototype of the one running in the Arabic and Islamic nations popularly called *Madrasah* (school), *Markaz* (Centre of Learning) and *Ma'ad* (Institute).¹⁵ Such schools could be found in Ibadan, Lagos, Iwo, Ikirun, Osogbo and some Yoruba towns in the south-western part of the country.¹⁶ Their curriculum consists of various foreign sciences of Arabic studies and Islamic studies so as to enable the products to further their studies in any university within or outside the country. The only problem here is that some Southern Nigeria territory institutions do not accept the Arabic School Certificate as an entry qualification for their programmes except they merge it with Ordinary Level Certificate of SSCE or NECO. The teaching of Islamic Studies got into the Western school in 1922 when various non-governmental Islamic organizations started their own private primary and post-primary school in Lagos. Such non-governmental Islamic organizations were Ahmadiyyah, Ansar-ud-Deen, Nawairud-Deen, Isabatudeen, Zumuratu'l'Hujaji, Anwarul-Islam, Ansaru'l-Islam, Islamic Missionary Society *et-cetera*. Both Ahmadiyyah and Ansar-ud-Deen started their schools in 1922 and 1929 respectively, and within three decades, other Islamic organizations mentioned above followed the same suit.¹⁷ Islamic Teacher Education emerged in the western Nigerian Universities when the University of Ibadan established Department of Arabic and Islamic Studies in 1961, Lagos State University in 1984, University of Ado-Ekiti in 1983, Ogun State University (now Olabisi Onabanjo University), and Ondo State University (now Adekunle Ajasin University) in 1982 and Obafemi Awolowo University, Ile Ife in 1963 as a course unit under the Department of Religions Studies. Other tertiary institutions of learning such as Diploma awarding institutes and Teachers' College also followed the same suit by running certificate courses in Arabic and Islamic Studies with well formulated curricular. By this, it became a reality for the students of Islamic Studies to obtain a Diploma and College Certificates and Degrees in the Nigerian Western-oriented tertiary institutions. The last but not the least in the curriculum development of Islamic Studies is the taking over of the schools established by the non-governmental Islamic organizations by the federal and state government in 1975. The teaching of Islamic Studies is not phased out of the government schools and these paved way to the designing of the standard curriculum for the effective and proper teaching of Islamic Studies in primary and post-primary schools in Nigeria in 1985.¹⁹

In the South-Eastern Nigeria, Islamic Teacher Education started late in the twentieth century of Christian and was pioneered by some Northern scholars who settled for commercial activities in some major towns such as Aba, Onitsha, Awkan, Asaba, Onitsha, Owerri, Benin, Warri, Auchi, Calabar, Port-Harcourt *et. cetera*. These scholars privately organised the Qur'anic schools and Islamic centres in the few mosques in the south-Eastern Nigeria. Apart from Auchi, Warri and Benin, the teaching of Islamic studies in the government's primary and post-primary schools is not given full support on the excuse that some of the Muslim students in those schools are very few in number and they are the children of Northern settlers. The teaching of Islamic studies is only given full support by few primary and post-primary schools which are privately owned by the Muslims in the South-Eastern Nigeria.²⁰ In the tertiary institutions, Islamic Teacher Education is running as a unit course in the Universities of Benin, Uyo and Port-Harcourt and Ambrose Ali University under the Department of Religion and Cultural Management Studies.²¹

Problems of Islamic Teacher Education in Nigeria

There are several problems facing the successful teaching-learning exercise of Islamic Studies in the Primary and post-primary schools in Nigeria. As a result of this negative development, instructional object and target of the subject could not be achieved up to the recognizable standard in this educational system. It should be rightly mentioned here that some of the problems which are going to discuss here are peculiar to the South-Eastern and South-Western parts of the country.

(a) Attitudinal Problem of Government

Nigerian government devoted little interest to the teaching-learning of Islamic Studies in the Primary, post-primary schools and tertiary institutions. They gave excuse that the country is a multi-religious nation and therefore cannot single-handedly devote high interest on one religious subject at the expense of other subjects. As a result of this, they do little or nothing to promote and enhance the teaching-learning of Islamic studies as they do for science subjects in schools in terms of positive motivation and reinforcement. Nigerian government hardly remembers Islamic Studies when it comes to the matter of organizing academic workshops, seminars, conferences, field trip and induction for the students.²² They also fails to give moral and financial supports for the teaching learning of Islamic Studies by not employing adequate number of teachers to handle the subject in the schools. In some schools in south western Nigeria, only one Islamic teacher is employed to take up the

subjects for the whole primary school or secondary school while there are no Islamic teachers in some schools. Even, there are some schools where the only employed Islamic Studies teacher is a non-Muslim or a graduate of Religious Studies. In some states in southern Nigeria, graduates of Islamic Teacher Education from the Arabic and Islamic nations are not given due recognition as experts in the field. As a result of this, majority of them are not given employment in such public schools.²³

(b) Societal Problems

Nigerian society is a kind of society which places higher priority to wealth and material benefits above the educational and spiritual values. Thus, nothing is important and worth-while in Nigerian society if it would not bring immediate material gain to someone. Success of man is solely measured on the amount of material he or she is able to acquire from whatever he or she engages in. By this, Nigerian society sees any form of education as an investment. This poor societal attitude is extended to the teaching-learning exercise of Islamic Studies in primary and post-primary schools. They see Islamic Studies as a non-career-able subject that has no better and brighter future for the students. Consequently, the society discourages their children from offering Islamic Studies by looking down upon the students and the subject. They see the subject as a non-relevant to modern day Nigerian society that cherishes sciences and technology.²⁴ As if this is not enough, there are some Islamic Studies teachers that maintain poor attitude towards the future career of Islamic Studies by erroneously believing that only available career for the Islamic Studies is teaching. Thus, they usually feel shy of this area of specialization out of the inferiority complex among their colleagues in the schools. As a result of their poor attitude towards their subject, some of them do not encourage their children to enrol for the course in tertiary institution. Dedication of such Islamic teachers towards the upliftment of the subject in the teaching learning environment is too low. Such teachers do not regularly come to class due to their personal business within and outside school. Apart from this, they do not develop themselves through their attending professionals seminars, workshop and conferences which would equip them in meeting up with the contemporary required standard in the field.²⁵ The number of students offering Islamic Studies in the primary, post-primary schools and tertiary institutions are very minimal in comparable with the students offering other Arts subjects. As fewer as they are, some of them do not put in the required dedication and seriousness to the subject by not attending class regularly and thereby taking the subject for granted. The interest of such students in the subject is very low. This is one of the reasons why some of them used to drop the subject in the Ordinary Level examination. Some of these students who

managed to enter for the subject in tertiary institutions used to drop it and cross to the other Department for other courses, some opt out for other course at their Master Degree level.²⁶ Similar things occur in the primary and post primary schools where the students do not give full dedication to the subject as a result of curriculum status of Islamic Studies in the National Policy of Education which regards the subject as optional in the school. By this, students could either offer it or opt out for other alternative subjects in the school.²⁷

(c) Problem of Adequate Instructional Materials

Most of the instructional materials for proper handling of Islamic Studies in primary and post-primary schools and tertiary institutions are not easily acquired as a result of the economic melt down in the country. The cost of providing these instructional materials for all primary, post-primary school and tertiary institutions would be suicidal on the treasury of some local and state government in the country. The inability of any form of government to provide these instructional materials for the effective teaching-learning of Islamic Studies has adverse effect on the subject.²⁸ Adequate English textbooks for the effective teaching of Islamic Studies in Primary and post-primary schools and tertiary institutions are not easily available in the market as there are very few Islamic bookshops and centres in the country. Some of the available Islamic textbooks were written by orientalist who are trained in western countries. In a situation where the recent and current Islamic textbooks are provided by the school, the accessibility of the students towards them is limited as most of these textbooks are written in Arabic language. They have not been translated into English and Nigerian languages which are modes of instruction in the Nigerian post-primary and primary schools and tertiary institutions.²⁹ Majority of the Islamic scholars in Nigeria who is in-charge of saving the situation, do not attempt to translate these Arabic literatures into English or write and publish current Islamic textbooks for the benefit of the Islamic students in the country. Some of these Islamic scholars who make a trial in this area of academic scholarship are not morally and financially encouraged by the government of Nigeria. Other scholars who want to write Islamic materials prefer to use the Arabic language in writing and publishing, the idea which would limit the public consumption of the teachers and students of Islamic Teacher Education as majority of them do not possess working knowledge of Arabic language.³⁰

Conclusion

The study examined the prospect and problem of Islamic teacher education in Nigeria. With the foregoing discussion, the attention for the

enlistment and enhancement of Islamic teacher education in Nigeria should be geared up in order to achieve the desired goal and objective in the recent Education Reform. On this line, the study discovers that:

- (i) some problems faced by Islamic Teacher Education in Nigerian schools are peculiar to southern Nigerian environs only as a result of societal attitude and government attitude towards the subject.
- (ii) Islamic Teacher Education would survive and successfully compete with other Arts, Science and Social Sciences subjects in the Northern Nigerian schools if the people give societal acceptance and governmental support (from local, national and international level) to the subject.
- (iii) Islamic Teacher Education started in Nigeria earlier than Western Teacher Education. The former started as in the eleventh century while the latter started in the nineteenth century.
- (iv) Islamic Teacher Education produced literate and elites in Nigeria who can write and read their indigenous languages with Arabic letters long before the advent of European colonialists with their Latin and Roman letters in Nigerian environs.

Based on these findings, the study therefore, recommends that:

- (i) government should intensify her effort in upgrading the status of Islamic Teacher Education in the Educational reform. All educational ministries and boards in Nigeria should also assist in monitoring educational reform of Islamic teacher education and keep the momentum alive.
- (ii) Nigeria government should gear themselves up on the enlistment of the Islamic teacher education in the country during this time of educational reform through the assisting of the Islamic teacher education with moral and financial assistance, appointment of more Islamic teachers in the primary, post-primary and tertiary schools in the country, providing more Islamic instructional materials to the schools, organizing and sponsoring Islamic educational seminars, conferences and workshops for Islamic educators and providing current Islamic textbooks to the schools.
- (iii) Nigerian Federal Ministry of Education should make all religious teacher education compulsory for the respective religious adherents' children in the school as a means of enhancement of moral and ethical education among the students in Nigerian schools.

(iv) Islamic teacher educators should exhibit their dedication to the Islamic Teacher Education in Nigerian schools by being punctual in their classes, developing themselves from time to time by attending seminars, conferences and workshops and engaging themselves on deep research so as to write current Islamic textbooks as required by the syllabus and the curriculum.

(v) Nigerian society should correct their wrong impression about the prospects of the products of Islamic Teacher Education in the country. People should realize that Islamic teacher educators can rise and shine to the peak level of their career in their field as it applies to other professions.

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