Full Length Research Paper

Culture and curriculum development in Nigerian schools

E. D. Nakpodia

Department of Educational Administration and Policy Studies, Delta State University, Abraka, Nigeria. E-mail: edwardnakpodia@yahoo.com. Tel: 08033862036.

This paper was concerned with cultural bases of curriculum. It examined the influence of culture on curriculum development in Nigerian Schools since education is regarded as the transmission of culture in a process known as enculturation. It is a process of initiating the growing and inexperienced persons into the way of life in his society based on factors of culture which bring about changes in school curriculum. The school does not work in a vacuum, but has to operate in co-operation with the home, church and all other agencies of society that influence the development of the child. One of the primary tasks of the teacher is to use the culture and school curriculum in helping pupils to make satisfactory adjustments as regards curriculum components and programs designed. Hence this paper was concerned with the question whether curriculum in the school is in any way based on culture. Has curriculum any connection with culture of the society? This task is impossible unless the school employee understands well the phenomena of family, church, peer groups, and community life. The paper therefore dealt with the meaning and classification of culture; the diagnosis of curriculum development; influence of culture on children's learning; the context of curriculum development; and agencies in the educative process and curriculum development.

Key words: Influence, culture, education, curriculum development, Nigerian.

INTRODUCTION

Culture is a complex whole which includes knowledge, beliefs, arts, morals, customs and any other capabilities acquired by man as a member of the society. It is the sum total of a given society's way of life moulded and shaped by prevailing circumstances and environment (Brown, 1990). This implies that culture is not static but dynamic and it responds to external influences, which bring about changes and curriculum development in schools.

In Nigeria, curriculum development in the schools is greatly influenced by the culture in which the school situates. It is a process and a flow from theory to practice and the feed of curriculum stands on the trench hold of becoming ordered. Curriculum was originally defined as a cost of study or training and a product. It consists essentially of disciplined study of command and mother tongue and the systematic study of grammar, identifying the curriculum as a finished product or static body of knowledge which caused curriculum planners great difficulties in the past (Wiles and Bondy, 1979).

The definition of curriculum began to trench the growing distance between the planned curriculum and

the experiences that were actually encountered. It is a sequence of potential experiences set up in the school for the purpose of discipline of children and youths in various activities. This set of experiences is referred to as the curriculum. In fact, education is seen as the transmission of culture from one generation to another.

This definition refers to the general process known as enculturation. Enculturation is the process of initiating the growing and inexperienced person into the way of life of his society. Enculturation is similar to socialization, but more embracing that it, as it influences curriculum in the school system. The school is a formalized and systema-tized institution, built in the society for the society. Therefore, the school is a specific, local and a dynamic institution in the society; and it is regarded as a knowledge factory in the society.

In fact, curriculum is generally considered to be all of the experiences that learners have under the auspices of the school. It is a plan for learning and it is concerned with result for the learner's continuous and willful growth in personal-social competence. Hence, Oliver (1965) considers three components of what he calls "the educa-

tional programmes - another term for curriculum which consists of programme of studies, programme of activities and guidance. Whether at the primary or secondary school level, what is generally regarded as the curriculum is the syllabus, which contains a list of subjects taught in the school. The syllabus is primarily concerned with the exploration of culture. It was this emphasis of the syllabus on culture that made earlier curriculum workers believe that the school was built basically to "transmit the cultural heritage" which implies accumulated human experiences. It therefore behooves the curriculum aspect to define what aspects of the cultural heritage to be taught in the context of a given society (Jenkins, 1974).

Also programme of activities involves actual pupil activities on practical experiences which are wide ranging and would include group activities such as singing, theatre and cultural activities. It is important to note that in all cases, the programme of activities is an integral part of the curriculum, complementing the programme of studies. The activities are expected to mould the character of the pupils and assist in their personal development (Ovwata, 2000).

Relating to programme of guidance, it helps students to acquire the capacity for self directions, to become adjusted to their present situation and to plan their future in line with their interest, abilities and special needs. It's important as an integral part of the curriculum cannot be over stressed as is fully emphasized in the National Policy on Education (FRN, 2004:43). Although curriculum is seen as response to social forces and expectations for the schools in cultural context, the process of curriculum development has remained constant.

Thus, curriculum development is oriented towards providing school programs and is basically a plan of structuring the environment to coordinate in an orderly manner the element of time, space, materials, equipment, personnel and language. Since the paper is mainly concerned with cultural basis of curriculum, it questions whether curriculum is in any way connected with culture (Huge, 1976). The definition, components and programmes of culture will provide answer to the question whether curriculum is in any way based on culture since education is seen as the transmission of culture from one generation to another which is a process of enculturation.

CULTURE DEFINED

The term culture actually came into use during the middle ages. It derived from the Latin word for cultivation. Culture is the way of life of a social group and it includes actions, values and beliefs that can be communicated with necessary modifications from one generation to the succeeding one. Culture varies from one society to another and even within the same group of people depending on the period. This means that culture is not static but dynamic and it is expressed in terms of human behaviours, shared among a people and it is learnt rather

than inherited. Therefore, the fundamental aspects of culture as it influences curriculum in the school system in Nigeria include belief, values, routines and customs. Therefore, culture or civilization, is that complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. The telling of this definition is that, culture is actually treated as a list of elements. The elements of culture, whether materials or non-materials, can be taught and learnt only through interaction as members of a group. Culture is shared; that is, it is practiced by a whole group of people from generation to generation (Bhaba, 1990).

Culture is maintained or modified through education by way of curriculum development. This is because where educational institutions discharge them duties well; they influence the total life of the society. This is the society's culture; and curriculum is a reflection of what people in the society feel believe and do. What people feel, believe and do is their culture. Also, it is behaved that curriculum is an inevitable aspect of education. Therefore, there is no way in which culture can exist without some curriculum, particularly in formal setting in education.

Formal education demands the posing of some simple but fundamental questions such as "What? To whom? When? and How?" (Wheeler, 1978). These are curriculum questions. In order to answer these questions, the curriculum planner must be "compelled to survey and interpret the nature of his own society, its basic stable values and the areas in which it is changing (Wheeler, 1978). He must then be very familiar with the culture of the society being served.

From the foregoing, it seems obvious that curriculum has (and must have) a firm basis on culture. Indeed, culture is the substance of education. Culture is to education what current is to electricity. Any society whose education (and so its curriculum) is not based on its culture is in danger of being unrooted and estranged by the social institution on which it should depend for its survival. The social institution is the school. In discharging its duties, the school (including all categories of educational institutions) must pay special attention to the different classes of culture; and educators themselves must be familiar with how culture is classified. In effect, culture traits were understood as representing one of a series of stages of mental and moral progress culminating in the rational society of industrializing.

Although most of these prejudices about non - Western peoples are still with us. Franz Boas, an early 20th century anthropologist, was instrumental in this reversal of perspective and laid out the ground rules for the modern anthropological orientation of cultural relativism. These elements rest on four postulates, which directly confront the evolutionist position that:

1) Cultural aspects of human behaviour are not biologically or conditioned but are acquired solely through learning.

2) Cultural conditioning of behaviour is ultimately accomplished through habituation and thus acts through unconscious process rather than rational deliberation, although secondary rationalizations are often offered to explain cultural values.

3) All culture is equally developed according to their own proprieties and values; none is better, more advanced, or less primitive than any other.

4) Cultural traits cannot be classified or interpreted according to universal categories appropriate to "human nature". They assume meaning only within the context of coherently interrelated elements internal to the particular culture under consideration (Chaudhuri, 1998).

Therefore, culture is composed of everything symbolic that we learn. All culture is learned, but not everything learned is culture. Infact, research has played a major role in establishing the relationship between culture and its effects upon human growth and development and of the effect of socio-economic and social-class influences upon children's learning. As a result, the anthropological meaning of the term "culture" embraces the way of life, the goals and the mores of people. The work scientists and educators in determining the relationship between culture and what a child will become has significant implications for the school. Each child must be considered in his particular social class and cultural environment. The motivation, growth, socialization of a child from the slums will differ radically from those of a child of the upper or middle class. Infact, a large number of children in our schools lack in their cultural environments, experiences upon which the school puts a premium: and motivation for school learning differs radically among children from different cultural environments. Also, the family life of children differs radically in different cultural environments.

ASPECTS OF CULTURE IN CURRICULUM DEVELOPMENT

The fundamental aspects of culture include beliefs, values, routines and customs (Itedjere, 1993).

Beliefs

Every culture has some beliefs which are accepted as true. These beliefs are sometimes called superstitious beliefs because of lack of empirical knowledge or lack of scientific proof. These beliefs are valued and so are accepted by majority of people in the community. For instance, the Isoko people of Delta State, Nigeria, believe that when an owl perches on the roof of a house, it portrays death. Also, the Yoruba believe that is a child sits at the entrance to a room when it is raining, thunder would strike the child. Also, among the Urhobos of Delta State, Nigeria, people believe that when you itch your right palm, it shows you will receive a gift or lose money. These beliefs are accepted by majority of the people in these societies or communities but the basis of commitment on these beliefs varies from individual to individual. These are some beliefs, which are accepted by individuals irrespective of the general beliefs of the community. Such beliefs that are accepted by individuals are referred to as private beliefs as against the general beliefs which are regarded as declared beliefs held by a majority of the people in the community.

Values

Values are those aspects of cultural practices, actions or objects that are valued in high esteem in the society. The values of a society are also those aspects of the culture that society wants to preserve because their traditionally valued and they want to pass it from generation to generation. The values of the society are the aspect of the culture, which is needed in the society.

These aspects of the culture that are valued should be passed from generation to generation so as to maintain a particular valid aspect of the culture. For instance, every society expects adults to get married for procreation to keep the society moving. An individual in the society may complain of inability to pay his children's school fees but will have money for marrying another wife to have more children or would provide money for the late father's burial. This is because the individual could place a higher premium on either having more children or spending a huge sum of money for the burial ceremony of his late father than paying the school fees of his surviving children. Values and judgments are not only important elements of culture but they are also relevant to modern society.

Routines and customs

Routines and customs are also very important aspects of culture. Ezewu (1983) explained that three concept are interrelated - recipes, routines and customs. Recipes are the ideas and the understanding about how things should be done as prescribed by the culture in question. For instance, different societies have different ways prescribed by their culture in performing naming, burial, marriage ceremonies and so on. The above mentioned ceremonies are performed differently by Isoko, Urhobo and Ijaws of Delta State. The Hausa, Yorubas and Igbos perform their differently as no two societies are identical in terms of the culture of the people.

Routines and customs refer to the actual doings and the regularities of those cultural actions or elements. Customs serve as recipes and routines to which people regularly resort for recurring purposes (Ezewu, 1983).

CULTURAL DETERMINANTS OF THE CONTENT OF CURRICULUM IN NIGERIAN SCHOOLS

Education is regarded as one of the social institutions of the society. However, several writers have come up with different definitions of the term. Okeke (1991) sees education as the process by which society deliberately transmit its cultural heritage through schools, colleges, universities and other institutions. This means that the content of the curriculum in schools must be loaded with cultural elements of the society.

Consequently, knowledge, which is produced in the school system, should be firmly grounded in the culture of the given society. This means that no two societies can have identical educational system. Since educational system is supposed to be a reflection of the society's culture, needs and aspirations, the nature of the knowledge available in any given society should be sought in the nature of a society's institutions and culture. This is because knowledge is disseminated and acquired so that members of the society can improve themselves and operate the social institutions of the society. This implies that the culture of a given society reflects the types of knowledge produced in the society.

If European types of education are based on European philosophies of education which reflect different national philosophies about German, French, British, Russian or Spanish character, it should be obvious that Africans should secure their cultural identity by fashioning their own philosophies of education. The structure, content and methods of education differ from nation to nation in the advanced world because national educational policies are formulated in line with the philosophies, values and history of a people (Itedjere, 1993).

Katoke (1982) asserts that it is essential that any kind of educational policy and planning which is a key to development or an eye opener to the learner's self-awareness and that of his surroundings make culture its base. This means that areas of emphasis in stipulated curricula course outlines and contents must necessarily reflect or related to the learner's cultural heritage.

It was discovered that the major cause of the failure of colonial/missionary education was that it was not adapted to the socio-cultural milieu in which it operated. Colonial education never incorporated valued aspects of the culture as its base and this why colonial education has been regarded as inadequate for Africans in general and Nigerians in particular.

Culture has been described as a way of life of a people. There is no culture that is static. Since education has been defined as cultural transmission, it also plays an important part in achieving cultural change. This is because a good education system should have conservative, transitive and innovative functions as society is not static but dynamic. Okeke (1991) asserts that "aspects of society's culture which are not found adequate for the survival and progress of society at any point in time could either be modified or changed through

the process of education. Therefore, knowledge in every society is relative to time and place.

It therefore means that any good educational system should imbibe the culture as presented of the people. There it is the culture of the society that should determine the knowledge in the school curriculum. Similarly, the knowledge that is produced and transmitted through the process of education is in fact the cultural elements of the given society. Ezewu (1987) provides a model through which the different school subjects can be fitted to each of the elements of culture.

According to Ezewu (1987), culture is made up of speech, material traits, arts, mythology, scientific knowledge, religious practices, family and social practices, real and personal property has a corresponding body of knowledge packaged in the components of the school curriculum. This is because there can be no culture without the knowledge of it by the member of the given society. This is why different sociologists believe that culture provides the basis for knowledge both in the society and in the school curriculum (Table 1).

From the foregoing, one can see that it is the cultural elements that determine the content of education and curriculum development in Nigeria. Every child is born into a society with a culture. The young child is not yet regarded as a member of the society in Nigeria until he has learnt his culture through the process of education.

THE TERMS CURRICULUM AND CURRICULUM DEVELOPMENT

The word curriculum has a Latin origin "currus" which means "course" and by the 19th century, the word curriculum had come to be used in reference to education. Curriculum is now taken as a course which students or pupils undertake as they compete for their academic works. Since curriculum came to be used in relation to education, the only general view about it is that it is a programme of studies to be completed by learners and teachers. The term "curriculum" is an organized instruction. A desirable curriculum should include extra class activities and counseling services. These elements - organized instruction, extra-class activities and counseling services - according to Oliver (2005) are indispensable components of the modern curriculum concept. They are also interrelated. Oliver (2005) goes further to consider three components of what he calls "the educational programme" - another term for "curriculum". According to him, the educational programme consists of three basic elements:

a) Programme of studies
b) Programme of activities
c) Programme of guidance

Two basic points are clear from the foregoing: the consensus by curriculum experts that new concepts of

Table 1. Model for injecting cultural elements in the curriculum.

Cultural elements	Corresponding curricular components
Speech	Agricultural science, vocational studies, technical and technological courses.
Arts	Fine arts, dramatic arts, literature, sculpture, etc.
Mythology and science	African traditional religion, Islamic religious studies, moral education (if need be).
Family and social practices	Nigerian history, African history, anthropology, sociology, psychology, etc
Real and personal property	Land tenure systems, surveying building technology, architecture, etc
Government	Indigenous political systems, government/ Nigerian constitution, civics, etc.
Welfare	Military science, ancient and modern strategic studies.

Adapted from Ezewu (1983: 75).

curriculum include more than formal school subjects and organized instruction. The nature and type of elements involved are also specified. Secondly, it is clear that none of the elements on its own can stand for or interpret the curriculum. Rather, each of them is important and has specific contribution to the whole gamut of the educational programme. It is these elements working in concert with their individual special contributions and functions that constitute the curriculum or educational programme.

On the other hand, curriculum development is the planning process of learning opportunities intended to bring about certain changes in pupils assessments of the extent to which these changes have taken place. It is sometime misconstrued with curriculum planning as stated by Hirst (1995). To him, curriculum planning is one of those terms in education that are marked by impression and doubts. Many authors use the term and related ones like curriculum development and curriculum process without bothering to define them and show how each differ from the other. Curriculum planning involves making series of decisions and choices which are based on values and grounds to be covered to reach the goals of education.

However, curriculum development is the term used to describe the creation of curriculum materials that are products of curriculum planning for use by the learner. The development of syllabus for various subjects at all levels of education and suggestions about teaching methods, textbooks, and other instructional materials represent aspects of curriculum development.

Peretomode (1993) classified curriculum materials into three categories:

1) Texts, made up of main textbooks, supplementary texts, reference texts, workbooks, and teachers' guide.
2) Non-texts, made up of electronic aids (visual, audio and audiovisual)
3) Semi-texts, consisting of charts, drawings, cards, maps, and photographs.

INFLUENCE OF CULTURE ON CHILDREN'S LEARNING

The content of education includes those forms of knowledge, skills, values and attitudes which motivate and control conduct of children in the school community. As curriculum is based on culture or as curriculum would be shaped by the culture of the society in which it operates, the content should enable the young citizens to conform with the expectations of the groups in everyday life. While education is aimed at consolidating existing moral standards in order that individuals may enjoy a satisfactory community life, the school should endeavour to teach knowledge and skills that are relevant to the needs of changing time (Herzfeld, 1997).

These findings of earlier research on the influence of culture on the quality of children's learning are supported by more recent studies reported by Chaudhuri (1998). Conditions induced by cultural differences must be the focal point in the planning of a school's educational program and curriculum development. Sometimes, schools take the initiative in organizing group activity for children in their out-of-school life and at other times schools are given the opportunity to participate under the leadership of others interested in improving the quality of living in a particular community. In either situation, the school has a significant contribution to make by creating a good climate for child society to flourish. Sometimes, Parents Teacher Association in various communities provides funds for the services of a recreation and sometimes school facilities and equipment with are used in schools. Also, careful planning between principals and P.T.A. leaders assures continuity of experience for children but no duplication of the usual in-school activities. There are but a sampling of the variety of programs and various agencies in the community provided for children. In all of them, the school must play an important role if it is to meet its responsibility adequately. Infact, a school is part of the structure of community life. It understands its

responsibility for fostering the best interests of the community, looks at its children in the context of their families, sees its children in terms of their cultural environments and helps its children to understand their world. It also demonstrates through living with children the values it hopes to foster and recognizes that human relations are learned.

Infact, influence of culture makes changes to be inevitable. The future will never be the same as the present. Solutions to the present problems will, certainly, be inappropriate for future problems. Because of the rapidly changing circumstances, it may be fatal to rely doggedly on the past. Thus studies will be of two types: those that deal with facts as they are and these that deal with what society ought to be. (Ovwata et al, 2000).

There is, therefore need for constant revision of the curriculum to ensure that students acquire up-to- date facts and knowledge. Besides, as conditions alter so fast, thus widening generation gaps, the ways of coping with the rapid changes must also vary.

THE SUBJECT-CENTERED CURRICULUM

The subject-centered curriculum is founded upon the belief that the curriculum is composed of separate and distinct subjects, each of which embraces a body of content and skills which will enable the learner to acquire knowledge of himself and his world. Traditionally, the "subject" in the subject centered curriculum referred to what has popularly become known as "the 3 R's" and the goal has centered on the acquisition of tools of literacy. Frequently and often sincerely come the cries, "the elementary school is not teaching children to read";

> "children in the elementary school cannot write or spell"; "we must return to the old standards for promotion where children must attain a definable achievement in each basic subject before moving on to the next grade".

The subject-centered curriculum might be described as: clearly definable goals in relation to the acquisition of facts, contents and skills, and security for teachers who, having taught the body of subject matter and skills, prescribed which have the assurance of having discharged their obligations.

An additional strength of the subject-centered curriculum, and one that is common to all curriculum designs, is related to the quality of teaching and learning depends upon the unique interaction between teacher and learner. In this interaction, the teacher's personal qualities are as important as her professional equipment. The needed professional equipment of a teacher in a subject-centered school is vastly different from that needed in fostering other curriculum designs. The teacher who is to follow a prescribed subject-matter curriculum does not need the professional "know-how"

required in other curriculum designs. The teacher who is to have a profound influence upon the personality and character development of boys and girls, however, must posses the personal qualities which stimulate the aspirations, the motivations, and the life values which underlie the goals of a people for a better life. They have brought to the profession of teaching, stature and respect, regardless of the curriculum design through which their influence is felt.

THE CHILD-CENTERED CURRICULUM

The child-centered curriculum emerged from the extensive research carried on in the early twentieth century by John Dewey and followers. Laboratory centers such as that established at the University of Chicago under John Dewey's direction became the spur to the establishment of a number of private schools committed to the child-centered philosophy.

While few public schools were committed whole-heartedly to the new experimental approach in the education of children, many were vitally influenced by the child-centered philosophy. Nailed-down furniture began to be replaced by movable furniture; learning by doing rather than passive absorption of subject matter assumed new significance. First-hand experiences in neighborhood and community enlarged the book-bound world of the child. The "activity program", the "unit of work", the recognition of need for using and exploring many media for self-discovery and self-direction became common characteristics of programs founded upon t he new philosophy. Most of all, a new respect for the child, a new freedom of action, were incorporated into curriculum building in the child-centered school. And, of course, teachers with the "new look" became the objective of teacher-education institutions. This was the period of experimental teacher-education programs, focusing upon the personal development of the students' as well as her professional equipment. However, the weaknesses of the child-centered philosophy were early evidenced. These weaknesses centered chiefly in the possibilities for misinterpretation and in the neglect of adequate consideration of the matrix in which the education of children must occur.

THE PROBLEM-CENTERED CURRICULUM

The problem -centered curriculum is conceived as the framework in which the child is guided toward maturity within the context of the social group. It assumes that in the process of living, children experience problems. The solutions to these problems enable children to become increasingly able to attain full development as individuals capable of self-direction, and to become competent in assuming social responsibility. It attempts to guide children in the recognition of problems and in seeking solutions. Problems and their solutions through broad and

deep experiences becomes the core of the problem-centered curriculum (Tyler, 1971).

The strengths of the problem-centered curriculum are many. For example, the problem-centered curriculum places emphasis on the developmental needs of children and demands of teachers' knowledge and understanding of the processes of human growth and development and of learning. Also, it places equal emphasis upon the needs of society and demands of teachers' knowledge and understanding of the forces which shape society. The social sciences, the natural sciences, the arts, and literature must be utilized if the curriculum is to be effective in fostering the best interests of a people.

The dangers inherent in the problem-centered curriculum are rooted in the society and in the quality of the effectiveness of the school to foster the needs of society while guiding the development of the children.

AGENCIES IN THE EDUCATIVE PROCESS AND CURRICULUM DEVELOPMENT

There are certain agencies that affect curriculum development. These include the family, peer groups, and other members of the community. There are basic agencies in the educative process that make education much more comprehensive than the skills, attitudes, and knowledge attained in the school. Some agencies other than the school make major contributions to the growth and development of the schoolchild. Influence is brought to bear in different ways and with great force by:

1) The family
2) The Church
3) The play group
4) Juvenile delinquency

The family

The home is still the main institution affecting the life and growth of the child. The family exerts significant influence on the social, emotional and moral development of the child. His personality and values are affected by the family. In planning any relevant curriculum for the learners, the planner should be familiar with the family and home conditions of the learner. The intellectual climate of the home and attitudes of the parents towards education affects the individual's behaviour and accomplishment in schools.

A study of the family at close range reveals much information for a more complete and sympathetic understanding of children. From the child's earliest age, the feelings of oneness, identification with the family group, is naturally instilled. Even before he begins the first grade of school at the primary level, many of his patterns of living, of conduct, of emotions and attitudes, and of ideals are already set. In one family, swift and sure obedience is absolutely required; in another home it is understood that

the occupation of the son or the daughter shall be decided by the parents; in still another, much freedom and choice may be permitted the child. Neatness and cleanliness in the home are likely to be reflected in the appearance and dress of the child; and the language habits of the parents appear in marked form in their children. Respect for and obedience to adults, respect for the property and rights of others, race prejudice, social stratification-these are but a few of the mores and attitudes that the child absorbs more frequently and fundamentally outside school walls than within them.

As boys and girls grow older, friction is especially likely to arise between parents and adolescents because the training that the adolescent has received in the family begins to clash with the customs "gang" or of the community.

The Nigerian family is changing in its size, its stability, its mobility, and its neighbourhood culture. Several factors are causing these changes and are putting more pressures on children and youth. One factor is the growing complexity of life in a modern world of automation. Another is the rapid urbanization of our society, which takes children from a simpler rural situation into a more tense and complex urban style of living. A fourth factor is the tremendous problem of maintaining satisfactory family living in slum and low-income city areas.

More attention is now being devoted in the school to aspects of the home and of the family life. Courses in homemaking are found frequently on both the secondary school and the collegiate levels, and the courses in marriage and family relationships and in sex education are given on both levels. In the curriculum of the secondary schools, newer courses in social living, social problems, and child care are often centered around family life.

The Church/Mosque

These are public worship centres for Christians and Moslems respectively. However, apart from these two worship centres where people go to worship God in order to satisfy their spiritual needs, there are other worship centres in the society to satisfy the spiritual needs of the people. Religion itself is a social institution. Although religion is a human is a human society it is not necessarily accepted by everyone and even those who accept religion do not accept it in the same degree.

The major role of the church and the mosque is in moulding the character of the child and the people in general.

Similarly, the church and the mosque are also agencies of intellectual development in the society. The Sunday schools and adult literacy classes introduced in churches have helped to teach the people how to read, interpret and even write out verses in the bible and other learned works. The Islamic religion also encourages the art of reading, interpreting and writing out short verses in the

Sura.

The church and the mosque teach the virtue of obedience to the law of God Almighty and the constitutional laws of the society. This is because both religions teach peace in the society. There are rules in these societies that could bring peace. Such rules include 'love your neighbour as yourself', 'do unto others, as you would want them to do unto you'. These are two golden rules that could bring peace to the society because if you love your neighbour as yourself, you will not kill, steal, bear false witness against your neighbour, and so on.

Christian and Moslem youths are known to participate in public activities like community sanitation and road construction in the communities. Although, clashes and conflicts have been recorded between these two religions in Nigeria, they still play a very significant role in socialization of the child and the education of the child in the society.

The play group

During the adolescent period, the play group is more frequently called the "the group of peers", "the gang" or the "activity group". Before reaching the age when pubertal changes begin to work within him, the child is as likely to be loyal to his family, his church, or his school as to his gang. On the other hand, the secondary school student is more likely to be loyal to his play group than to any other group. That group demands loyalty of him; it constitutes part of an unwritten code that is not violated with impunity.

The imaginative, interest- shifting, neighbourhood play group of early childhood was based primarily on individual activity. The gang of the adolescent has its own sense of unity, based on cooperative activity, through which the club or gang itself becomes the basis for the conduct of each member, as well as the very motivation of the organization. Certain standards and activities for the adolescents are definitely fixed and rigidly required. Obedience to these gang rules is of paramount importance, and punishment is swift for the offender.

Conflicts arise among adolescents in these groups or gangs. The following main types of conflict emerge from time to time: 1.) Conflict within the group itself; 2.) conflict between the group and other groups; 3.) Conflict with organized agencies of authority, such as the home, the church, and the police, and at times even with the school. Through these conflicts the growing child seeks escape from a restricted home environment, the routine of every day life, or the authority of agencies that he thinks are too cramping or dominant.

Conclusion

The Nigerian educational system has passed through a tremendous change. This could be seen to affect the institution of education in two major ways.

The indigenous education system which was practiced before the coming of the Europeans to Africa was considered as not good for us and so western education has come; to replace it.

The formal education, which is now in vogue has totally divorced the traditional life of the people.

However, social change in education has produced highly competent and qualified professionals in different fields that can compete favourable with their counterparts outside the country. The instruments of production in Nigeria today have influenced to a large extent the entire society. This is because education has produced well educated people who in turn bring their talents, knowledge, skills and experiences to function adequately in various capacities in the economic sector of the nation.

In fact, culture is maintained or modified through education and it is obvious that curriculum has a firm bases on culture since culture is substance of education. Culture is to education what current is to electricity, and any society whose curriculum is not based on its culture is in danger of being unrooted and estranged by the social institution on which it should depend for its survival. Nigeria is well known for its large population of people about 126,000,00 and for her diverse cultural influences (Itedjere, 1993). It has been the largest national population in all Africa, and the cultural heritage of her welfare is woven from many threads of history and diversity.

As a result, the culture of any society affects its curriculum. Hence, culture includes everything that can be communicated from one generation to its successor. This involves a whole way of life, a structure of feeling and peoples heritage which is made up of both material and non-material aspects of life since that word curriculum has come to be used in reference to education, and is now taken as a counsel which students undertake as they compete for high grades, passes, certificates or other forms of academic rewards. In addition, there can be no education without culture because education is a process that lends continuity and meaning to lives. Hence, since curriculum comes to be used in relation to education, the only general view about it is that it is a programme of studies to be completed by teachers and learners which need to be developed through the influences of the society's culture.

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