Transforming Nigeria to a Changed Nation Using Religious and National Value Education: Basic School Teachers' Perspective

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Abstract

The purpose of the study was to examine the perception of Basic school teachers of using religious and national values to transform Nigeria to a changed nation. 421 Religious and national values teachers (handling Islamic studies, Christian Religious Studies, Social Studies, Civic Education, and Security Education) comprising of 190 males and 231 females in 341 selected Basic schools in Kwara State participated in the study.Researcher- designed questionnaire was used to collect data that were analysed using descriptive statistics, t-test and Analysis of Variance (ANOVA). The result showed that Religious and National Values can be used to transform Nigeria into a positively changed nation. It was also unfolded that teachers' perception was significantly influenced by gender, school type, qualification, and experience. Based on the findings, it was suggested among others that Religious and National Values should be taught and handled by qualified teachers so as to inculcate in the students the needed moral values, attitude and knowledge to become good citizenry that will appreciate and promote the transformation of Nigeria to a changed nation.

Keywords: Accumulation National value Religious Studies and Transformation

Introduction

Transparency International (2009) rated Nigeria as one of the most corrupt nations of the world (Dania and Emuebie, 2012). As a matter of fact, Odumuyiwa (2002) unequivocally asserted that Nigeria is a religious but criminal society. Mezieobi (2012) stated that Nigeria is faced with many problems such as cultural pluralism, disintegrative forces, sociocultural impediments, and insecurity. Others are apathy, political recklessness, sycophancy, ethnic rationality and loyalty, directionless and technological backwardness, political instability and other instabilities socio-cultural, economic, educational and food instability. To him, corruption is the worst evil that is standing on Nigeria's path to grandiose national development and transformation. Osakwe (2010) is of the opinion that Nigeria is a failed state because of the problems of corruption and poverty in the midst of abundant national resources. In its report, the Political Bureau established in 1987 attributed the failure of politics, governance and national development in Nigeria to corruption. In the midst of this adverse situation of Nigeria, the leaders of the country have not been helping issues. Dike (1999) noted that none of our past leaders (military and civilian), ruled the nation with sincerity of purpose. They transformed Nigeria from prosperity to penury.

Obasanjo (1999) asserted that Nigeria needs a "new moral order" that will enable her to "fully understand" and solve her problems. Obviously, the trouble with Nigeria is that the society has lost its moral voice. There is the need to transform our enormous moral deficit to moral surplus so that our social disorder would be fixed.

The situation is described aptly by Pedus (2008) when he argued that the pride and joy of being a Nigerian many years ago were somehow wiped out by the preservation of evils by our very own elders.This situation, Pedus contended, has bestowed the young Nigerian citizenry with a sense of social, political and economic insecurity. However, it has been noted that the youth still show unquestionable allegiance to these same elders that have destroyed the land in itself raises concern that change in the political landscape of Nigeria is far from remote.

There is no doubt that Nigerians want change that would transform the nation and lay a road map to the sustainable development of the country. In his opinion, Nairu (2011) observed that the mood for change is observable in every part of the country. In other words, from small villages to big cities, poverty, disease, lack of social infrastructure and lack of hope is an everyday reality for millions of Nigerians. The need for transformation is increasingly becoming urgent in the face corrupt practices in the country. Transformation refers to a complete change from one situation to another, a total departure from the old order to a new one (Nairu, 2011). Transformation requires deliberate effort. Thus, national transformation, according to Mezieobi (2010), as a systematic and comprehensive but qualitative change of the overall social, economic and political structures of a nation for the improved human conditions of the people. To the researcher, it is a drastic departure from the old to a new one. In the words of Akinsola (2013) national transformation could be described as the process of modifying all the aspects of the society for the benefit of the individual and the society as a whole. It could also be viewed as a situation whereby visible positive social changes are evident in people, infrastructure and societal life. However, National transformation does not come accidentally, it requires deliberate efforts. Nwaubani (2010) noted that certain elements of national transformation are lacking. He cited unity in diversity, credible election, religious tolerance and equality which have remained strangers to our national transformation. To change a failed nation to a successful one calls for the inculcation of moral values, in citizenry, that will facilitate the actualization of such dreams (Opoh, 2014).

There is a need to transform ideas into sustainable reality. Opoh (2014) stated that military solution is n not the answer to our problems in Nigeria. In addition, he noted that Nigeria's problem will not be solved by secession, nor the problems in Nigeria be solved by waving spears and arrows Opoh (2014) concluded that the problem in Nigeria can only be solved by Nigerians when Nigerians at all social strata embrace the humanity of one another and in the true spirit of egalitarianism. In the opinion of the researcher, our problem could be solved via quality education which helps

to instill in citizens, social morals and values that negate corrupt practices in the country. There no gain saying that one of the instruments for change and national transformation is education (Akubuilo, 2012). Education, according to Opoh (2011), is an activity whose aims and objectives are a function of the nature, need and aspiration of the society in which it takes place. It is widely perceived and acknowledged as an instrument per excellence for the transformation of any human society. As put by Obanya (2002) throughout history, societies, both developed and under-developed, complex and simple, have used education as a relevant instrument for effecting desirable social, economic, political and technological transformation. Orji and Maekae (2013) also noted that education has immense contribution to make to the development of the country. Similarly, Briggs (1930) stated that education is a long-term investment by the state to makes it a better place in which to earn a living. What this statement implies is that education is a potent tool of change and transformation in order not to create a gap in changing times and changing conditions. In a submission, Education has a significant role to play in transforming Nigeria from a corrupt nation (Akubuilo, 2012). Educational goals are set to be achieved through the use of academic subjects, including Religious and National Values, which are taught to students. It has been noted that Religious and National Values is a subject capable of actualizing the educational goals and this informed its introduction as a subject at the basic level of education.

Religious and National Value was introduced in 2012 as a compulsory subject at lower, middle and upper levels of basic education. In the context of the current reduction, selection and harmonization of the Universal Basic Education (UBE) curriculum, Religious and National Values is the umbrella embracing the previously autonomous subjects of Religious Studies (Christian Religious Studies and Islamic Studies), Civic Education, Social Studies and a new addition Security Education (NERDC, 2009). The rationale for the new title is the need to emphasise the importance of values across the educational spectrum with particular reference to the curriculum content of the Religious and National Values

subjects, each of which now becomes a theme under the umbrella subject title.

It is envisaged that the curriculum of Religious and National values will not only go a long way in fulfilling the values and expectations embodied in the aims of Nigerian education outlined in the National Policy on Education (FRN, 2011) but will also bring about the expected turnaround of the values climate of the entire polity. The envisaged mission of the true bearers of religious and national value education, therefore, is to prepare the individual for the roles he is to play, providing him with the necessary experience of habits, belief and values. The subject is also expected to cultivate the appropriate patterns of emotional response and modes of perception as well as the requisite skills and knowledge for peaceful coexistence (Opoh, 2011).

It can also be deduced from the subject matter of religious and national value education that one of its objectives is to communicate the good moral conduct of the society from one generation to the other. Religious and National values as a value-laden subject has the capacity to build sound morals and integrity in all facets of the society, It serves as an aid to changing the value system the people and as a means of re-appraising undue obsession to materialism and primitive wealth accumulation which is the mania that is somehow responsible for corrupt practices in the society which invariably thwart national transformation.

Today, with the rising criminality in the society and the equally detestable bravado of ethnic chauvinism nationwide, the place of a Religious and National Values to reawaken the moral conscience of Nigerians is unique to be filled at all levels of education. Religious and National values educators should therefore aim at the training of youths to make good use of their hand, head and heart. The subject should be geared towards training of people to be morally upright, to respect others' rights and values, to embrace unity in diversity and national integration for nation building. According to the Federal Republic of Nigeria (2013) in the National Policy of Education, the philosophy and goal of Nigerian education for Religious and National Values is the inculcation of right

type of attitude and values for the survival of individuals and the Nigerian society (by fighting societal vices such as corruption).

According to Okobiah (1985) 'functionality principle' emphasizes the vital role of Religious and National Values Education as a potent tool for preparing and mobilizing young learners in schools for the purpose of enabling them cultivate an awareness and understanding that would transform them into citizens with skills, moral, values and reasoned judgments to effectively live, interact, interrelate and contribute positively to economic, social, political and cultural development of their societies.

It should be noted that teachers are the implementers of the policy of education. The teachers determine the success or failure of any educational policy. Since teachers are regarded as nation builders of a nation, it is highly important to study and analyse their perceptions. First, teachers are conductors of knowledge and the quality of knowledge at their disposal for dissemination is greatly affected by their perceptions (Junaid, 2015). Perception also goes a long way in affecting individual attitudes, values and beliefs. If an issue is perceived sensitive, such perception fertilizes individual beliefs, attitudes and values. The perceptions of teachers have several implications for the society as it transits from one generation to another. Considering the importance of teachers' perceptions, its impact to students and learning process in general, numerous studies have been conducted on teachers' perception such as Cheng (2007), Davis (1992), Jekayinfa (1996), Kulinna, Cothran and Zhu (2000), Olawepo (1984) and Orimoloye (1983). It is observed that many studies had been conducted to investigate teachers' perception but none of these cited studies investigated teachers' perception on the use of Religious and National Value as a tool for transforming Nigeria to a changed nation. It is on this basis that this study investigates teachers' perception of Religious and National Value as an instrument for transforming Nigeria to a changed nation.

Research Question

What is teachers' perception of religious and national value

education as a tool for transforming Nigeria to a changed nation?

Research Hypotheses

Ho1: There is no significant influence of gender on teachers' perception of religious and national value education as a tool for transforming Nigeria to a changed nation.

Ho2: There is no significant influence of school type on teachers' perception of religious and national value education as a tool for transforming Nigeria to a changed nation.

Ho3: There is no significant influence of educational qualification on teachers' perception of religious and national value education as a tool for transforming Nigeria to a changed nation.

Ho4: There is no significant influence of teaching experience on teachers' perception of religious and national value education as a tool for transforming Nigeria to a changed nation.

Methodology

The study adopted a descriptive survey research design. 421 teachers (handling Islamic studies, Christian Religious Studies, Social Studies, Civic Education, and Security Education) were randomly selected from Kwara Central. 190 teachers were male while 231 teachers were female. A researchers' designed questionnaire titled "Teachers' Assessment of Religious and National Value Education to Change Nigeria". The questionnaire contained 14 items measuring teachers' perception of religious and national value education to transform Nigeria to a changed nation. A 4 point-Likert type scale of Strongly Agree, Agree, Disagree and Strongly Disagree was used to elicit the needed data from the respondents.

Afterward, expert judgment, from Educational Research Measurement and Evaluation Unit of the Department of Social Sciences Education, University of Ilorin, was used to validate the instrument. To trial test the instrument, the instrument was administered to forty teachers teaching religious and national value education who were not part of the sample. Cronbach alpha was used to test the reliability of the instrument and the

coefficient was .76. Descriptive statistics of frequency count, simple percentage and mean were used to answer the research question while independent t-test and one-way Analysis of Variance were used to test the stated hypotheses.

Results

Research Question: What is teachers' perception of religious and national value education as a tool for transforming Nigeria to a changed nation?

Table 1: Showing Teachers' Perception of Religious and National Value Education as a Tool for Transforming Nigeria to a Changed Nation?

S/N	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean
1.	Religious and National Values helps to develop right attitude	127(30.2)	192(45.6)	66(15.7)	36(8.6)	2.97
2.	Religious and National Values condemns corruption	156(37.1)	229(54.4)	36(8.6)	-	3.29
3.	Religious and National Values promotes good leadership	180(42.8)	118(28.0)	123(29.2)	-	3.14
4.	Religious and National Values promotes the protection of lives and properties	118(28.0)	229(54.4)	40(9.5)	34(8.1)	3.02
5.	Religious and National Values discourages suicide	106(25.2)	77(18.3)	232(55.1)	6(1.4)	2.67
6.	Religious and National Values encourages theft	110(26.1)	146(34.7)	4(1.0)	161(38.2)	2.49
7.	Religious and National Values fosters social order	264(62.7)	77(18.3)	80(19.0)	-	3.44
8.	Religious and National Values embraces religious tolerance	103(24.5)	280(66.5)	36(8.6)	2(.5)	3.15
9.	Religious and National Values promotes integrity in hard work	78(18.5)	142(33.7)	199(47.3)	2(.5)	2.70
10.	Religious and National Values condemns nepotism	184(43.7)	84(20.0)	73(17.3)	80(19.0)	2.88
11.	Religious and National Values encourages peaceful gover-nance	144(34.2)	235(55.8)	42(10.0)	-	3.24

S/N	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean
12.	Religious and National Values discourages tribal crises	153(36.3)	148(35.2)	120(28.5)	-	3.08
13	Religious and National Values promotes civil responsibility	112(26.6)	225(53.4)	4(1.0)	80(19.0)	2.88
14.	Religious and National Values condemns terrorism	335(79.6)	82(19.5)	4(1.0)	-	3.79
	Weighted Average	3.05				

Table 1 shows that teachers perceived that Religious and National Values helps to develop right attitude (2.97); Religious and National Values condemns corruption (3.29); Religious and National Values promotes good leadership (3.14); Religious and National Values promotes the protection of lives and properties (3.02); Religious and National Values discourages suicide (2.67); Religious and National Values fosters social order (3.44); Religious and National Values embraces religious tolerance (3.15); Religious and National Values promotes integrity in hard work (2.70); Religious and National Values condemns nepotism (2.88); Religious and National Values encourages peaceful governance (3.24); Religious and National Values discourages tribal crises (3.08); Religious and National Values promotes civil responsibility (2.88); Religious and National Values condemns terrorism (3.79). On the other hand, the teachers disagreed that Religious and National Values encourages theft (3.79). The weighted average is 3.05 which is a numerical indicator that the teachers agreed that Religious and National Value can be used as an instrument to transform Nigeria to a changed nation

Hypothesis One: There is no significant influence of gender on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation

Table 2: summary of t-Test Analysis Showing the Influence of Gender on Teachers Perception of Religious and National Value Education as a Tool to Transform Nigeria to a Changed Nation

Variable	N	Mean	Std. Deviation	t	df	Sig.	Remark
Male	190	58.79	4.215	10.111	419	.000	Sigmificant
Female	231	62.93	4.155				

Table 2 shows that there was significance of gender on teachers perception of Religious and National Value education as a tool to transform Nigeria to a chnaged nation ($t = 10.111$; $df = 419$; $P > 0.05$). The hypothesis is therefore rejected in the light of the result.

Hypothesis Two: There is no significant influence of school type on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation

Table 3: Summary of t- test Analysis showing the influence of school type on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation.

Variable	N	Mean	Std. Deviation	t	df	Sig.	Remark
Public School	220	64.69	2.787	28.887	419	.000	Significant
Private School	201	57.09	2.595				

Table 3 shows that there was significant influence of school type on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation ($t = 28.887$; $df = 419$; $P < 0.05$). The hypothesis is therefore rejected in the light of the result.

Hypothesis Three: There is no significant influence of teaching experience on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation

Table 4.1: Summary of ANOVA Analysis Showing the Influence of Teaching Experience on Teachers' Perception of Religious and National Value education as a tool to transform Nigeria to a changed nation

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	4938.098	2	2469.049	247.006	.000	.542
Intercept	1320756.322	1	1320756.322	132129.496	.000	.997
Experi-ence	4938.098	2	2469.049	247.006	.000	.542
Error	4178.296	418	9.996			
Total	1578831.000	421				
Corrected Total	9116.394	420				

R Squared = .542 (Adjusted R Squared = .539)

Table 4.1 reveals that there is a significant influence of teaching experience on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation ($F_{(2, 418)}$= 247.006; P< .05; partial η^2 = 0.54). The hypothesis is therefore rejected in the light of the result. Teaching experience hasthe influence of about 54% of the total variance in teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation (Partial eta square = 0.54). Table 4.2 presents that magnitude of teachers' perception across the teaching experience group.

Table 4.2: Estimate Marginal Mean Showing Teachers' Perception across Teaching Experience

Years of Experience	Mean	Std. Error	Partial eta square
10 years and below	57.579	.296	
11-20 years	57.505	.331	.542
21 years and above	64.398	.215	

Table 4.2 reveals that teachers with experience of 21 years and above had the highest perception mean (64.398), followed by the teachers with experience of 10 years and below (57.579) while those with experience of 11 to 20 years had the lowest mean (57.505).

Table 4.3: Pairwise Comparison of Scheffe's Post Hoc Analysis Showing Sources of Significance

Teaching Experience	Mean	10years and below	11-20years	21years and above
10years and below	57.579		*	*
11-20years	57.505	*		*
21years and above	64.398	*	*	

Table 4.3 reveals that the significant difference among the three groups exposed by table 4.1 was as a result of the significant difference between teachers with teaching experience of:

a. 10 years and below & 11 -20 years

b. 10 years and below & 21 years and above

c. 11 -20 years & 21 years and above

The implication of this is that teachers with teaching experience of 21 years and above significantly different in their perception, than those

with 11-20 years and 10 years and below, of Religious and National Value education as a tool to transform Nigeria to a changed nation.

Hypothesis Four: There is no significant influence of educational qualification on teachers' perception of Religious and National Value education as a tool to transforming Nigeria to a changed nation

Table 5.1: Summary of ANOVA Analysis Showing the Influence of Educational Qualification on Teachers' Perception of Religious and National Value Education as Tool to Transforming Nigeria to a change Nation

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	4257.127[a]	2	2128.563	183.102	.000	.467
Intercept	968900.363	1	968900.363	83345.970	.000	.995
Qualification	4257.127	2	2128.563	183.102	.000	.467
Error	4859.267	418	11.625			
Total	1578831.000	421				
Corrected Total	9116.394	420				

R Squared = .467 (Adjusted R Squared = .464)

Table 5.1 reveals that there is a significant influence of educational qualification on teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation ($F_{(2, 418)}$= 183.102; P< .05; partial η^2 = 0.467). The hypothesis is therefore rejected in the light of the result. Educational qualification has the influence of about 47% of the total variance in teachers' perception of Religious and National Value education as a tool to transform Nigeria to a changed nation (Partial eta square = 0.47). Table 5.2 presents the magnitude of teachers' perception of the teaching experience group.

Table 5.2: Estimate Marginal Mean Showing Teachers' Perception across Educational Qualification Group

Qualification of teachers	Mean	Std. Error	Partial eta Square
NCE/OND	57.776	.265	
B.Ed/B.Sc/HND	58.182	.514	.467
M.Ed/M.Sc/ Ph.D	64.217	.234	

Table 5.2 reveals that teachers with educational qualification of M.Ed / M.Sc / Ph.D and Others had the highest perception mean (64.217), followed by the teachers with educational qualification of B.Ed/ B.Sc / HND (58.182) while those with educational qualification of NCE/OND had the lowest mean (57.776).

Table 5.3: Pairwise Comparison of Scheffe's Post Hoc Analysis Showing Sources of Significance

Teaching Experience	Mean	NCE/OND	B.Ed/B.Sc/HND	M.Ed/M.Sc/Ph.D and Others
NCE/OND	57.776		*	*
B.Ed/B.Sc/HND	58.182	*		*
M.Ed/M.Sc/Ph.D	64.217	*	*	

Table 5.3 reveals that the significant difference among the three groups unfolded by table 5.3 was as a result of the significant difference between teachers with educational qualification of:

a. NCE/OND & B.Ed/B.Sc/HND

b. NCE/OND & M.Ed/M.Sc/Ph.D

c. B.Ed/B.Sc/HND & M.Ed/M.Sc/Ph.D

The implication of this is that teachers with educational qualification of M.Ed/M.Sc/Ph.D Significantly different in their

perception, than those with B.Ed/B.Sc/HND and NCE/OND, of Religious and National Value education as a tool to transform Nigeria to a changed nation.

Discussion

Religious and National value has been introduced as a core subject to be offered by pupils at the basic level of education. The introduction of the subject, in the curriculum, is not unrelated to its relevance to the actualization of the transformation of Nigeria. Religious and National values Education, as a subject, envelopes previous independent subjects of Religions Studies (Christian Religious Studies and Islamic Studies), Civic Education, Social Studies and a new addition of Security Education as so to bring about a change in the morals, attitude and behavior of the citizenry.

The result of the study showed that Religious and National value education can be used as an instrument to transform Nigeria to a changed nation. This result is in consonance with the assertion of Akubuilo (2012) who noted that education is needed in the transformation of a nation.

The result also unfolded that teaching experience has significant influence on the teachers' perception of Religious and national Values as a tool to transform Nigeria to a changed nation. This finding is in correlation with the research findings of Davis (1992) who reported a significant influence of teaching experience on teachers' perception. The finding also corroborated the finding of Kulinna, Cothran and Zhu (2000) who also unfolded that teaching experience has a significant influence of teachers' perception. On the contrary, the finding negated the finding of Xhevahire and Edmond (2014) who reported no significant influence of teaching experience on teachers' perception.

Also, the result also revealed that educational qualification has a significant influence on teachers' perception of Religious and National Values as a tool to transform Nigeria into a changed nation. This research finding corroborated the research report of Cheng (2007) which unfolded that educational qualification had a significant influence on teachers' perception. This finding also buttressed the research result of Igwebuike

and Oghenesuvwe (2013) which unfolded that there was the significant influence of educational qualification on teachers' perception.

Conclusion and Recommendations

Based on the findings, it can be concluded that religious and national values can be used as a tool for transforming Nigeria to a changed nation. Given this conclusion, the following recommendations were made:

Religious and national values should be effectively taught to students. When the subject is taught to students, the students will acquire the needed moral values, attitudes, skills and knowledge of the citizenry that will make them good citizens of the country. It is only good citizens who have the interest of the country at heart that can transform Nigeria to a changed Nation.

Only trained and qualified teachers should be allowed to teach religious and national values. In a situation where unqualified teachers are authorized to teach the subject will lead to non-realization of the objectives of the subject and by extension jeopardize the chance of transforming Nigeria to a changed nation using the subject.

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