

9-3-4 SCHOOL CURRICULUM IN NIGERIA: VERIFICATION FOR ITS ACCOMMODATION OF KANURI CULTURE IN MAIDUGURI METROPOLITAN AREA OF BORNO STATE, NIGERIA

Sule, M. N.

*Department of Educational Foundations
University of Jos, Jos, Plateau State, Nigeria
Email: sulenshim@yahoo.com*

Bawa, A. G.

*Department of Social Studies
Kashim Ibrahim College of Education, Maiduguri-Borno State*

ABSTRACT

This research work on "9-3-4 School Curriculum and the National Policy on Education in Nigeria was carried out to verify its accommodation of Kanuri culture in Maiduguri Metropolitan Area of Borno State. The study is descriptive and ethnographic in nature and was intended to describe the nature of the phenomenon of discrepancy between school curriculum, National Policy on Education (NPE) and Kanuri culture. The purpose of the study is to study the relationship between 9-3-4 school curriculum, National Policy on Education (NPE) and Kanuri Culture. A sample of 137 respondents was randomly selected from 18 primary schools in Maiduguri Metropolitan area of Borno State. The selection was based on systematic sampling of 36 primary schools in the area. However, the study used a structured questionnaire as the instrument for data collection. The questionnaire was administered on Kanuri Teachers/Educators and Kanuri Education Administrators in the 18 selected primary schools. The data obtained were analysed using both descriptive and inferential statistical methods. The study revealed that there was disconnect between the school curriculum, National Policy on Education (NPE) and the Kanuri Culture which was the basis of resisting modern knowledge in Maiduguri Metropolitan Area of Borno State. The study recommends that the government should find means or possibility of blending all the Nigerian cultures into the education policy. This is to be done through cultural pluralism as our educational goal because Nigeria is a pluralistic, multi-cultural society in which each ethnic or religious group contributes to the larger society within the context of its own unique cultural traditions.

Keywords: *School, Curriculum, Verification, Accommodation, Culture.*

INTRODUCTION

Education is an essential tool to man as life itself on this called planet, earth. Societies in the course of time have one form of education or another, either indigenous or western. Education varies from place to place and from time to time. In fact, it is a very important means of developing a nation. The term education has not lent itself to any strict consensual definition. It can be considered as the process of acquiring knowledge, skills, attitudes, interest, abilities, competence and the cultural norms of a society. These ideas are being transmitted to the coming generations so as to enhance

effective education. Though, these goals are not integrated into the design and operations of teaching and learning (Marinho, 2009). The 9-3-4 school curriculum calls for nine years of basic education for all from primary to Junior Secondary level. The goals of the system include building national consciousness and unity, nurturing correct values for the survival of each individual and the Nigerian society, training citizens for understanding the world, and reduction of rural-urban school inequality and improvement of gender equity in access to education. Perhaps, one may say that the position of education as a basic resource of national development and modernization is still maintained with the 9-3-4 school curriculum. However, in Maiduguri Metropolitan area of Borno State, education is still considered to be the inculcation of western values rather than the impartation of knowledge to the younger generations.

Therefore, it is believed that modern knowledge negates their cultural values. This problem is not new in Borno State but has been in existence right from the coming of western education as stated by Morgan and Armer (1988) when they said Islamic leaders of Northern region have long thought that western education corrupts youth by instilling western materials, values and secular beliefs. Hence, disconnect between culture and the modern knowledge or even the entire curriculum and the system of education in totality is as a result of the missing link between culture and curriculum. Based on this backdrop, therefore, there is need to investigate the relationship between Curriculum, national goals on education and the Kanuri culture. Similarly, education cannot be said to have achieved its purpose, when all the people it serves have not accepted its values as opined by Durkheim (1858-1917) in his study of moral education.

Moreover, Durkheim sees the purpose of education as to arouse and to develop in the child a certain measure of physical, intellectual and moral state which are demanded of him by both political society as a whole and the special milieu for which he is specially defined. Thus, this study intends to find out the relationship between 9-3-4 school curriculum and the Kanuri culture. In other words, this study intends to verify the 9-3-4 school curriculum and its accommodation of Kanuri culture in Maiduguri Metropolitan area of Borno State. Perhaps, the resistance for modern education in Maiduguri Metropolitan area of Borno State tagged "Boko Haram", the apparent proliferations of Islamiya schools and the introduction of dual curriculum (Modern and Islamic) in some private schools in Maiduguri Metropolitan of Borno State are indications that there are missing links or disconnect between the school curriculum and the Kanuri culture. Thus, this study investigate if there is relationship between the resistance to modern knowledge and the school curriculum. In view of the above, this study intends to provide answers to the following research questions:

1. How does the National Policy on Education (NPE) relate to the Kanuri values?
2. What Values do the Kanuri People think should be taught by formal education?
3. What parts of the 9-3-4 school curriculum does the Kanuri culture recognise?
4. What parts of the 9-3-4 school curriculum does the Kanuri culture disapprove?

5. What aspects of the Kanuri culture does the 9-3-4 school curriculum accommodate?

In 1990, the United Nations Educational, Scientific and Cultural Organization (UNESCO) organized the World Conference on Education for All in Jomtien, Thailand to chart a course for access to universal primary education, and to bring an end to illiteracy. The conference's Declaration on Education for All suggested that basic education needed an expanded vision and among other things, the curricula and content delivery were considered. It also emphasized the need to make the curricula relevant to the lives of students by promoting essential life skills necessary for individuals to function effectively in their society. The report explicitly warned against carrying content localization too far so that students would be unable to take and apply lifelong skills to regions outside their local communities. It went on to specify the criteria for effective curricula as being learner-centered, participatory, and relevant to local needs and aspirations (UNESCO-WCEFA report, 1990).

Following the 1990 conference, Nigeria grappled for several years with how to readjust the 6-3-3-4 system in order to realign with the conference goals. Following the election of President Olusegun Obasanjo in 1999, Nigeria developed a new educational scheme called the Universal Basic Education (U.B.E) program which was signed into law in 2004. The U.B.E was Nigeria's reaffirmation of the Declaration on Education for All (Omokhodion, 2008). The scheme included a ten-year plan that would aim to:

- i. Align curriculum content with the nation's vision,
- ii. Prepare teachers to deliver new curriculum content, and
- iii. Ensure periodic review, effectiveness and relevance of the curriculum at all levels to meet the needs of the society and the world of work (F.M.E., 2007).

The UBE scheme popularly known as 9-3-4 curriculum means that, under the system, the Nigerian child shall have 9 years of primary education, 3 years of senior secondary school education, and 4 years of university or tertiary education. According to Uwaifo and Udidin (2009), the new 9-3-4 system of Education curriculum which took off in 2006 has the first nine years of basic and compulsory education up to the JSS 3 level, three years in the senior secondary school, and four years in the tertiary institution. The system was designed to streamline the over-crowded nature of subjects offered at the basic education level.

In another development, the National Council on Education (NCE) at its 52nd meeting in Ibadan approved a subject structure meant for the new 9-year basic education curriculum, which has been developed by the National Educational Research and Development Council (NERDC). The new curriculum is expected to be realigned to meet the Millennium Development Goals (MDGs), Education for all (EFA) goals and the National Economic Enhancement Development Strategies (NEEDS). The implementation arrangements which are being considered by government for the new curriculum include the introduction of the new curriculum only in primary 1 and JSS 1 in September 2006 provide massive orientation

programmes to serving teachers on the new curriculum and begin the systematic training of teachers for basic education. Early Childhood Care Development and Education (ECCDE) are being promoted and have thus been brought under the UBE programme. To foster this development, Uwaifo and Udidin (2009) opined that 5% of the UBE matching grants have been dedicated to this level of basic education in that the government was advised to encourage ECCDE by opening ECCDE centres in all public schools. The respective communities are expected to make ownership and participate fully in the development and management of the centres. The role of government is that of support in terms of infrastructure, instructional materials provision and ensuring that competent teachers and caregivers are engaged in the management of the centres.

The new U.B.E scheme presents nine years of basic, free and compulsory education for all citizens, followed by three years in SSS and four years in academic and/or technical post-secondary institutions. With regard to curriculum development, the system promises to:

1. Introduce newer pedagogical methods in order to elicit high-cognitive processes in students, including student-centered learning (F. M.E., 2008).
2. Consolidate cross-cutting themes in order to condense curriculum content and scope.
3. Make the curricula more flexible and adaptable to disenfranchise groups;
4. Include indigenous knowledge concepts across various disciplines.
5. Strengthen school-to-work linkages, including the introduction of entrepreneurial skills.
6. Raise awareness about diversity, tolerance, ethics and civic responsibility;
7. Raise awareness about emerging issues such as HIV/AIDS, environmental preservation, family life, sexuality and gender issues (Marinho, 2009).

Furthermore, under the 9-3-4 educational system, primary school level shall (covering children aged 6 to 11) consist of three lower basic and three middle basic classes. The objective at this level is similar to that of the 6-3-3-4 scheme which is to promote functional literacy and numeracy, as well as instil citizenship and community values in young children (Woolman, 2001). Again, like the 6-3-3-4 system, emphasis is placed on mathematics, English, and science, while electives such as Agricultural Science, Home Economics and Arabic are offered. In order to strengthen socio-economic relationships with Francophone nations in West Africa, French is made a core subject during the middle basic level. Additionally, issues such as health, family life and civics are integrated into existing subject disciplines (F.M.E., 2005). The JSS or upper basic level serves children from ages 12 to 14. At this stage, schools offer the same core subjects as in the lower and middle basic levels, albeit with more complexity. Like the 6-3-3-4 scheme, the 9-3-4 system stresses the importance of non-academic vocational pursuits by introducing pre-vocational studies at the upper basic level. The Senior Secondary School curriculum is currently under review and was scheduled to be introduced to schools in 2011 (Adenipekun, 2009).

The curriculum is aligned with the same thematic concepts already introduced at the primary and JSS levels. However, in a break from the past, SSS curricula have been redesigned to expose students to four major fields of study - sciences (including mathematics), humanities, technology, and business studies. Core subjects and electives were designed across the fields, so that students have an opportunity to cover a 7 range of subjects that are offered to prepare them for either self-employment or post secondary education.

CURRICULUM, CULTURE AND THE NATIONAL POLICY ON EDUCATION

According to Dubey, Edem and Thakur (1979), the curriculum in Nigeria is treated predominantly as subject and subject matter and this notion is as old as the western type of education. Uwaifo and Udidin (2009) agreed with Dubey, Edem and Thakur (1979) who state that the 6-3-3-4 system of education in Nigeria is job-oriented and that it places premium on manual activities, technical proficiency, and respect for dignity of labour and economic efficiency. The curriculum is to provide the child with basic tools to prepare him for local craft. At the secondary stage emphasis is on the acquisition of vocational skills; while it is professionally oriented at the tertiary stage so as to minimize unemployment and produce skilled manpower, in science and technology. In short, it is to make individuals capable economically and socially. The National Policy on Education (2004) states that a priority of place is going to be given to religion and moral instructions for the moral and spiritual well being of individuals; but no child will be forced to accept any religious instruction which is contrary to the wishes of his parents (NPE, 2004). This would remove unnecessary suspicion in terms of religion and religious clashes. A nation's goal can be achieved using education as a tool. In Nigeria the five cardinal objectives of education are:

1. A united, strong and self-reliant nation,
2. A great and dynamic economy,
3. A just and egalitarian society;
4. A land of bright and full opportunities for all citizens, and
5. A free and democratic society (NPE, 2004).

However, the 21st century goal which education intends to achieve includes improve future labour forces, removing barriers of participation, and raising awareness about social responsibility. Though, the 9-3-4 overemphasized one set of priorities, others have become compromised (Marinho, 2009). According to Banks (1976) citing in Barnhardt (1981), cultural pluralism is advocated as an educational goal by those who seek a pluralistic, multi-cultural society in which each ethnic, racial or religious group contributes to the larger society within the context of its own unique cultural traditions. The school's task, therefore, is to recognize the minority culture and to assist the students to function more effectively within that culture. It is in line with this that the importance of 9-3-4 system of education is not only a functional education but rather enables its recipients to function economically, socially, morally, intellectually and politically within the divergent cultural and religious entity.

CRITIQUE OF SCHOOL CURRICULUM AND THE NATIONAL POLICY ON EDUCATION

The conceptual framework of the School Curriculum and the National Policy on Education (NPE) provides values capable of inculcating the right ethnical orientation required for the progress and survival of the fledging nation. According to Yusuf (2006), the conceptual framework of the NPE is based on western philosophy, as it adopts humanist, relativist, positivist and secularist principles. As a result, it makes provisions that could undermine the religious outlook of the nation. Principally, it makes no reference to God or to our beliefs and loyalty to our creator the Almighty. Belief in God is thus banished from its framework and our collective religious experience marginalised to private realm. The fact that the concept of God is real and significant to the life and thought of great majority of Muslims and Christians, who constitute the majority in this country, warrants that it should be given consideration in educational policy.

Human reason is also elevated and granted supremacy through the adaptation of a positivist paradigm. This is why the policy declares faith in man's ability to make rational decisions (National Policy on Education, 2004). Man is capable of making rational decisions but what are the limits of man's capability? To what extent can his rationality be rational? To make such an unguarded and unqualified statement is to overestimate the capability of mankind. Such declarations undermine the authority of divine revelation. It is also a negation of the recognition of man's limitations and a blatant rejection of the recognition of a higher and supreme authority, the creator, God, the Almighty.

The N.P.E. declares that education should guarantee fundamental human freedom in the social, economic and political sphere (N.P.E., 2004). This also is equally a secularist approach because it is an attempt to undermine the injunction of Islam on such aspects of human endeavour and delimits its limitations (Yusuf, 2006). The document also limits the moral and spiritual values, which education should inculcate interpersonal and human relations (N.P.E., 2004). This is an attempt to limit human's commitments and responsibilities to mankind and to worldly life only (Yusuf, 2006). Such declaration does not recognise man's commitment to God and to others. Certainly this policy is not neutral towards religion, it takes sides against it. Such conceptions of life and man are not only alien to Islam but to Christianity as well. They are thoughts taken from materialist and evolutionist philosophies. This position is an open promotion of secularism. Should our educational institutions or schools in a multi-religious society become agent for promoting secularism? (Yusuf, 2006).

The N.P.E. (2004) specifies in its goals the inculcation of what it calls right values. But what if such values are neither identified nor itemised because the formulators of the NPE have been influenced by the philosophy of relativism. It is an outlook that casts doubt and scepticism on the absolute and objective nature of truth. Otherwise, the formulators of the NPE would have looked back and see what

had been the basis of the value system that facilitated the transformation of some Nigerian indigenous societies, like the Sokoto Caliphate, or Kanem Borno whose civil culture was rich and well documented. As a matter of fact, the interpretation of right is amendable to abuse, manipulation and subjectivity. From what point of view do we define right? Who laid the standard? Even if there is no consensus on commonly accepted values, the majority of the populace of this country is adherents of either Christianity or Islam and both religions contain some basic values that are universal and capable of meeting modern challenges.

To make a non-categorical declaration of required values is to create opportunities for people to smuggle into the educational objective view or value that may be offended to their ways of life. Yusuf (2006) further states that societal disaffection with our education (Boko Haram) and consequent low-enrolment should not be blamed solely on the so-called socio-cultural factors such as poverty, early marriage, as well as attitude towards gender. The search light should be extended to other factors. Therefore, this educational system in itself is a conscious process of making individuals to be capable economically and socially. In collaboration with this, the N.P.E. (2004) states that a priority of place is going to be given to religion and moral instructions for the moral and spiritual well being of individuals. However, no child will be forced to accept any religious instruction which is contrary to the wishes of his parents (N.P.E., 2004). To support this, Uwaifo and Udidin (2009) opined that this would remove any unnecessary suspicion in terms of religion and religious clashes in Nigeria. Nigeria, like many other ex-colonial countries, has a problem to tackle with regard to culture. With the diverse cultures from area to area, the crux of the problem is to decide first from which culture we want to select (Dubey, Edem and Thakur, 1979).

FACTORS RESPONSIBLE FOR RESISTING MODERN KNOWLEDGE

The resistance for the spread of western education may be destroyed but may lead to accommodation and coexistence of the indigenous and western system (Morgan and Armer, 1988). This is likely to occur in societies that have well-developed pre-existing eastern-oriented educational system and strong local authority structures. Bowle (1969) citing in Morgan (1988) states that this resistance coupled with the British selective policy towards educational expansion in the north, resulted in the northern Nigeria lagging far behind the rest of the country in western education. According to Yusuf (2006), the absence of moral and spiritual orientation in our educational value systems created an emptiness and vacuum that can never be filled or replaced by the God of materialism, the principle of cost-benefit or that of functionalism. Materialism and secularism have eroded much of the traditional societal values such that only a value-laden educational policy can remedy the situation (Yusuf, 2006). Can the present proliferation and massive patronage of Islamiya and Ilmi School in both the northern and south-western part of this country especially in Borno State be considered as a nostalgic reaction? Should such

development call for a re-think? According to Junaidu (1972) citing in Yusuf (2006). Nigerian communities should identify educational values and means of inculcating them. Deplorable state of Nigerian education in term of its curriculum and values it promotes with regard to relationship between the communities and the school (Junaidu 1972 citing in Yusuf, 2006). For instance, the mentality of university lecturers and the calibre of students produced. Thus to him Nigerian universities are a cultural transplant whose roots lie in another tradition.

METHOD

This study adopted a descriptive and ethnographic (qualitative) research design which will describe the causes of the phenomena under study. The population of this study consists of only Kanuri teachers/educators and Kanuri education administrators in the 36 primary schools in the Maiduguri Metropolitan area of Borno State. This study used 50% of the 36 schools which gives a total of 18 schools that were used for this study. In this line, the study used 30% of the total Kanuri teachers/educators and Kanuri education administrators in the 18 primary schools in Maiduguri Metropolitan area of Borno State. Thus, to arrive at the sample for this research 30% of the Kanuri teachers/educators and Kanuri education administrators in each of the 18 primary schools in Maiduguri Metropolitan were selected randomly.

However, a systematic sampling technique is used in the selection of the 18 primary schools irrespective of the number of Kanuri teachers/educators and Kanuri education administrators in each of them. Although, systematic sampling is used in selecting the schools, yet simple random sampling was used in selecting the the Kanuri teachers/educators and Kanuri education administrators in each of the 18 schools. In this case, there is variation in the number of respondents in each of the 18 schools. Table 1 shows the sample frame and the total respondents.

Table 1: Names of Schools and the respondents in Kanuri

Names of Schools	Administrators	Teachers	Total	Percentage
Abbaganaram Primary School	4	28	32	9.6% (10)
Kiri Kasamma Primary School	2	22	24	7.2 % (7)
Bulabirin Primary School	3	21	24	7.2 % (7)
Bulumkutu Primary School	3	22	25	7.5 % (8)
Bolori I Primary School	3	27	30	9% (9)
Gwange IV Primary School	4	21	25	7.5% (8)
Wulari Primary School	2	27	29	8.7% (9)
Gamboro I Primary School	3	28	31	9.3% (9)
Jiddari Primary School	2	23	25	7.5% (8)
Hausari Primary School	4	18	22	6.6 % (7)
Yarwa Central Primary School	5	21	26	7.8% (8)
Zajeri Primary School	2	33	35	10.5% (11)
Gwange I Primary School	2	24	26	7.8% (8)
Mafoni Primary School	3	26	29	8.7% (9)
Umarari Primary School	2	25	27	8.1% (8)
Bodom Primary School	3	20	23	6.9% (7)
Ali Askiri Primary School	4	27	31	9.3% (9)
Lamisula Primary School	3	33	36	10.8% (11)
Total 18 PS	54 KA	446 KI	500	GT= 153 (100%)

Key: A = Administrators. T = Teachers, PS = Primary School, GT = Grant Total, and K = Kanuri

To analyse the data generated from the field, the study applied both descriptive and inferential statistical methods. The descriptive method used is the mean and simple percentage and the results were presented in tabular format while the inferential statistics adopted is the χ^2 test of independence. The descriptive statistic was used to answer the research questions while the inferential statistics was used to test the research hypothesis.

RESULTS AND DISCUSSION

Table 2: Percentage showing the responsiveness of the National Policy on Education to Kanuri Values

Item	SA	A	UD	D	SD
Education in Nigeria should focus on helping Nigeria become a united, strong and self-reliant nation.	19 (14%)	21 (15%)	9 (7%)	61 (45%)	27 (19%)
Education in Nigeria should focus on helping Nigeria develop a dynamic economy	24 (18%)	18 (6%)	6 (4%)	64 (47%)	25 (18%)
Education in Nigeria should focus on achieving justice and egalitarianism.	31 (23%)	15 (11%)	8 (6%)	67 (49%)	16 (11%)
Education in Nigeria should focus on helping Nigeria become a land of bright and full opportunity for all citizens.	19 (14%)	10 (7%)	13 (9%)	72 (53%)	23 (17%)
Education in Nigeria should focus on achieving freedom and democracy.	20 (15%)	13 (9%)	8 (6%)	69 (50%)	27 (20%)

Analysis of each item on how the National Policy on Education relates to Kanuri culture presented on table 2 indicates that 29% of the respondents agreed that education in Nigeria should focus on helping Nigeria become a united, strong and self-reliant nation, 64% disagree, while 7% were undecided. Similarly, 34% of the respondents agree to the statement in item 2 which states that education in Nigeria should focus on helping Nigeria develop a dynamic economy, 65% disagree while 4% were indifferent. In item 3, which state that education in Nigeria should focus on achieving justice and egalitarianism, 34% of the respondents agree, 60% disagree and 6% are undecided. Responding to item 4, that education in Nigeria should focus on helping Nigeria becoming a land of bright and full opportunity for all citizens, 21% of the respondents agree, 9% are undecided, 70% have disagreed with the statement. In item 5, 24% of the respondents agree with the statement that education in Nigeria should focus on achieving freedom and democracy, 6% are undecided, and 70% have disagreed.

From the foregoing result on responsiveness of the National Policy on Education (NPE) to Kanuri cultural values in Maiduguri Metropolitan area of Borno State, it implies that National Policy on Education in Nigeria negates Kanuri cultural values as clearly manifested by the results of the study. For instance, 21% agree against 70% of the respondents who disagree with the statement that Education in Nigeria should focus on helping Nigeria become a land of bright and full opportunity for all citizens as identified in the National Policy on Education. Hence, the results revealed that National Policy on Education in Nigeria negates Kanuri culture in Maiduguri Metropolitan area of Borno State.

Table 3: Percentage showing the Responsiveness of the Values to be Taught by Formal Education

Items	Responses				
	SA	A	UND	D	SD
Formal education should inculcate values such as respects for elders and those in the position of authority	20 (15%)	72 (53%)	3 (2%)	10 (7%)	32 (23%)
Formal education should inculcate values such as justice and fairness.	33 (24%)	70 (51%)	2 (1%)	12 (9%)	20 (15%)
Formal education should inculcate values such as tolerance and respect for one another.	27 (20%)	70 (51%)	8 (6%)	18 (13%)	14 (10%)
Formal education should inculcate values such as freedom and democracy.	24 (18%)	30 (22%)	9 (7%)	52 (37%)	22 (16%)
Formal education should inculcate values such as discipline and morality.	34 (25%)	60 (44%)	5 (4%)	22 (16%)	16 (11%)

Table 3 shows the analysis of respondents on each item on the values to be inculcated by formal education in Maiduguri Metropolitan area of Borno State. In item 1, 65% of the respondents agree that formal education should inculcate values such as respects for elders and those in the position of authority, 2% are undecided, while 30% have disagree. Furthermore, 75% of the respondents attested to the fact that formal education should inculcate values such as justice and fairness, while 24% have disagreed. In item 3, that formal education should inculcate values such as tolerance and respects for one another, 71% of the respondents agreed, 6% are undecided, 23% have disagree. In item 4, about 48% of the respondents agree to the statement that formal education should inculcate values such as freedom and democracy while 7% are undecided, 53% have disagreed. In item 5, which state that formal education should inculcate values such as discipline and morality while 69% have agreed, 4% are undecided, 27% have disagreed. This implies that formal education should teach these values in Maiduguri Metropolitan area of Borno State. In addition, majority of the respondents who agreed to these values for example shows that these values can bridge the gap between the Kanuri culture, National Policy on Education (NPE) and curriculum in Maiduguri Metropolitan area of Borno State. Perhaps, these values are in consonant with Kanuri cultural values as well as Islamic values. Hence, any value that contradicts Islamic values is against the Kanuri values. Therefore, formal education should inculcate values such as respects for elders and those in position of authority.

Table 4: Percentage showing the responsiveness of the knowledge to be taught by formal education

Items	Responses				
	SA	A	UND	D	SD
Formal education should teach religious knowledge	23 (17%)	72 (53%)	-	10 (7%)	32 (23%)
Formal education should teach science and technology knowledge.	31 (23%)	62 (45%)	-	20 (15%)	24 (17%)
Formal education should teach social science knowledge.	29 (21%)	25 (18%)	2 (2%)	58 (42%)	23 (17%)
Formal education should use vernacular to teach science and technology.	32 (23%)	57 (42%)	3 (2%)	25 (18%)	20 (15%)
Formal education should teach cognitive knowledge.	10 (7%)	67 (49%)	13 (10%)	15 (11%)	32 (23%)

The responses on table 4 show that 70% of the respondents strongly agree

with the statement in item 1, that formal education should teach religious knowledge, 30% have disagreed. The same table shows that 68% of the respondents endorsed that formal education should teach science and technology knowledge, while 32% have disagreed. Similarly, 39% of the respondents agreed to the statement on item 3 which states that formal education should teach social science knowledge, 2% are undecided, 59% have disagreed. In item 4, 65% of the respondents agreed that formal education should use vernacular to teach science and technology while 2% are undecided, 33% have disagreed. On whether formal education should teach cognitive knowledge (item 5) 56% of the respondents agreed while 10% are undecided, 34% have disagreed. The responses on knowledge to be taught by formal education in table 4 shows that for instance 73% agree that formal education should teach religious knowledge while 30% disagree indicates that in Maiduguri Metropolitan area of Borno State formal education should teach religious knowledge. Therefore, the 9-3-4 school curriculum should accommodate Kanuri culture.

Table 5: Percentage showing the responsiveness of the Parts of the 9-3-4 School Curriculum which Kanuri Culture Appreciates

Items	Responses				
	SA	A	UND	D	SD
Kanuri culture appreciates the al-majiri and street children education as part of the 9-3-4 school curriculum.	13 (9%)	75 (55%)	1 (1%)	7 (5%)	41 (30%)
Kanuri culture appreciates compulsory 9 years free education for boys as part of the 9-3-4 school curriculum.	19 (14%)	23 (17%)	9 (7%)	59 (43%)	27 (19%)
Kanuri culture appreciates compulsory 9 years free education for girls as part of the 9-3-4 school curriculum.	16 (12%)	54 (39%)	-	28 (20%)	39 (29%)
Kanuri culture appreciates vocational education as part of the 9-3-4 school curriculum.	20 (15%)	63 (46%)	10 (7%)	19 (14%)	25 (18%)
Kanuri culture appreciate entrepreneurial education as part of the 9-3-4 school curriculum.	17 (12%)	60 (44%)	4 (3%)	22 (16%)	34 (25%)

Table 5 shows the responses of the respondents as regards parts of the 9-3-4 school curriculum, Kanuri culture appreciates in Maiduguri Metropolitan area of Borno State. In item 1, 64% of the respondents agree that they appreciate the Al-majiri and the street children education as part of the 9-3-4 school curriculum and 55% of the respondents agree while 35% disagree. Similarly, 31% of the respondents consented to the statement that Kanuri culture appreciates compulsory 9 years free education for boys as part of the 9-3-4 school curriculum while 7% are undecided, 72% did not agree. However, item 3, which states that Kanuri culture appreciates compulsory 9 years free education for girls as part of the 9-3-4 curriculum, while 51% have agreed 49% disagreed. The same table shows that 61% of the respondents have agreed that Kanuri culture appreciates vocational education as part of the 9-3-4 curriculum while 7% are undecided, 32% disagreed. In item 5, 56% of the respondents believed that Kanuri culture appreciates entrepreneurial education as part of 9-3-4 system while 3% are undecided, 41% disagreed. From the findings, one may see the parts of the 9-3-4 school curriculum Kanuri culture appreciates in Maiduguri Metropolitan area of Borno State. This result indicates that 64% agreed as against 35% who disagreed that Kanuri culture appreciates the al-majiri and street children education as part of the 9-3-4 curriculum for example.

Table 6: Percentage showing the responsiveness of the Parts of the 9-3-4 School Curriculum that the Kanuri Culture Disapproves

Items	Response				
	SA	A	UND	D	SD
HIV/AIDS and sex education are parts of the 9-3-4 school curriculum disapproved by Kanuri culture.	33 (24%)	72 (53%)	8 (6%)	10 (7%)	14 (10%)
Family life and population education are parts of the 9-3-4 school curriculum disapproved by Kanuri culture.	28 (20%)	67 (49%)	4 (3%)	15 (11%)	23 (17%)
Co-education is the parts of the 9-3-4 school curriculum Disapproved by Kanuri culture.	29 (21%)	70 (51%)	9 (7%)	12 (9%)	17 (12%)
Gender issues and dressing codes are parts of the 9-3-4 school curriculum disapproved by Kanuri culture.	26 (19%)	69 (50%)	5 (5%)	13 (9%)	24 (18%)
School time table and calendar are parts of the 9-3-4 school curriculum disapproved by Kanuri culture.	18 (13%)	62 (46%)	2 (1%)	40 (29%)	15 (11%)

Table 6 shows the responses on the parts of 9-3-4 school curriculum the Kanuri culture disapproved. On item 1, 77% of the respondents were positive that HIV/AIDS and sex education are parts of 9-3-4 school curriculum disapproved by Kanuri culture while 6% are undecided, 17% have disagreed. It shows that 69% of the respondents have endorsed that family life and population education are parts of 9-3-4 school curriculum disapproved by Kanuri culture while 3% are undecided, 28% have disagreed. On item 3, 72% of the respondents believed that co-education is the part of 9-3-4 curriculum disapproved by Kanuri culture, 7% are undecided, 21% have disagreed. On item 4, 69% of the respondents have agreed that gender issues and dressing codes are parts of 9-3-4 school curriculum disapproved by Kanuri culture while 4% are undecided, 27% have disagreed. On item 5, about 59% of the respondents agree that School time table and calendar are parts of 9-3-4 school curriculum disapproved by Kanuri culture and 40% have disagreed. It is evident from the results of the study that there are some parts of the 9-3-4 school curriculum the Kanuri culture disapproved in Maiduguri Metropolitan area of Borno State. Therefore, the statements are considered as parts of the 9-3-4 school curriculum negating Kanuri culture in Maiduguri Metropolitan area of Borno State shows that 74% of the respondents have agreed while 17% disagree that HIV/AIDS and sex education are parts of the 9-3-4 school curriculum disapproved by Kanuri culture. This is because HIV/AIDS and sex education are against Islamic values and because the Kanuri people are Muslims their culture is that of Islam.

Table 7: Table of Percentage showing the responsiveness of the Aspects of the Kanuri Culture the 9-3-4 School Curriculum Accommodates

Items	SA	A	UND	D	SD
Environmental education is the aspect of 9-3-4 school curriculum accommodated by Kanuri culture.	16 (12%)	56 (41%)	-	26 (19%)	39 (29%)
Health education is the aspect of 9-3-4 school curriculum accommodated by Kanuri culture.	24 (18%)	68 (50%)	3 (2%)	14 (10%)	28 (20%)
Languages and Art education is the aspect of 9-3-4 school curriculum accommodated by Kanuri culture.	20 (15%)	50 (36%)	12 (9%)	32 (23%)	23 (17%)
Civic education is the aspect of 9-3-4 school curriculum accommodated by Kanuri culture.	21 (15%)	32 (23%)	5 (4%)	50 (37%)	29 (21%)
Early childhood care development and education (ECCDE) is the aspect of 9-3-4 school curriculum accommodated by Kanuri culture	23 (17%)	40 (29%)	10 (7%)	42 (31%)	22 (16%)

Table 7 shows the analysis of the responses of the respondents on the aspects of the 9-3-4 school curriculum Kanuri culture accommodates in the Maiduguri

Metropolitan area of Borno State. In item 1, 33% of the respondents agree that environmental education is the aspect of the Kanuri culture the 9-3-4 school curriculum accommodates, 47% disagree and 28% strongly disagree. In addition, 68% of the respondents consented that health education is the aspect of the Kanuri culture the 9-3-4 school curriculum accommodates while 2% are undecided, 30% have disagreed.

In item 3, 51% of the respondents endorsed the statement that languages and Arts education as the aspects of the Kanuri culture the 9-3-4 school curriculum accommodates while 9% are undecided, 40% have disagreed. On the statement that Civic education is the aspect of the Kanuri culture which the 9-3-4 school curriculum accommodates, while 48% of the respondents have agreed, 4% are undecided, while 58% have disagreed. Furthermore, 46% of the respondents agreed that Early Childhood Care Development and Education (ECCDE) is the aspect of the Kanuri culture the 9-3-4 school curriculum accommodated while 7% are undecided, 47% disagreed. Thus, the results of the study clearly indicate that the aspects of the Kanuri culture in the 9-3-4 system accommodated enshrined the Kanuri cultural values. Hence, 60% agree as against 30% who disagree to item 2 which states that Health education is the aspects of the 9-3-4 school curriculum Kanuri culture accommodates.

Table 8: Percentage showing the responsiveness of the Aspects of the 9-3-4 School Curriculum the Kanuri Culture does not Accommodate

Item	SA	A	UND	D	SD
Girl child education is the aspect of 9-3-4 school curriculum does not accommodate Kanuri culture.	19 (14%)	59 (43%)	2 (1%)	23 (17%)	34 (25%)
Tertiary/university education is the aspect of 9-3-4 school curriculum not accommodates Kanuri culture.	20 (15%)	54 (40%)	3 (2%)	28 (20%)	32 (23%)
Language used in education is the aspect of 9-3-4 school curriculum does not accommodate Kanuri culture.	10 (7%)	75 (55%)	-	7 (5%)	45 (33%)
Boarding school is the aspect of 9-3-4 school curriculum does not accommodate Kanuri culture.	23 (17%)	39 (29%)	3 (2%)	43 (31%)	29 (21%)
Extracurricular activities are the aspect of 9-3-4 school curriculum does not accommodate Kanuri culture.	14 (10%)	64 (47%)	-	18 (13%)	41 (30%)

Table 8 shows the results of the respondents in percentage on the aspects of the 9-3-4 school curriculum Kanuri culture which are not accommodated in Maiduguri Metropolitan area of Borno State. An analysis of the results shows that 57% of the respondents agreed that girl child education is the aspect of 9-3-4 school curriculum the Kanuri culture does not accommodate while 42% have disagreed. The statement that tertiary/university education is the aspect of 9-3-4 school curriculum not accommodated by the Kanuri culture indicates 50% acceptance by the respondents, 43% have disagreed. 62% of the respondents have agreed that language is used in education in the aspect of 9-3-4 school curriculum do not accommodate Kanuri culture, 38% disagree with the statement. 46% of the respondents have agreed while 2% are undecided, 31% disagreed with the statement that boarding school is the aspect of 9-3-4 school curriculum does not accommodate Kanuri culture.

In addition, 57% of the respondents agreed with the statement on item 5 which states that extracurricular activities are the aspect of 9-3-4 school curriculum Kanuri culture does not accommodate and 43% disagree. Thus, it is evident from the findings that language used in education is the aspects of 9-3-4 school curriculum does not accommodate Kanuri culture is accepted by majority of the respondents.

The study revealed that, there exist disconnections between National Policy on Education, school curriculum and Kanuri culture in Maiduguri Metropolitan Area of Borno State. Although the 9-3-4 system of education had attempted to accommodate all Nigerian cultures as identified by Marinho (2009) when he stated that the 9-3-4 curriculum is more flexible and adaptable to disenfranchised groups. In Borno State, the results show that the National Policy on Education negates the Kanuri culture. The results of the study showed that the government should draw its goals from needs and aspirations of the people it serves. In Maiduguri Metropolitan area of Borno State, the study revealed that there was no relationship between the nation's objectives of education and the Kanuri cultural values. This is supported by Woolman (2001) who states that Western education in African conditions was a process of psychological de-ruralisation. He added that the colonial education curriculum was not selected based on the African culture. Hence, the educated African became a misfit in his own village. His parents could not expect him to continue living with them, tending the cattle or cultivating the land. Ajayi, Goma and Johnson (1996) further buttressed this finding when he stated that African reacted to colonial education in the late 19th century.

Formal education should inculcate values such as respect for elders and those in position of authority, justice, fairness, tolerance, and respect for one another as well as freedom, democracy, discipline and morality. This is in line with Woolman (2001) who states that the contemporary education is effective when it integrates the values and strengths of traditional culture with the knowledge and skills required by new conditions of modern life. The study also revealed that formal education should teach knowledge such as religious knowledge and indigenous knowledge concepts that enable one to survive in his immediate environment. Although, this is in line with the approved 9-3-4 school curriculum as stated by Marinho (2009). The 9-3-4 school curriculum is appropriate in terms of providing functional education that is relevant both to the needs of the individuals and society. All what is needed is that government should create more awareness especially in Maiduguri Metropolitan area of Borno State where people still leave a conservative lifestyle.

Again, the study identified that the Kanuri culture appreciate part of 9-3-4 school curriculum such as Al-majiri and street children education and vocational education. Hence, the 21st century educational goals in Nigeria includes achieving improved future labour forces, removing barriers of participation, and raising awareness about social responsibility as the current curriculum 9-3-4 school is designed towards these objectives as opined by Marinho (2009).

In another development, the study also revealed that parts of the 9-3-4 school

curriculum which are disapproved by the Kanuri culture are HIV/AIDS and sex education, population and family life education, and co-education, among others. This is in line with Junaidu (1972) citing in Yusuf (2006) that Nigerian communities should identify educational values and means of inculcating them. The study shows that environmental and health educations are some aspects/parts of the 9-3-4 school curriculum which accommodates Kanuri culture. This is supported by Morgan (1988) who states that conditions antithetical to the spread of western education may be destroyed but may lead to accommodation and coexistence of the indigenous and western system. But contrary to this, Uchendu (1979) states that the purpose of all colonial education was subordination of Africans.

Although, the study shows that Tertiary education and extracurricular activities are aspects of the 9-3-4 school curriculum the Kanuri Culture does not accommodate. Instead results of the study show that religious education is a basic requirement of Kanuri societies and training should take note of sex-differences. Bowle (1969) citing in Morgan (1988) states that resistance coupled with the British selective policy towards educational expansion in the north, resulted in the lagging behind the rest of the country in terms of western education. The Chi-square test of independence was used to examine the relationships between the National Policy on Education (NPE), 9-3-4 curriculum and Kanuri culture in Maiduguri Metropolitan area of Borno State.

Table 9: Chi-square Table of Value on National Policy on Education (NPE), Age and Qualification of Respondents in Maiduguri Metropolitan area of Borno State.

Items	X ² Value	df	P Value
<i>Age</i>			
Education in Nigeria should focus on helping Nigeria become a united, strong and self-reliant nation.	9.805	16	.877
Education in Nigeria should focus on helping Nigeria develop a dynamic economy.	15.809	16	.466
Education in Nigeria should focus on achieving justice and egalitarianism	8.424	16	.300
Education in Nigeria should focus on helping Nigeria become a land of bright and full opportunity for all citizens	11.954	16	.747
Education in Nigeria should focus on achieving freedom and democracy	16.620	16	.411
<i>Qualification</i>			
Education in Nigeria should focus on helping Nigeria become a united, strong and self-reliant nation.	10.599	12	.564
Education in Nigeria should focus on helping Nigeria develop a dynamic economy.	18.022	12	.115
Education in Nigeria should focus on achieving justice and egalitarianism	18.868	12	.092
Education in Nigeria should focus on helping Nigeria become a land of bright and full opportunity for all citizens.	6.257	12	.903
Education in Nigeria should focus on achieving freedom and democracy	3.076	12	.995

Table 9 shows the results of the Chi-square test performed on National Policy on Education (NPE) in relation to age and qualification of respondents. That if those teachers/educators and education administrators who are elderly or have higher qualification will have different view compared to those who are young and have lower qualification. The Chi-square table of values on NPE, age and qualification of respondents shows that there are no statistical differences at 0.05 level of significance. That is, regardless of their age and qualification there is no variation in the respondents' understandings of the five cardinal objectives of education and their culture.

Therefore, there is no significant relationship between NPE and Kanuri culture in Maiduguri Metropolitan Area of Borno State.

Table 10: Chi-square table of Value on 9-3-4 School Curriculum, Age and Qualification of Respondents in Maiduguri Metropolitan area of Borno State

Items	X ² Value	df	PValue
<i>Age</i>			
HIV/AIDS education.	18.652	16	.287
Population and family life education	20.704	16	.190
Religious knowledge	16.150	12	.184
Social science knowledge	13.691	16	.622
<i>Qualification</i>			
HIV/AIDS Education	12.790	12	.385
Population and Family Life Education	20.627	12	.056
Religious knowledge	11.114	9	.268
Social science knowledge	7.468	12	.825

Table 10 shows the results of the test performed on 9-3-4- School Curriculum, age and qualification of respondents. The table of value on 9-3-4- School Curriculum, age and qualification of respondents shows that there are no statistical differences. That is regardless of their age and qualification there is no variation in the respondents' understanding of the 9-3-4 school curriculum in Maiduguri Metropolitan Area of Borno State.

Table 11: Chi-square Table of Value on Aspects/Parts of 9-3-4 School Curriculum. Age and Qualification of Respondents in Maiduguri Metropolitan area of Borno State.

Items	X ² Value	df	P Value
<i>Age</i>			
Respects for elders and those in position of authority	51.364	16	.000
Discipline and morality	7.899	16	.952
Co-education	3.282	16	.652
Gender Issues and Dressing Code	12.920	16	.679
School Time table	11.356	16	.787
Almajiri education	46.259	16	.000
<i>Qualification</i>			
Respects of elders and those in position of authority	6.833	12	.868
Discipline and morality	22.194	12	.035
Co-education	12.036	12	.443
Gender Issues and Dressing Code	6.020	12	.915
School time table	13.719	12	.319
Almajiri education	10.066	12	.610

Table 11 shows the results of the test performed on aspects/parts of 9-3-4 school curriculum, age and qualification of respondents. However, based on the table, except with regard to respect for elders and those in the position of authority, Almajiri, discipline and morality education. There is no significant difference between aspects/parts of 9-3-4 school curriculum, age and qualification of respondents and Kanuri culture in Maiduguri metropolitan area of Borno State. In this regard, this study shows that the NPE, 9-3-4 school curriculum and Kanuri culture in Maiduguri metropolitan area of Borno State had no relationship and it shows that the 9-3-4 school curriculum and NPE does not accommodate Kanuri culture. However,

sociologists believe that it is only inferior culture that is subject to domination of a superior culture but if both cultures that interact are superior the issues of one culture dominating another does not arise. Perhaps, it is evidence from this finding that Kanuri culture is a way of life that is complete and that for school curriculum to receive acceptance must be accommodate from the Kanuri culture.

CONCLUSION AND RECOMMENDATIONS

The study shows that culture, curriculum and National Policy on Education (NPE) were seen as forces of achieving development in any nation's educational system. The study has also shown that due to the friction between culture, curriculum and National Policy on Education, the curriculum could not achieve its purpose of providing basic, free and compulsory education for all citizens. Furthermore, the study further demonstrates that the system has not addressed the pressing needs of the Nigerian society let alone that of Maiduguri Metropolitan area of Borno State. Finally, even though government made education one of its major priorities there is still more room for improvement. Based on the findings of this study, the following recommendations are made:

1. Since curriculum and culture is considered to be the centre of any educational system, government should mobilise and sensitise the public in the area of curriculum and culture, especially among people who have the belief that modern knowledge negates their value system.
2. In order for the curriculum to be accepted by the people, there is the need for strong government financial commitment in the area of advocacy. This makes people to appreciate the importance of education.
3. The Non Governmental organisations (NGOs), community leaderships and religious leaders should be allowed to participate actively in curriculum design and development;
4. Government should sensitise the public before embarking or introducing any new content into the curriculum, especially those innovations that are likely to contradict people's norms and values;
5. People should be allowed to choose the knowledge they want their children to learn;
6. Government should make sure that moral education is the central focus of the curriculum;
7. Government should ensure free and basic education as guaranteed by the 9-3-4 school curriculum;
8. The curriculum should integrate indigenous and modern knowledge for it to be effective;
9. Government should find means or possibility of blending all the Nigerian cultures into the curriculum to achieve cultural pluralism;
10. Each ethnic or religious group should be allowed to contribute to the nation's curriculum within the context of its own unique cultural traditions.

REFERENCES

- Adenipekun, O.** (2009, March 19). FG approves 2011 for implementation of new SSE curriculum. Vanguard, p. 1.
- Ajayi J. F. A., Goma L. K. H. and Johnson G. A.** (1996). *The African experience with higher Education*. London: James Currey.
- Barnhardt, R.** (1981). *Culture, community and curriculum*. Alaska: Centre for cross cultural studies, University of Alaska Fairbanks.
- Dubey D. L., Edem D. A. & Thakur A. S.** (1979). *The Sociology of Nigerian education*. London and Basingtoke: Macmillan Press Ltd.
- Durkheim, E.** (1858-1917). *Studies in Moral Education*. New York: USA.
- Federal Republic of Nigeria** (2004). *National Policy on Education*. (4th Ed). Lagos: NERDC, Press.
- Federal Ministry of Education** (2005). *Nigeria education sector diagnosis: A framework for re-engineering the education sector*. Abuja: Federal Ministry of Education press.
- Marinho, S.** (2009). An analysis of curriculum development and content delivery in Nigeria. Strayer: Unpublished Research Paper Strayer University.
- Morgan, W. R. and Armer, J. M.** (1988). Islamic and western educational accommodation in a West African Society: A Cohort comparison analysis. *Journal of American Sociological Society*; 53, 634-639.
- Omokhodion, J. O.** (2008). Assessing the preparedness of Nigeria for her universal basic education program. Pakistan: *Journal of Social Sciences*, 5, (9), 866-870.
- Uchendu, V. C.** (1979). *Education and politics in tropical Africa*. New York: Conch Magazine.
- UNESCO-WCEFA**, (1990). *Meeting basic learning needs: A vision for the 1990s*. New York: Inter-Agency Commission.
- Uwaifo, V. O. and Udidin, P. S. O.** (2009). *Transition from the 6-3-3-4 to 9-3-4 system of education in Nigeria: Assessment of its implementation on technology subjects*. Ekpoma: Kamla-Raj & Stud Home Comm Sci. Edo.
- Woolman, D. C.** (2001). Educational reconstruction and post-colonial curriculum development: Comparative studies of four African countries. *International Educational Journal*, 2 (5), 27-46 WCCES Commission 6 Special 2001 Congress Issue P.
- Yusuf, S.** (2006). Comparative perspective on educational values between the Sokoto had tradition and the National policy on education. *Journal of the Islamization of Knowledge and Contemporary Issues*, 6, 1-2. Kano: International Institute of Islamic thought Nigeria Office.