

Applying Biblical Principium for Monumentalizing Independence: Towards Consolidating the Curriculum in Civic Educational Contexts of Post-Colonial Northern Nigeria

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Abstract

This study deducted data from the Biblical book of Exodus 13:3-16, to look at an overriding principium for monumentalizing the achievement of independence by a nation, towards consolidating the curriculum in civic educational contexts similar to those consequential from British colonial educational legacies in Northern Nigeria. Accordingly, data from Exodus 13:3-16 was analyzed as a basis and principium by which independence could be considered to be a meaningful event worth monumentalizing in the life of a nation, such as Nigeria. A key purpose of the study was to consider the colonial educational legacies that need to be addressed using the Biblical principium for monumentalizing independence, towards consolidating civic education via the curriculum in post-colonial Northern Nigeria. To this end, findings made are briefed here via three notations. Firstly, the Jews considered independence from Egypt as meaning freedom for them to have their own kind of leadership under God. By applying this to Nigeria, it can be held when Nigerians line up to exercise their civic duties and franchise by voting people to political leadership positions, their votes should count; in this the societal curriculum would be positively expressed and strengthen through this civic participatory process. Those elected in a free and fair election should be declared winners; doing otherwise could amount to inviting the "mighty hand" hand of God upon the country. Secondly, civic education could still be required as a core general subject at the post-foundational levels of education in Nigeria, whereby the constitution in its entirety would be treated as a major section of the course. This is a way of stressing (deliberately) that it is a subject of significance. Thirdly, whether in the situation of the Jews or of Nigeria, independence (with all its consequences attached) makes a nation responsible for its own actions.

Keywords: Education, civic education, curriculum, overt curriculum, societal curriculum, concomitant curriculum, null curriculum.

Introduction

This study is a deduction of data from the Biblical book of Exodus 13:3-16, considered as being of relevance to establishing a precedent in support of an overriding principium for monumentalizing the achievement of independence by a nation, towards consolidating the curriculum in civic educational contexts with qualities like those consequential from British colonial educational legacies in Northern Nigeria. The data is considered relevant to the study because it is derived from the history of a people, the Jews, which in their earliest period of existence as a group of people developing towards becoming a nation with

confirmed geographical, political, and constitutional sovereignty and authority, had experienced over four centuries of subservience to, and, in Egypt. Independence came to the Jewish people by divine enforcement, while the commemoration, referred to in this study as monumentalizing, of the event became enshrined by divine prescription. Consequently, the ancient Jewish nation became established and qualified as a Biblical exemplar for monumentalizing independence even for modern Egypt which, like Nigeria, also had to be granted independence by a European colonizer. Within a quarter of a century in modern history, 1890-1914, about 90% of Africa had already been rapidly colonized and partitioned by the European powers in what has become popularly referred to as the "scramble for Africa." But the actual partitioning of Africa began in 1882 when the British military occupied Egypt in 1882, the partitioning continued with other European powers participating until there was no more of Africa left for the European powers to divide (Brooke-Smith 1987:5). The scramble for Africa was to the economic political, strategic, industrial, cultural, and domestic advantages of the European colonizers; it was for these reasons that it can be said Europe redefined, redesigned, de-created, recreated the kind of Africa it wanted, and misrepresented it as a way of making it ready to be brutalized, colonized, exploited, and merchandized (Mhango 2018:29). The new scramble for Africa in contemporary times is also for the purpose of exploiting Africa especially by neo-colonial imperial forces such as China (Wengraf 2018:10-40-PDF), and wealthy investors from United Kingdom, United States, Italy, Germany, Portugal, Canada, Norway, and their African collaborators (Sam Moyo, Praveen Jha, Paris Yeros 2019:16). Accordingly, the European colonizers introduced their languages to achieve their goals; English and French became widely used in Africa, not for African-to-African communication, but primarily to facilitate communication between Africans and the colonizers (Rodney 1982:26).

The Biblical principium for monumentalizing independence, based on the independence blueprint of the Jewish people in Exodus 13:3-16, is qualified as an exemplar applicable to former European colonies, using Nigeria as an exemplar of a colony created by British imperialism. For particularity, Nigeria experienced at least a century of colonialism under Britain. The story of British rule over Nigeria began in 1851 when Lagos was occupied by British military forces, annexed by Britain in 1865, in circumstances that led to Nigeria becoming a British protectorate in 1901. In 1914 the Southern and Northern Protectorates were merged together in a forced union, via a fiat that brought about the emergence of modern Nigeria under British Governor General, Sir Frederick Dealton Lugard; Flora Shaw, a British journalist who subsequently became Lugard's wife, gave the name "Nigeria" as the nomenclature by which this union would be known. In 1960 Nigeria was granted independence by the British. Like Nigeria, other British colonies were also granted independence within the same century, 19th century (Network 2007:1): Egypt in 1922, South Africa in 1931 (although apartheid officially ended in 1994), Sudan (independence granted jointly by Britain and Egypt) in 1956, Ghana in 1957, Sierra Leone in 1961, Somalia (independence granted jointly by Britain and Italy) in 1960, Uganda in 1962, Kenya in 1963, Malawi in 1964, Tanzania in 1964, Zambia in 1964, Gambia in 1965, Botswana in 1966,

Lesotho in 1966, Mauritius in 1968, Swaziland in 1968, Seychelles in 1976, Zimbabwe in 1980. Sequel to the details above, it can be said by way of comparing the Biblical history of Jewish independence with that of the African nations on the previously mentioned abridged list, that the Jewish independence history is ancient while that of the African countries concerned is fairly recent; hence the use of Biblical Jewish independence memorabilia as a monumental template for independence with curricular implications in the civic educational contexts of, and similar to those of, post-colonial Northern Nigeria.

In consecution to the details above, this study is focused on analyzing the Exodus 13:3-16 data, as a basis and principium by which independence can be considered to be a meaningful event worth monumentalizing in the life of a nation. Accordingly, the data will also be analyzed to determine the basis upon which independence can be excogitated as a historical testimonial with curricular significance that merit consolidating, in civic educational contexts with qualities like those consequential from British colonial educational legacies in Northern Nigeria. The curricular significance of celebrating independence as an important milestone for a nation, instead of a triviality in the educative process, is revealed in the overt, societal, and null curricular components of the learning experience.

Purpose of Study

The study has a three-point purpose built on Exodus 13:3-16. Firstly, the study seeks to look at the exegetical consequence of Exodus 13:3-16 in establishing a Biblical precedent of a principium for monumentalizing independence, as applicable towards consolidating civic education via societal curriculum in post-colonial Northern Nigeria. Secondly, the study undertakes to consider the colonial educational legacies that need to be addressed using the Biblical principium for monumentalizing independence, derived from Exodus 13:3-16, as a model applicable towards consolidating civic education via the societal curriculum in post-colonial Northern Nigeria. Thirdly, the study quests to excogitate the strategies that can be engaged towards applying the Exodus 13:3-16-based Biblical principium for monumentalizing independence in the overt curriculum, with a view to consolidating civic education against the null curriculum, via the societal curriculum in post-colonial Northern Nigeria.

Research Questions

Sequel to the three-point purpose of the study, the research sought to address three questions. These questions are stated as follows:

Question 1: What is the exegetical consequence of Exodus 13:3-16 in establishing a Biblical precedent of a principium for monumentalizing independence, as applicable towards consolidating civic education via societal curriculum in post-colonial Northern Nigeria?

Question 2: What colonial educational legacies need to be addressed using the Biblical principium for monumentalizing independence, derived from Exodus 13:3-16, as a model

applicable towards consolidating civic education via the societal curriculum in post-colonial Northern Nigeria?

Question 3: What strategies can be engaged towards applying the Exodus 13:3-16-based Biblical principium for monumentalizing independence in the overt curriculum, with a view to consolidating civic education against the null curriculum, via the societal curriculum in post-colonial Northern Nigeria?

Significance of the Study

This study has a two-point significance applicable to two sectors of the society, especially Northern Nigerian: school, and Christian leadership. Firstly, the overt (explicit or formal) curriculum at all levels of education in civil educational contexts of Northern Nigeria, would be consolidated through teaching-learning processes that implicitly or explicitly communicate the Biblical worldview of what monumentalizing being an independent nation means, as well as what it means to be responsible citizens of heaven with temporary residency status as members of an independent nation on earth. Accordingly, it is notable that students from Christian theological schools in the said contexts normally graduate to serve as participants in the learning facilitation services of schools in the said contexts, hence the need to consider this study as significant towards communicating the Christian philosophy of education, and indeed education that is Christian (Lebar 1989: Cover Page), from a Biblical perspective. Secondly, the study is significant to enriching and empowering the voice of the Christian leadership, both in the church and in the public square, with the words it needs to speak during independence celebrations. Speaking consequent upon being empowered with words on the basis of the Biblical principium for independence is with a view to supporting or even “pressurizing” civic authorities to prioritize the provision of social-justice for the generality of people in the country, and especially in Northern Nigeria where non-Muslim people are considered as “second-class” citizens. Christians who have been called to theological disciplines have greater responsibility, as members of the learned profession and as promoters of the societal curricular components of civic education, for speaking against all kinds of injustices in the society especially during independence celebrations, hence the need to equip them guided by the Biblical principium for monumentalizing independence events on the basis of passages such as Exodus 13: 3-16.

Biblical Framework

Instead of a theoretical framework, this study has chosen to engage a Biblical framework for guidance. This engagement is consequent upon the fact that the Biblical framework as derived from Exodus 12: 12, 29-41 gives an immediate background (although not necessarily comprehensive in view of the Pentateuch in its entirety) to the main passage with data for the study.

Passage for Framework: Exodus 12:12, 29-32: NIV

Verse 12: “On that same night I will pass through Egypt and strike down every firstborn-

both men and animals-and I will bring judgment on all the gods of Egypt. I am the LORD.

Verse 29: At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and all the firstborn of all the livestock as well.

Verse 30: Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

Verse 31: During the night Pharaoh summoned Moses and Aaron and said. "Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested.

Verse 32: Take your flocks and herds, as you have said, and go. And also bless me."

Summary of Framework

While it is not the intention of this study to make a comprehensive exegetical analysis of the passage above, it can be summarized from a general expositional standpoint. This standpoint is developed by a two-point statement as follows:

1. The achievement of national independence by the Jewish nation was dependent, in its entirety, on what God said he would do. The question as to whether or not God possessed the capacity to bring His pronouncement into effect had already been addressed by God Himself: "I am the LORD." While God's pronouncements are dependent on God, God Himself exists in, and enjoys, total independence. Therefore, God's authority to actualize His plans and pronouncements are totally free from any externality; only the One who is truly free or completely independent can grant independence to humans, but human independence can never amount to complete independence for as long as God is God, only God is completely independent. Furthermore, God is not independent because He "became" independent or was "granted" independence; otherwise, that would amount to saying there was a time when God was not independent, then he became independent (after struggling, fighting, or even lobbying for it). God is self-existent, absolutely independent, and self-sufficient (Grudem, 1994:170).
2. The Biblical principium encapsulates within it the position that when independence is sealed by divine authority and effected by divine enforcement, human agents have no option but to grant it. In the experience of the Jewish nation, based on the Exodus record, Pharaoh could not have said anything other than "Go!" This is an example attesting to the reality of earthly independence as a consequence of divine action.

Operational Definition of Terms

The study engages seven terms that have been simply defined to provide a working guide to comprehending it. These are: education, civic education, curriculum, overt curriculum, societal curriculum, concomitant curriculum, null curriculum.

Education: While various definitions of education abound, Ralph Tyler's description is found more relevant to this study. Accordingly, education can be said to be "a process of changing the behavior patterns of people" (Tyler 2013:5-6). The people, in the case of this

study, are the generality of people for whom the act of monumentalizing independence should be a learning experience with curricular repercussions for civil educational contexts, particularly in British post-colonial societies.

Civic Education: Most definitions of civic education generally connect the concept to citizenship and civic participation of citizens in a democratic society, or to power and politics (Strandbrink 2017:46). In this line of connection, civic education is the process of equipping citizens in a society to make decisions that are informed and reasonable for the public good of people in a multicultural, democratic and interdependent world (Petrik 2013: 79). But for the purposes of this study, Civic Education is connected to the practical aspect of citizenship. Accordingly, Civic Education is this: "Citizenship as a practice—a guarantee of basic rights in an exchange for the performance of civic duties..." (Giroux 2012:42).

Curriculum: The term "curriculum" can be generally described as the encapsulation of everything considerable as learning experience. However, in concurrence with Kelly (Kelly 2004:3), the learning experience should be justifiable in educational terms, based on particular educational criteria set for such justification. Furthermore, Uga Unwuka in *Curriculum Development for Africa* describes the term in a manner that captures the direction of this study (Uga Onwuka 1996:3), in this way: "It embraces purposeful experience provided and directed by educational institutions to achieve predetermined goals." This study also considers the churches and their agencies as educational institutions which also constitute the total environment in which education takes place.

Overt Curriculum: This curriculum is sometimes referred to as explicit or written curriculum. This curriculum is basically that which is written or produced as part of formal instruction in schooling experiences. This is made up of the curriculum document, texts, films, and supporting teaching materials that are overtly chosen to support the *intentional instructional agenda* of a school. These resources for the intentional learning agenda are usually confined to written understandings and directions formally designated and often collectively reviewed by administrators, curriculum directors and teachers (Dogara 2018:63).

Societal Curriculum: This is generally defined as the massive, on-going, informal curriculum of family, peer groups, neighbourhoods, church organizations, occupations, mass-media, and other forces of socialization. These agencies of socialization play a significant role in educating all of us throughout our lives (Dogara 2018:63).

Concomitant Curriculum: This is made up of those things that are taught in other semi-formal or formal settings outside the formal school curriculum system. In clearer terms, it is made up of those things that are taught or emphasized at home, as well as those experiences that are either part of a family's experiences or related experiences that are sanctioned by the family. Such experiences are those that occur in the context of religious expression, lessons on values, ethics or morals, moulded behaviours, or social experiences that are based on the family's preferences. The concomitant curriculum shares similarities with the societal curriculum (Dogara 2018:65).

Null Curriculum: Simply put the null curriculum is a way of teaching by not teaching. The null curriculum is made up of things which we do not teach (for example: African Traditional Religions as a subject offering at primary and secondary levels of schooling in Nigeria) which amount to teaching that those things are not important. In other words:

The null curriculum is made up of things which we do not teach, which in reality is communicating a message to the learners that such things are not important in their educational experiences in particular, or to the society at large (Dogara 2018:64).

The overt curriculum usually leaves no one in doubt as to what learning experiences a teacher is expected to help facilitate and emphasize in the formal educational process. But there are other learning experiences that are completely ignored or which are not stressed, thereby communicating the message that they are not important. Ironically, those things ignored in the teaching-learning process could be of ultimate relevance in "creating significant learning experiences" (Fink 2013:7-9). Therefore, whatever a teacher does not teach is equivalent to teaching that it is not meritorious; the null curriculum is defined basically dependent on this equivalence. The Null Curriculum is also expressed in the societal curriculum, overt curriculum, and other forms of curricula.

Methodology and Procedure of Study

Methodology of Study

The documentary research methodology, which is an expression of the qualitative methodological component of social research, was engaged for this study. In terms of suitability to this study and its cost effectiveness, this methodology is considered applicable. Accordingly, the demands of qualitative research methods such as in-depth interviews, panel discussion, open-ended questionnaire, or participant observation (in terms of time, logistics, organization, and secretarial work) are more, compared to the documentary research path of social research; hence the choice of the later for this study. The documentary research method generally seeks to investigate, identify, categorize, analyze, and interpret data from written texts (primary documents) that contain information on the study being conducted. For this study, the Biblical data of Exodus 13: 3-16, and other supporting Scriptural references, constitute the primary document of investigation; the passage referred to was documented by Moses, who was an eye-witness to the events described in the text concerned. Accordingly, mediate access (or inference) was established in this study between the text and the research questions in this study, towards deploying the Biblical principium for monumentalizing independence, from a curricular perspective applicable to the civic educational contexts of post-colonial Northern Nigeria.

Procedure of Study

The study was done and is being presented in four paces. Firstly, a background was given to provide a general idea of the direction of the study. Secondly, the methodology and procedure of the study was outlined as already noted. Thirdly, the main body of the study

is made up of presentation and analysis of data, guided by, and also applied to, the three research questions developed for the study. Fourthly, in line with previously introduced three paces, the presentation of the study will be summarized via a concluding process designed to be connected to the purposes from which the research questions concerned arose.

Presentation of Data and Analysis of Research Questions

Presentation and Analysis of Data

Presentation of Data: Exodus 13:3-16: NIV

Verse 3: Then Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast.

Verse 4: Today in the month of Abib, you are leaving.

Verse 5: When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and the Jebusites-the land he swore to your forefathers to give you, a land flowing with milk and honey-you are to observe this ceremony in this month.

Verse 6: For seven days eat bread made without yeast and on the seventh day hold a festival to the LORD.

Verse 7: Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders.

Verse 8: On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.

Verse 9: This observance will be for you like a sign on your hand and a reminder on your forehead that the law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.

Verse 10: You must keep this ordinance at the appointed time year after year.

Verse 11: "After the LORD brings you into the land of the Canaanites and gives it to you, as he promised on oath to you and your forefathers,

Verse 12: you are to give over to the LORD the first offspring of every womb. All the firstborn males of your livestock belong to the LORD.

Verse 13: Redeem with a lamb every firstborn donkey, but if you do not redeem it, break its neck. Redeem every firstborn among your sons.

Verse 14: "In days to come, when your son asks you, 'What does this mean?' say to him, 'With a mighty hand the LORD brought us out of Egypt, out of the land of slavery.

Verse 15: When Pharaoh stubbornly refused to let us go, the LORD killed every firstborn in Egypt, both man and animal. This is why I sacrifice to the LORD the first male offspring of every womb and redeem each of my firstborn sons.'

Verse 16: And it will be like a sign on your hand and a symbol on your forehead that the LORD brought us out of Egypt with his mighty hand."

Analysis of Data: Exodus 13:3-16

The Biblical Principium

The Biblical principium for monumentalizing independence is encapsulated in analyzing data for the study as presented above. A six-point component of the analysis is presented as under-listed.

Component 1: The Mighty Hand of God

Verse 3: Then Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast.

1. Independence for the Jews was possible when the "mighty hand" of God was involved (also verse 9). And so, celebrating independence was an occasion for the Jews to recall God's great work in securing their salvation from Egypt (Ryken 2005:357). This is supported by the Biblical framework for this study established in Exodus 12:12, 29-32.
2. Independence, to the Jews, meant freedom from the geographical imprisonment which they were experiencing in Egypt. When the Jews first came to Egypt, they did so as royal guests when Joseph was the prime-minister of Egypt and were allocated the best of the land of Egypt as their settlement (Genesis 46:1-47:11). But the Jews became slaves and Egypt also became a prison to them when, after the time of Joseph and Pharaohs who respected Joseph, there arose a new regime in Egypt under "a new king, who did not know about Joseph" (Exodus 1:8). However, when independence occurred for the Jews, they needed to go to a land they could call their own which the Lord allocated to them.
3. For the Jews independence from Egypt also meant political freedom. Monumentalizing independence was a way of expressing their freedom to have their own kind of leadership under God, with Moses blazing the trail.
4. Independence from Egypt meant freedom for the Jews to experience constitutional egalitarianism. An important reason for monumentalizing independence was for the Jews to collectively celebrate their new egalitarian status. The law in Egypt did not consider the Jews as equal with the Egyptians; by virtue of being considered and treated as slaves, the Jews had no rights possessed fundamentally by citizens.
5. Independence also had religious ramifications for the Jews. Guided by "the law of the LORD" (verse 9) they could now worship God the way God wanted them, and without restrictions under Egypt.
6. For the Jews, monumentalizing independence was in recognition of their new found freedom to have their own people aspire to more advanced levels of educational and intellectual development, without necessarily been selected by royalty, like Moses. Only a few people, like Moses, were privileged (for various special reasons) to access and experience the best of what Egypt had to offer educationally.
7. Monumentalizing of independence by the Jews was considered as a grassroots or "people" event. It was not an elitist event or an occasion designed for a limited number of people, everybody was included in the commemoration.

8. The Jewish experience of independence boiled down even to the prescription of the type of food to be eaten in its commemoration. The dietary prescription for the Jews required them to "eat nothing without yeast." In this way, the dietary prescription became part of the rituals that help the Jews to remember the past (Meyers 2005:101)

Component 2: Disconnecting from Egypt

Verse 4: Today in the month of Abib, you are leaving.

1. Independence was a day when the Jews (slaves) as a nation of God's people cut off connection with the master (Egypt) who had enslaved them; they Jewish nation had become its own master. The Jews would be celebrating independence in recognition of the day when God spoke with divine certainty ("today in the month of Abib, you are leaving") to affect that disconnection.
2. It was in cutting off connection with the slave master (Egypt) that made movement by the one in bondage (Jews) possible. The Jews were moving to a new territory because the restrictions of Egypt were no longer effective on them.

Component 3: Celebrating Vision of Abundance

Verse 5: When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and the Jebusites-the land he swore to your forefathers to give you, a land flowing with milk and honey-you are to observe this ceremony in this month.

1. For the Jews, independence was to be monumentalized with a vision of times of abundance attached. Also encapsulated in this vision is the fact that the Jews were required to celebrate their independence only after having arrived at the land of Canaan, the land of abundance (Hamilton 2011: 277-PDF). For the Jews, it was a vision of a land "flowing with milk and honey." Scarcity was not an experience envisioned in the priority of independence for the Jews.
2. Independence involved God allocating and abundant new territory to the Jews, as a newly liberated people. While for the Jews independence meant getting a new land by divine allocation, for the original inhabitants and claimants of the new land Jews independence amounted to dislocating them from the land of their primogenitors, "the land of the Canaanites, Hittites, Amorites, Hivites and the Jebusites." Strictly speaking, if not because of the potency of divine delimitation, the Jews, almost like the Fulani of Nigeria, could be said to be landless people. Consequently, independence celebration would be a time when the Jews would annually be humbled by the fact that if not because of the "mighty hand" of the Lord who swore (also verse 11) to their primogenitors to give them a land they could call their own, they would have been in bondage for an indefinite period of time.

Component 4: Hero of the Independence Day Program

Verse 6: For seven days eat bread made without yeast and on the seventh day hold a festival to the LORD.

1. The length of time to be taken eating independence food was prescribed.
2. The independence program is also prescribed. Day 1-6: "eat bread made without yeast." Day 7: "hold a festival to the LORD."
3. The Scripture passage under consideration clearly portrays the Lord as the Hero and Center of Jews independence and celebrations in its memory. In recognition of this, the Jews were asked to hold a "festival to the LORD." Although Pharaoh, Moses, and Aaron were all proactive, active, and reactive participants in the events that finally resulted in independence for the Jews, it was the prominence of God that mattered in celebrating the events.

Component 5: Empirical Qualities of Monumentalizing Independence

The act of monumentalizing independence by the Jews, based on the passage under the consideration, is considerable as an event with empirical expression. At least some of the key human senses were involved. The sense of smell was involved when preparing the unleavened bread (verse 3, 6, 7). The sense of taste was involved in actually eating food during independence celebration (verse 3, 6, 7). The sense of touch was involved via contact with yeast (verse 3), bread (verse 6), animals (verses 12-13), and other items connected to the celebration. The sense of sight was involved since they needed to see whatever they were doing; God also unequivocally instructed them to use their eyes to ensure they stayed within His template for celebrating independence: "nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders" (verse 7). The sense of hearing was also engaged continuously since the Jews had to be communicating with each other, as they went about working towards celebrating the independence event; a clear evidence of this sense in effect was that "Moses said to the people..." (Verse 3).

Component 6: Curricular Ramifications in Monumentalizing Independence

The divine program for the Jews to monumentalize their independence, based on the Exodus 13: 3-16 narrative, was designed to be a concomitant curricular event with intellectually demanding pedagogical consequences. While at home parents were mandated to "tell your son" (verse 8) "when your son asks you, 'What does this mean?'" (verse 14). In response to this question the parents were to tell the son how after Pharaoh stubbornly refused to grant freedom to the Jews (verse 15), the Lord brought them out of Egypt by the force of His mighty hand (verse 16); and so monumentalizing independence was a way for the people to recreate in their minds the memory of God's saving act for them (John Barton 2001:75). The specificity related to timing the Independence Day celebration also required intellectual involvement: the Jews were to "commemorate this day" (verse 3) "in the month of Abib" (verse 4) and "at the appointed time year after year" (verse 14); they had to grasp the calendar with precision.

Application of Data: Research Question 1

Question: What is the exegetical consequence of Exodus 13:3-16 in establishing a Biblical

precedent of a principium for monumentalizing independence, as applicable towards consolidating civic education via societal curriculum in post-colonial Northern Nigeria?

Application: In applying the data to the research question above, two exegetical consequences are noted. These consequences are summarized below:

1. For the Jews, independence from Egypt also meant freedom for them to have their own kind of leadership under God. By applying this principium, when Nigerians line up to exercise their civic duties and franchise by voting people to political leadership positions, their votes should count. Those elected in a free and fair election should be declared winners; doing otherwise could amount to inviting the “mighty hand” hand of God on the country. At the very least, citizens should have a cause to celebrate Nigeria’s independence, when their confidence in the electoral system is secured, even if their preferred candidate loses the election; in this the societal curriculum would be positively expressed and strengthen through this civic participatory process.
2. For the Jews, commemorating independence was in recognition of their new found freedom to achieve better levels of educational and intellectual development. While on the one hand schools from primary to tertiary levels in Nigeria are proliferating at an almost astronomical speed, on the other hand the educational objective of developing the mind is not being achieved, as is seen in general lack of critical thinking among Nigerians, even among members of the theological discipline, which (being a learned profession in itself) is also a path to the learned professions. Lack of critical thinking is seen in lack of political hermeneutical engagement whenever electioneering processes are unrolled in Nigeria. Lack of critical thinking is also seen in being gullible and lacking capacity to ask new questions, challenge old questions, challenge traditional presuppositions, test everything (1 Thess. 5:21), identify and critique arguments, apply the principles of logic and epistemology, maintain a stand against ad hominem fallacy, and respond to questions that are still begging. In contrast to the quantitative facet of education in Nigeria, only quality education can help learners develop critical thinking skills towards effective analysis and argument (Cottrell 2011:1-282). Critical thinking is an important component of education, and a key element that makes democratic components of education (freedom of thought, freedom to share ideas, and freedom of others to criticize ideas) achievable. Celebrating Independence Day in Nigeria should, therefore, be in recognition of educational freedoms attached, provided such freedoms are guaranteed constitutionally and enforced objectively and authoritatively.

Application of Data: Research Question 2

Question: What colonial educational legacies need to be addressed using the Biblical principium for monumentalizing independence, derived from Exodus 13:3-16, as a model applicable towards consolidating civic education via the societal curriculum in post-colonial Northern Nigeria?

Application: In applying the data to the research question above, two colonial legacies are identified, which could be addressed using the Biblical principium for monumentalizing independence. These legacies are summarized in the first two points below, while the third point applies the Biblical principium, using Kaduna State of Nigeria as a model case:

1. When Nigeria was under British colonial rule, the British concentrated educational development in Muslim areas, as in the case of Kaduna State, while the British deliberately abandoned the Non-Muslim Groups (Turaki 2019:1-429). When the British finally began to show attention to Non-Muslim Groups, the Christian missions had already begun providing educational services (though not as qualitative as what was obtainable in Muslim areas) to the Non-Muslim Groups; exposure had also already begun coming to the Non-Muslim Groups due to experiences of their people who had participated in the second world-war, and were now back. To keep the Non-Muslim Groups loyal to the British system of government in Northern Nigeria, under the indirect rule that instituted Fulani and Hausa hegemony over the Non-Muslim Groups, the British used the principle of inducement to keep Non-Muslim Groups subject. Inducement meant granting limited low-quality education and general development to the Non-Muslim Groups, whereas better services were provided to the Muslim areas. This is the trend that brought about locating the better schools (example: Ahmadu Bello University, Nigerian Military School, Federal College of Education, Nigerian Defence Academy, Nuhu Bamalli Polytechnic, Kaduna Polytechnic, and so many other schools) in Zaria-Kaduna axis. Peripheral campuses or similarities of the better schools in Zaria-Kaduna axis (example: Samaru-Kataf campus of Nuhu Bamalli Polytechnic, Kaduna State College of Education) were established at downgraded levels in Non-Muslim Groups areas in line with the British conception, so as induce the Non-Muslim Groups to agree with the deception that they also belong in the system.
2. The take-over of mission-established schools under various military regimes in Nigeria in the 1970's, consciously or unconsciously advanced British colonial legacy of ensuring that only Muslim areas got better educational treatment. Since majority of the mission-established schools were in Non-Muslim Groups areas, as in the case of Kaduna state, taking them over would unroll the strategy, commenced by the British colonialists, of keeping the Non-Muslim Groups areas under subjugation. Following the forceful take-over of such schools by the government, they were converted to government facilities with many of them now having gigantic mosques located in them.
3. *Applying the Biblical Principium.* Like the Jews in the Biblical principium, who monumentalized independence in recognition of their new found freedom to experience better education, Non-Muslim Groups in Northern Nigeria would have more positive reasons to celebrate Nigeria's independence if educational infrastructure and services among them are equalized to meet the levels obtainable in Muslim areas. The reasons for celebrating independence, for the Non-Muslim

Groups, would be further consolidated if schools confiscated from Christian missions by governmental force (like Government College Kagoro, Government Secondary School Kagoro, and Queen Amina College, in Kaduna State) are returned back to the original owners with full compensation and renovation expenses financed by the government. If this could be done, it would bring about a review of the civic education societal curriculum and pedagogy in a manner capable of making Non-Muslim Groups to feel truly independent from British colonial negative legacies.

Application of Data: Research Question 3

Question: What strategies can be engaged towards applying the Exodus 13:3-16-based Biblical principium for monumentalizing independence in the overt curriculum, with a view to consolidating civic education against the null curriculum, via the societal curriculum in post-colonial Northern Nigeria?

Application: In applying the data to the research question above, two strategies are identified based on the Biblical principium, from a curricular perspective. These strategies are summarized below, using North-Western Nigeria as a mirror:

1. In a society where independence is a reality, there would be equal treatment of citizens in all areas, including provision of curricular experiences. However, this is not necessarily the case in Northern Nigeria, using North-Western Nigeria as a case-study. It is already in the public domain that Christian Religious Studies as a subject offering is not provided in government schools in this region, whereas Islamic Religious Studies enjoys general application. Excluding Christian Religious Studies from the school system in North-Western Nigeria constitutes teaching the fact that the subject, and indeed Christians, are not significant even in the eyes of the government. This is against religious freedom inherent in the background events that provide a reasonable basis for celebrating independence as attested to by the Biblical principium.
2. The Constitution of the Federal Republic of Nigeria clearly expresses what is required from citizens as their civic duties (Nigeria 1999: Section 24). These constitutional elements need to be continually stressed at foundational levels especially in subjects such civic education, social studies, and religious studies. At the post-foundational levels of education, civic education could still be required as a core general subject whereby the constitution in its entirety would be treated as a major section of the course. However, at this point these civic educational matters are not emphasized in schools, thereby stressing, either consciously or obliviously, that they are not significant. What a great number of Nigerians are aware of is the National Anthem, and a greater number cannot recite it with reasonable accuracy, and many do not even know that it has two stanzas.

Conclusion

Summary and Implications of Study

In concluding this study on the Biblical principium for monumentalizing independence, some considerations are made towards consolidating the curriculum in civic educational contexts of post-colonial Northern Nigeria. These considerations are made guided by the three-point purpose of this study.

First Purpose of Study: Implications. This purpose of the study focused on looking at the exegetical consequence of Exodus 13:3-16 in establishing a Biblical precedent of a principium for monumentalizing independence, as applicable towards consolidating civic education via societal curriculum in post-colonial Northern Nigeria. The implications of data presented and analyzed in line with this purpose are summarized below.

1. For the Jews, independence from Egypt meant freedom for the Jews to experience an egalitarian society. By implication with reference to Nigeria, especially Northern Nigeria, in the light of the Biblical principium, several questions must be addressed: Are all Nigerians equal before the law? Do all Nigerians have equal security provision or is it security primarily for the elites and those in governmental authority? Are all regions and federating units of Nigeria treated the same? Do all Nigerians have equal access to health facilities and other welfare packages? Why are some states operating the Shari'ah system with differential treatment for citizens in a constitutional republic like Nigeria? These and many other questions need to be addressed in the build-up to annual Independence Day celebrations in Nigeria, as a way of applying the Biblical principium.
2. Independence from Egypt also had religious ramifications for the Jews, since they could now enjoy freedom of religion. In applying this principium to Nigeria, it is already in the public domain that Christians are severely restricted from enjoying their fundamental rights to religious practice, with North-Western Nigeria and North-Eastern Nigeria being the hotbeds of all kinds of persecution against Christians in Nigeria. As such Christians in these areas usually arrive at the annual Independence Day celebration as persecuted people waiting for the "mighty hand" of God to rescue them, in view of the apparent and/or clear desire by the Islamic system, and at times with overt or covert complicity of civic authorities, to strangle Christianity in Northern Nigeria.

Second Purpose of Study: Implications. This purpose of the study focused on considering the colonial educational legacies that need to be addressed using the Biblical principium for monumentalizing independence, derived from Exodus 13:3-16, as a model applicable towards consolidating civic education via the societal curriculum in post-colonial Northern Nigeria. The implications of data presented and analyzed in line with this purpose are summarized below.

1. The British colonial system also encouraged the development of elitism through the education system, in a calculated implementation of a policy of elevating the Muslim areas over Non-Muslim Groups areas. Based on this policy, schools (for example: Barewa College Zaria) were established to train the children of Muslim chiefs, clergy,

and other members of the aristocracy in Muslim areas; this was done without a corresponding provision of such educational services to the Non-Muslim Groups areas. By implication, the educational imbalances institutionalized consequent upon British colonial legacy, to the disfavor of the generality of people that constitute Non-Muslim Groups in Northern Nigeria, need to be addressed (for example by strategically locating various schools of high quality in Non-Muslim Groups) through serious commitment of political will, thereby given the Non-Muslim Groups a fresh reason to feel a sense of belonging during Nigeria's Independence Day celebrations.

2. The division of society clearly along religious lines was orchestrated by the British colonial government. It was a deliberate policy of the British colonial government to block and/or keep Christian missions out of Muslim areas, whereas Muslim overt and covert proselytizing activities were allowed to go on freely even among Non-Muslim Groups. There is no evidence that the education system in modern Nigeria has succeeded or even made a deliberate attempt to address this challenge. By implication, it should be noted that the Islamic threat directed towards non-Muslims is constitutionally supported since Shari'ah is part of the constitution; unless all threats to Nigeria as a supposedly secular society are expunged from the constitution, they would always take the spirit of freedom for all, which celebrating independence day in Nigeria should symbolize.

Third Purpose of Study: Implications. This purpose of the study focused on considering strategies that can be engaged towards applying the Exodus 13:3-16-based Biblical principium for monumentalizing independence in the overt curriculum, with a view to consolidating civic education against the null curriculum, via the societal curriculum in post-colonial Northern Nigeria. The implications of data presented and analyzed in line with this purpose are summarized below.

1. The National Policy of Education (NERDC 2013:Section 1-10) has been severally misapplied (even by Christians in governmental power, due to political expediency) to provide preferential treatment for Islamic religion, to the disadvantage of other religions in Nigeria. As in the case of Northern Nigeria, North-Western Nigeria benefits more from Goodluck Jonathan's government initiated Islamic Almajiri schooling program; by this Muslim children, who could have attended regular public schools (where Islamic Religious Studies are also offered as a subject) just like other Nigerian children, are given preference. This means, flatly, no Christian teacher would be employed to work in these schools, thereby repeating the colonial policy which barred Christian missions from operating in Northern Nigerian Muslim areas. Based on the Biblical principium, Independence Day celebrations should be done in recognition of the equality of all Nigerian citizens, prior to which all marginalized people groups should be de-marginalized.
2. The issue of Nigerians knowing their fundamental rights as enshrined in the constitution has generally been left as a professional matter for members of the bar

and bench. Theologians as members of the learned profession (theology, law, and medicine are the learned disciplines; those who belong to these disciplines are expected to be more than “educated”, but “learned”) also have a responsibility of teaching civic education in churches, schools, public gatherings, and other public places or places of civic authority whereby they are called to serve, thereby making everyday theology (Kevin J. Vanhoozer, Charles A. Anderson, Michael J. Sleasman 2007:1-248) to have an impact in the public square, and affirmed in speeches and homilies during Independence Day celebrations. An objective of this teaching is to help the citizens know and apply their fundamental rights as independent citizens; however, this teaching is largely left to the null curricular realm, since it is not stressed it is equivalent to stressing that it is not important.

Recommendations

Two recommendations are given in concluding this study. The recommendations are designed towards further solidifying the curriculum in civic educational contexts of post-colonial Northern Nigeria.

1. The Jews monumentalized independence with a vision of times of abundance attached. By contrast, there is abundance of religion in Nigeria with little impact, so far, towards, ensuring sustainable human development; similarly, there is abundance of corruption, abundance of insecurity, abundance of nepotism, abundance of sectionalism, abundance of tribalism, social injustice, and general lack of patriotism. There is also scarcity of human development provisions in Nigeria; the 2020 United Nation Development Program’s Human Development Report ranked Nigeria as Low Human Development country at number 161, while Botswana, a country which got independence in 1966 or later than Nigeria was ranked 100 as High Human Development country on the Human Development Index (UNDP 2020:343-346). For example, there is scarcity of health facilities, quality schools, good roads and infrastructure, water supply and sanitation facilities, and whatever is key to securing the wellbeing of Nigerians. The curriculum should seek to address these challenges via emphasizing the interconnection between education and development, and the civic responsibilities of citizens towards ensuring development; development should be seen when there is commitment towards ensuring that the “milk and honey” in Nigeria is benefitted by the generality of Nigerians. Meanwhile, the general story of Nigeria is that of poverty; the World Poverty Clock shows 41% of Nigerians (88,424,789), out of a population of over 200’000’000 people are living in extreme poverty, while over 12% of the global population of people living in extreme poverty live in Nigeria (Lab. 2022:1).
2. Independence involved God allocating new territory to the Jews, while dislocating the Canaanites, Hittites, Amorites, Hivites and the Jebusites from their ancestral lands.” If this component of the Biblical principium is applied to the Fulani of Nigeria, it could be said that it is possible for them to get a land (or lands) they could call their own if

the “mighty hand” of God is involved in their quest. For non-Fulani people who have ancestral lands already, the only way for them to maintain possession of the lands they claim is to allow God to hold them in the hollow of His “mighty hand” when Christ’s salvation, in all its ramifications, becomes a living reality in the lives of individuals and communities concerned. But the questions as to whether God would dislocate already settled non-Fulani people from their ancestral land and allocate those same lands to the Fulani, and many more questions arising from the Biblical principium extracted from Exodus 13:3-16, are questions already being committed under the excuse provided by the limitation of this study. Likewise, the question as to whether the life of the Jews was in due course became better under independence than it was under the rule of Egypt is a question that the Biblical principium extracted from Exodus 13: 3-16 did not address; the question would be addressed at least starting from the Biblical books of Numbers, Deuteronomy, and Joshua, in that order. That also means it is not possible, within the boundaries of Exodus 13:3-16, at this point to address the question as to whether Nigeria is better now under independence than it was under British colonial rule. But whether in the situation of the Jews or of Nigeria, independence (whether it has positive or negative consequences attached) makes a nation responsible for its own actions; a nation has no one to blame but itself if it fails to make progress after realizing the freedom it has worked so hard to achieve.

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