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Synthesising the right and left models of teaching in the null curriculum: pruning religion from education for development in Africa

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Abstract

The study engages the exegetical consequence of the right and left models of religion in Matthew 25:31-46 as applicable to identifying and synthesising the right and left models of teaching in the curriculum, as a model of (and also as a bridge) to integrating education and human development. This integration is designed for schools in the context of education and human development in Africa. Tyler's Rationale was engaged as the theoretical framework to guide the study. The study itself is a product of the documentary research methodological component of social research. Conclusion: A key strategy for addressing the religious challenge to educating for development is to employ the Right Model of Teaching in non-null curriculum terms. This strategy stresses the possibility of experiencing God's kingdom, better life, and the future right now, in the overt curriculum, and leaving matters of Elysium to the null curriculum.

Background of the study

Introduction

This study is a synthesis of teaching models deduced from the Biblical passage of Matthew 25:31-46, which have curricular implications in null terms, in a manner relevant to effectively integrating religion, education, and development. Upon a closer study of the Nigerian situation (as an example of an African country), it can reasonably be stated that there is a disconnect between religion and the everyday life of people that education is meant to serve. From the case of Nigeria, it is evident that religion has no impact, as it should, on the developmental affairs that concern real needs of people in terms of quality of life, security and welfare and (social justice) of people, as well as their economic development; nevertheless, Africans generally resign themselves to religion, hoping things will get better even if they do nothing beyond the religious (Morphé 2011:18). For example, the majority of people who populate the schools come from Christian, Muslim, or other religious backgrounds; yet, it appears these backgrounds do not come to play in the life of participants in the schooling system or graduates, towards addressing basic human needs (such as the need for food, water, housing, clothes, health, and social justice).

The education system can serve as a connecting bridge of learning between the religious and the developmental. Consequent to identifying and synthesising the right and left models of religion, this capacity is applicable via engaging the right model of religion in the education system via the curricular components of schools, towards ensuring and sustaining transformational human development in the society. Engaging the right model of religion in the education system is possible through enshrining the model in the curricular components of schools, designed towards achieving quality of life, security and welfare, as well as social justice in the Nigerian society; it is expected that the curricular components so enshrined would also be consolidated through such an engagement.

The null curriculum

When a curriculum is overt or formalised, it usually leaves no one in doubt as to which learning experiences a teacher is supposed to help facilitate in the

classroom. Items that are considered significant are enacted for the teacher to emphasise in the process of facilitating learning in the class. In other words, while there are learning experiences that are emphasised in constructing and developing the curriculum, there are also others that are not mentioned completely or which are not stressed, thereby communicating the message that they are not important; in a twist, those things ignored in the teaching-learning process could be of ultimate relevance in “creating significant learning experiences” (Fink 2013:7-9). Accordingly, whatever a teacher does not teach is equivalent to teaching that it is not of value; the null curriculum is dependent on this understanding. So, the null curriculum considers learning experiences in a dual sense: firstly, things stressed overtly in the learning process are important, and things not taught at all are also important in the learning process.

Those experiences that are not given prominence in the curriculum implicitly or explicitly constitute a message that they are not important; it is in their lack of importance in the formal curriculum that they become important as basically constituting what is referable in curriculum circles as the Null Curriculum. The Null Curriculum is also found in other forms of the curriculum such as the societal curriculum, covert curriculum, phantom curriculum, concomitant curriculum, rhetorical curriculum, curriculum-in-use, planned versus received curriculum, internal curriculum, electronic curriculum, and competency curriculum.

In unsophisticated terms, whatever learning experience that is not stressed for the benefit of the learner is the same as communicating that it is not significant. This is the null curriculum in effect. It is that which is not captured in the curriculum design, development, and delivery system of a school; the null curriculum is simply a capturing of any learning experience (positive or negative) which the educational system or which other agencies outside the school system have deliberately chosen to ignore or exclude from other forms of curricula. So, the null curriculum is made up of things which we do not teach (as can be exemplified by these subjects in the current Nigerian curriculum: History (formerly withdrawn from basic education curriculum), Nigerian Languages (sidelines other vernaculars such as Ham in Jaba Local Government Area of Kaduna State-Nigeria, and Kuvori in Kuru Local Government Area of

Kaduna State), Christian Religious Studies (excluded from subject offerings for Muslim students), Islamic Religious Studies (excluded from subject offerings for Christian students), African Traditional Religion (completely ignored in subject offerings at basic education and senior secondary school level).

Addendum. It needs to be noted that it is often necessary to make conscious decisions as to what to include or exclude from the overt or written curriculum. This necessity recognises the impossibility of teaching everything in schools; in reality, many topics, subjects, and subject areas must be excluded intentionally from the overt or formal curriculum. This intentional act of leaving out or including some things from the teaching plan is a key element in constituting the null curriculum.

Thesis statement

Sequel to the details above, this study is focused on making a synthesis of what is referable as the right and left models of teaching in a manner that connects a model considerable as credible to development via the curricular facility of the education system. This connection is made in a manner that discredits and deemphasises the left model of teaching, while emphasising the right model within the religious context of the educational system, as a model for development on a larger scale.

Purpose of study

The study has a three-point purpose, built upon Matthew 25:31-46. First purpose: to engage the exegetical consequence of Matthew 25:31-46 in a manner applicable to identifying and synthesising the right and left models of teaching in the curriculum, as a model of (and also as a bridge) to integrating education and human development, without religion constituting itself as an obstacle to the desired development. Second purpose: to examine the left model of teaching in connection to the null curriculum, as a way of pruning religion in cases where it is considered as an obstacle of consequence, to achieving the reality of integrating education and human development in Africa. Third purpose: to strategise on engaging the right model of teaching in the context of the applicability of the null curriculum, in a manner that puts religion in proper balance in terms of consolidating education and human development in Africa.

Research questions

Sequel to the three-point purpose of the study, the research sought to address three questions. Question 1: What is the exegetical consequence of Matthew 25:31-46 in a manner applicable to identifying and synthesising the right and left models of teaching in the curriculum, and as a model of (and also as a bridge) to integrating education and human development, without religion constituting itself as an obstacle to the desired development? Question 2: In what way is an examination of the left model of teaching in connection to the null curriculum, significant to pruning religion in cases where it is considered as an obstacle of consequence to achieving the reality of integrating education and human development in Africa? Question 3: What strategies can be applied towards engaging the right model of teaching in the context of the applicability of the null curriculum, in a manner that prunes and integrates religion in proper balance in terms of consolidating education and human development in Africa?

Significance of the study

This study was developed with a view that it would be significant in nurturing the right model of religion in society, schools, and development agencies. Firstly, if the right model of religion is instilled and practised at the societal level, which is the context from which people are recruited in schools, students would enrol and learn with a view to ultimately and positively meeting the needs of society as enlightened developmental agents, whose impact would be felt in areas of improved quality of life, security and welfare, and social justice, for people from all kinds of backgrounds. Secondly, the consciousness of the right model of teaching, in a manner incorporable in the curriculum of schools in Nigeria and Africa at large would empower the schools with the capacity to serve as the link between the religious practices in the society, and the developmental needs of the society, thereby translating religion to development. Thirdly, recognising the right model of teaching as applicable to the affairs of developmental agencies (government inclusive) would bring about rendering of services by such agencies, “as unto the Lord” based on “as unto man”, thereby bringing religion to be evidenced positively in development.

Theoretical framework

Tyler's Rationale, developed by Ralph W. Tyler in his *Basic Principles of Curriculum and Instruction*, also referable as the "Aims-and-Objectives Model of Curriculum Development," was engaged as the theoretical framework to guide the study. Tyler's Rationale allows considering religion, education, and human development in an integrated curricular framework. Tyler points out four questions to be considered in curriculum work: 1. What educational purposes should the school seek to attain? 2. What educational experiences can be provided that are likely to attain these purposes? 3. How can these educational experiences be effectively organised? 4. How can we determine whether these purposes are being attained? These questions were addressed within the research questions that expressed the purposes of this study.

Limitation and delimitation of the study

The study was confronted by one major limitation. The study was also developed subject to one major delimitation.

In terms of limitation, the study was developed under various COVID-19 "lockdown" restrictions. While at the time the study was developed, it would have been proper to visit some churches and religious gatherings to get more perspectives on the right and left models of religion, the lockdown made it impossible to do so.

In terms of delimitation, the scope of the study was concentrated on the right and left models of religion as consequential from a hermeneutical exploration of Matthew 25:31-46. Other marks of these models (for example, as in James 1:27-2:26) were not given much space in the study, due to the limited focus of the study.

Operational definition of terms

This study engages six terms that have been simply defined to provide a working guide to comprehending it. These are Curriculum, education, development, null-curriculum, religion, and right and left models of teaching.

Curriculum. The term "curriculum" can be generally and summarily described as whatever is considered as constituting a learning experience for the

individual. However, to be more specific, the study concurs with Kelly (2004:3) that the learning experience should be justifiable in educational terms, based on particular educational criteria set for such justification.

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

Development. For the purpose of this study, development is described in a transformational sense. In line with this, Bryant Myers' encapsulation of transformation and development is found relevant. Pursuant to this purpose: transformational development is about making positive changes towards finding and enjoying human life as it should be and as it was intended to be in its whole, and experiencing the entirety of its ramifications materially, socially, psychologically, and spiritually (2011:3-4). In this study, religion is juxtaposed with this kind of development, which Myers also considers as a lifelong journey undertaken to "recover our true identity as human beings created in the image of God and to discover our true vocation as productive stewards, faithfully caring for the world and all the people in it" (3-4).

Null curriculum. Simply put the null curriculum is a way of teaching by not teaching. In the words of Dogara (2018:64):

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.

Religion. The monotheistic religions (Judaism, Christianity, and Islam) define religion in connection to one Supreme Being. African Traditional Religions connect a definition of religion with many gods, superior or inferior. Many other definitions abound from across different belief systems in the world. However, for this study, Rabbi Marc Gellman and Monsignor Thomas

Hartman's definition (2002:32) is considered to be more comprehensive and simpler:

A religion is a belief in divine (superhuman or spiritual) being (s) and the practices (rituals) and moral code (ethics) that result from that belief. Beliefs give religion its mind, rituals give religion its shape, and ethics give religion its heart.

Right and Left Models of Teaching. The right and left models of teaching are deductions from Jesus' original teaching in Matthew 25:31-46, which connects acceptable religion as that which meets basic human needs for food, health, clothes, social justice, and adequate welfare, whereas unacceptable religion as that which fails to address these needs. Acceptable religion is considered in this study as constituting the right model of religion, while the left model of religion is considered as a product of unacceptable religion. These two different models are modified in this study in a manner applicable to integrating religion, education, and development in the teaching-learning process.

Deducting from the original teaching of Jesus Christ, as in the above exordium, the right model of teaching is that pedagogical operation within which the impact of acceptable religion is evident, as it should be, on the developmental affairs that concern the real needs of people in terms of education in all its ramifications, quality of life, life expectancy (in relation to security, social justice, and the welfare of people), and general economic development of people both individually and as members of communities. Conversely, the left model of teaching is the specific pedagogical process derived from the unacceptable side of religion, in which there is a disconnect between religious practices, everyday life and the real needs of people whom education is meant to serve.

Sequel to deducting from Jesus' teaching based on aforementioned details, religion is generally evident officially, unofficially, overtly, and covertly within formal education realities connected to any citable examples in Africa, but its connection to human development is deliberately de-emphasised by its lack of impact on real needs in teaching. In the null curriculum, this lack of emphasis

amounts to emphasising that religion does not apply to human developmental issues; in this respect, the left model of religion is a channel through which the null curriculum is expressed.

Methodology and Procedure of Study

Methodology of Study.

This study is a product of the documentary research methodological component of social research. This methodology was chosen because of its suitability to the documentary source for the study, as well as for its cost-effectiveness when compared to in-depth interviews, panel discussion, open-ended questionnaires, or participant observational components of social research.

Generally, the documentary research method is a social research technique that investigates, identifies, categorises, analyses, and interprets data from documentary sources (written texts) that contain information about a phenomenon being studied. For this study, the Biblical data of Matthew chapter 25: 31-46 is the primary document of investigation because it was written by Matthew (Levi), one of Jesus' twelve disciples who was an eye-witness to the events he wrote in the text of this study. Accordingly, mediate access (or inference) is established in this study between the text and the religious challenges in question in this study, from a curricular perspective of the interconnection between religion, education, and development.

Procedure of Study

This study was done in four steps. Firstly, a background was given to provide a general idea of the direction of the study. Secondly, the methodology and procedure of the study were designed as a bridge to the main body of the study. Thirdly, the main body of the study was made up of presentation and analysis of data, guided by three research questions developed for the study. Fourthly, sequel to the aforementioned steps, the study was summarised through a concluding process that was also guided by all research questions concerned.

Presentation of Data and Analysis of Research Questions

Research Question 1

What is the exegetical consequence of Matthew 25:31-46 in a manner applicable to identifying and synthesising the right and left models of teaching in the curriculum, and as a model of (and also as a bridge) to integrating education and human development, without religion constituting itself as an obstacle to the desired development?

Academic Background: Matthew 24:1-3

Verse 1: Jesus left the temple and was walking away when his disciples came up to him to call his attention to the buildings. Verse 2: “Do you see all these things?” he asked. “I tell you the truth, not one stone here will be left on another; everyone will be thrown down.” Verse 3: As Jesus was sitting on the Mount of Olives, the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of age?” (NIV).

The original circumstance that brought about this passage can be said to be academic in nature. It was Jesus Christ (the teacher) having a private class discussion with His disciples (students) concerning the end times (Matthew 24:1-3). In this class, Jesus was asked three questions by His disciples: When would the destruction of the temple in Jerusalem happen? What would be the sign of Jesus’ second coming? What would be the sign of the end of the age? In response to these questions, starting from Matthew 24:4-5, and concluded in Matthew 25:31-46, Jesus outlined His program of activities when He finally comes in His glory accompanied by all the angels. Specifically, He will be calling “nations” to account in terms of what individuals (“people one from another”) in each nation have done or have not done in furthering human development particularly in three key areas: quality of life (hunger, thirst, clothes), security and welfare of the needy person (stranger, the sick, prisoner), and the interconnected economic factors of the previous two areas. Those who act to meet the basic needs of people (in areas of quality of life and welfare) are considered as “sheep” and will be placed on the “right” side of Jesus Christ, while those who act otherwise are considered as “goats” and will be put on

the “left” side of Jesus Christ. However, it should be noted that both sheep and goats were important to the Jews in Biblical times; while sheep were more economically valuable, goats were ritually clean animals and important in sacrifices (Leviticus 4:22-31). Therefore, “it would thus be wrong to read into this parable any notion that sheep and goats stand in any strong natural contrast to each other, as would be the case if Jesus had spoken of separating sheep from pigs” (Richards 2002:90).

Sequel to the background above, the passage can be considered as having a contemporaneous connection of service as providing the “right” and “left” models of religion. Speaking from a Christian perspective, it is doubtful if there has ever been a Christian community or individuals that have aligned themselves with the “left” model of religion, even when there are clear evidences of having qualities not applicable to the “right” model of religion. So, specifically, what constitutes the right or left model of religion?

Eschatological Background: Matthew 25:31-33

Verse 31: When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. Verse 32: All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. Verse 33: He will put the sheep on his right and the goats on his left.” (NIV).

1. Jesus Christ (referred to in the Gospel of Matthew as “Son of Man”) has authority over participants in both the rights and the left models of religion, Matthew 25:31-33.
2. The act of the Son of Man in placing people either on the right (sheep) or on the left (goats) is eschatologically timed, it will happen at a future date “when the Son of Man comes in his glory,” Matthew 25:31-33. However, the context of Matthew 25:31-46, suggests that the human actions that would constitute a criterion for dichotomising people into two groups have currency in contemporaneity.
3. Practitioners of any of the models of religion are found in “all nations” just as people all over the world have a common need for food, shelter, social justice, clothes, and other basic human needs, Matthew 25:32.

By application, any of the models of religion can be practised in any location or nation on earth

4. The fact that the Son of Man will “separate the people one from another” is an indication that they are mixed in their day-to-day activities, as well as to whether or not they are disciples of the Son of Man. These activities may be so similar that it would take only a much-practised eye to know the difference; hence the need for the Son of Man to dichotomise them “as a shepherd separates the sheep from the goats,” Matthew 25:32. Accordingly, while there may be superficial similarities between the right and left models of religion, the difference is distinguished via the actions or inactions of professors of any religious model (as subsequent verses indicate). At least within the limitation of Matthew 25:31-46, it is applicable to say that the distinctive identity of the authenticity or otherwise of any professors of Christ is situated within their actions.
5. After separating the sheep from the goats, the Son of Man will put the sheep on his right (which in Biblical symbolism indicates a place of favour), and the goats on his left (which in Biblical symbolism indicates a place of disfavour), Matthew 25:33.

The Right Model of Religion: Matthew 25:34-40

Verse 34: “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. Verse 35: For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, Verse 36: I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ Verse 37: “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? Verse 38: When did we see you a stranger and invite you in, or needing clothes and clothe you? Verse 39: When did we see you sick or in prison and go to visit you?’ Verse 40: “The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’(NIV).

1. People who belong to the right model of religion are blessed with inheritance prepared for them since the creation of the world. They apply this blessing towards meeting the basic human needs of people (25:34). The invitation to them is to “come.”
2. People who belong to the right model of religion can discern real human needs of people; they recognise “hunger,” “thirst,” “strangeness,” need for “clothes,” “sickness,” and being in “prison” (25:35-36).
3. People who belong to the right model of religion have the capacity and resources to *act* towards meeting human needs. They “gave,” “invited,” “clothed,” “looked,” and “came,” in response to human needs. They are people of action (25:35-36).
4. People who belong to the right model of religion provide solutions customised to problems. For example, they provided food for the hungry, drink for the thirsty, shelter and protection for the stranger and exposed, clothes for those who lack, care for the sick, and visitation to the prisoner (25:35-36). It is possible to note along with Keener that “except for visiting the imprisoned, the deeds Jesus lists are standard righteous deeds in Jewish ethics” (Keener 2014:171).
5. People who belong to the right model of religion are driven by the need to meet human needs. They did not serve as unto the Lord, because they were not even aware that the Lord was monitoring them or had any expectations from them (25:37-39).
6. The principal focus of people following the right model of religion is downward or earthward. It is not upward or heavenward. They want people to live meaningful lives here and now; they are contemporary in their approach to life (25:35-36).
7. The beneficiaries of acts of kindness in question are referred to, collectively, by Jesus Christ as “these brothers of mine” (25:40) or individually as “one of the least of these” (25:45). The pre-tribulation view of Bible interpretation considers “these brothers of mine” to be neither sheep nor goats, but believing Jews who shall benefit by acts of kindness from Gentile believers whose redemption in Christ is evident by what they do instead of what they profess (Louis A. Barbieri 1983:81). Another perspective to this is to consider the term “these brothers of mine” as generally speaking of the disciples of Jesus Christ, or “anyone who befriends those whom Jesus is prepared to call

brothers of mine in the hour of their need” (Ellison 1986:1148) or any other person whose need Jesus is willing to satisfy. This last perspective is the one engaged for this paper, which is a view shared by the Africa Bible Commentary: “We are called to respond to all human need, for that is what love does” (Kapolyo 2006:1164).

8. *The Right Model of Teaching*: Derived from the Right Model of Religion In juxtaposing Tyler with the Right Model of Religion, the ultimate educational purpose of a school is to produce people who would recognise human developmental needs in areas of quality of life, security and welfare, and economic development. Educational experiences provided for learners should be targeted at connecting them with the real human needs that are existential; capturing this target in the teaching-learning process is a way of making religion work in schools (as opposed to various religious buildings and activities on campuses of schools as is evident in Nigeria and other African countries). These experiences should be organised and evaluated in an immediate sense within the provisions of a formal teaching plan and in the long-term as learners graduate and become part of the larger society. By this understanding, the Right Model of Teaching is, in a sense of development, targeted at meeting human needs; in so far as this target is not captured in teaching, it can be said in null curricular terms that it is teaching that human needs are not important to whatever is being taught.

The Left Model of Religion: Matthew 25:41-46

Verse 41: “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. Verse 42: For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, Verse 43: I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ Verse 44: “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ Verse 45: “He will reply, ‘I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.’ Verse 46: “Then

they will go away to eternal punishment, but the righteous to eternal life.” (NIV).

1. Jesus Christ has authority over participants in the left model of religion, Matthew 25:31-33.
2. People who belong to the left model of religion are cursed and allocated a place prepared for the devil and his angels. The instruction for them is to “depart” (25:41).
3. People who belong to the left model of religion can discern the real human needs of people. They also recognise “hunger,” “thirst,” “strangeness,” need for “clothes,” “sickness,” and being in “prison” (25:42-43).
4. People who belong to the left model of religion are known for deliberately ignoring clearly discerned human needs, although they have the capacity and the resources to *act* towards meeting those needs. They did not “give,” “invite,” “clothe,” “look” and “come,” in response to human needs (25:42-43).
5. People who belong to the left model of religion are not part of the solution to human developmental problems (25:42-43).
6. The main issue with people on the left model of religion is not that they did not see the human needs in question. On the contrary, they clearly saw what required their practical response. The main issue with them is that they did not act (25:44-45).
7. People following the left model of religion have no touch with the realities of contemporary times as evident by their lack of concern about the human needs around them (25:42-43).
8. *The Left Model of Teaching*: Derived from the Left Model of Religion. In juxtaposing Tyler with the Left Model of Religion, when schools graduate people who have mastered the academic and practical requirements of their academic disciplines but who fail to recognise human developmental needs in areas of quality of life, security and welfare, and economic development, such schools can be said to have miscomprehended the ultimate purpose of education. Furthermore, it can be said that the presence of religious affiliates in campuses of schools has not yielded any “religious” effect on the curriculum if the human developmental angle is ignored in the teaching-learning

exercise. This kind of situation is possible when learning experiences lack any form of connectivity with the existential needs of people. As such after learners graduate, they lack any substantial impact in shaping the larger society to meet the basic needs of its people. In the long run, such education can be evaluated as being feckless to human development. By this understanding, it can be said that while the Left Model of Teaching is capable of producing highly capable people in various areas of knowledge, it is developmentally deficient concerning satisfying human necessities if the exigencies concerned are not deliberately addressed in the formal teaching-learning process; failure to intentionally feature such concerns in teaching in this regard is equivalent to activating the negative effects of the null curriculum.

The Right and Left Models of Religion: Synthesis in Juxtaposition: Matthew 25:31-46

A clearer understanding of the Right and Left Models of Religion is possible when the two models are placed side-by-side with each other. At least three clear points of connection are discernable; three points of disconnection are also identifiable.

Points of Connection.

1. Jesus Christ has authority over participants in each of the models of religion. They will all come to give an account before Him, Matthew 25:31-33.
2. People who belong to both models of religion have equal capacity to discern the real human needs of people. Irrespective of the model to which people are aligned, they can recognise “hunger,” “thirst,” “strangeness,” need for “clothes,” “sickness,” and being in “prison” wherever such conditions are present (25:35-36, 42-43).
3. Irrespective of the model of religion to which they are participants, people have the capacity and resources to *act* towards meeting human needs. They can (or refuse to) “give,” “invite,” “clothe,” “look,” and “come,” in response to human needs. It is entirely up to them to act or refuse to act (25:35-36, 42-43).

Points of Disconnection.

1. There is a point of disconnection on the eternal destinies of people from both sides of the divide. On the one hand, those on the right hand of religion are destined to go through an experience of eternal life with its attendant positive consequences; on the other hand, people on the left hand of religion are mandated to go through an eternal experience of punishment.
2. On the one hand, people who belong to the right hand of Christ are “down-to-earth” in their approach to human developmental needs where issues of human welfare and quality of life are involved (25:35-36). They have met with heaven (the Lord) on earth and were not even aware of it, because their initial desire was neither to “bring down God’s glory” on earth nor to do acts worthy of heaven. On the other hand, those on the left side of religion did not participate in any way to address human needs.
3. On the one hand, those who belong to the right hand of Christ have carved out for themselves a distinctive identity as “sheep” (25:32-33). They did not act the way they did because they were sheep, but it was in acting in response to human needs that they earned an identity as sheep. On the other hand, those who belong to the left hand of Christ have also carved out for themselves a distinctive identity as “goats” (25:33-33). They did not act negatively because they were goats, but it was in ignoring clearly discerned human needs that they earned an identity as goats.

Right and Left Models of Teaching: Capturing the Right and Left Models of Religion

Placing Tyler side-by-side with the Right and Left Models of Religion, learning experiences (as a matter of fact, any learning experience) can be evaluated in terms of the ultimate significance of such experiences. The most effective way to do this is to be properly guided by the template of the Master Teacher, Jesus, in whom is vested the authority to evaluate both kinds of religions and teaching practices.

1. Based on Jesus's template, learning experiences should be evaluated as to whether or not they address existential human exigencies in areas of "hunger," "thirst," "strangeness," need for "clothes," "sickness," and being in "prison" wherever such conditions are present (25:35-36, 42-43).
2. Based on the null curriculum, if basic human necessities are not emphasised in the teaching-learning process, (not just in the overall comprehensive curriculum of a school or an educational system, but also in the requirements of each course of study), it is equivalent to stressing that they are not important.
3. Not stressing basic human developmental exigencies as a non-spontaneous component of the teaching process is a recipe to disaster when history finally culminates into shape, at the point of which teachers and learners will give account to Christ of those things engaged in the educational occupation. Teachers and learners in schools in Africa as a "religious" continent (Nigeria as a case in point) should ponder on this point. In this regard and in line with deductions from the main text of this study, a way to be religious is to be irreligious; in other words, let religion be seeing in human development instead of in public religious practices.

Research Question 2

In what way is an examination of the left model of teaching in connection to the null curriculum, significant to pruning religion in cases where it is considered as an obstacle of consequence to achieving the reality of integrating education and human development in Africa?

In Response

It is possible to say, substantially, that human developmental initiatives (including educational development) have not kept pace with the speed at which churches, mosques, and other religious structures are being established in almost every nook and cranny of Africa, in general. In particular, Christian and Islamic campus ministries (examples: Fellowship of Christian Students, Nigeria Fellowship of Evangelical Students, Evangelical Church Winning All Students' Ministry, Young Catholic Students, Muslim Students Society,

International Fellowship of Evangelical Students, Scripture Union) are proliferating schools in a public exhibition of religion, while students (and parents concerned) are largely left to feed themselves (meaning, the students), to find and pay for accommodation and school fees, to get academic wears for themselves, to finance their medical care, and to do all they can to live a life above the reality of hopelessness. Sequel to these actualities, there is a need to examine some of the ways through which the left model of teaching interconnects with the null curriculum in a manner significant to pruning religion, in cases where it can be said to be an obstacle of consequence to achieving the reality of integrating education and human development in Africa.

Points of Examination

The points above are examined as noted below:

1. Members of the academic community, for example in Nigeria, have largely (overwhelmingly) come from backgrounds where the left model of religion is having an impact on daily life, with elements that are exportable to educational institutions in a manner that consolidates the disconnection between education and development in both religious and non-religious courses of the institutions concerned. Churches, for example, are so much concerned with “kingdom business” (religious activities for each day of the week, raising tithes and offerings, the struggle to occupy leadership positions, preoccupation with materialism, etc.); this sharply contrasts with the reality of Jesus’ physical presence on earth whereby He fed the hungry, loved the stranger, healed and took care of the sick, and worked in favour of the down-trodden of the society; the situation today is the contrary. Today, it is the pastors that are encouraging Christians to skip school in favour of participating in one religious activity or the other, it is the hungry that are feeding “Jesus,” (pastors); it is the Christian that is denying welcome to the stranger, and churches generally do not have massive plans for accommodating their members; Churches prefer to build gigantic worship structures instead of establishing community hospitals to take care of the sick;

even when churches build schools, the expensive nature of the schools makes it impossible for the down-trodden of the society to aspire to be there; it is apparent that there is neither attention to the people in the church nor any proactive practical interest on the Right Model of Religion. It is from this context that teachers and students in schools emerge; they come to the educational system with these traditions of the Left Model of Religion which needs to be pruned as a way of preventing religion from constituting itself as an obstacle to human development.

2. Religious organisations (in this case, churches; in other cases, mosques) have infiltrated and saturated the schools with elements of the left model of religion in a manner consequential to human developmental aspects of the null curriculum. Christian and Islamic religions have one form of representation or the other (through churches, mosques, groups) in schools. The effectiveness of churches and mosques as represented by these agencies, need to be seeing in how actively they participate in human developmental affairs of “everyone” (not necessarily people who share their religious beliefs) on campus; not in how much they pray, how they dress, meet, read their holy books or other public manifestations of popular religion.
3. Religious departments (in this case, Christian religious departments; in other cases, Islamic religious departments) have disconnected religious education from human development, through the null curricular expression of the left model of religion in the formal teaching-learning process. Religious departments largely focus on religion and its practices, without really capturing the developmental angle of religion in meeting basic human needs.
4. The religious life of teachers and learners reflects elements of the left model of religion in the null curricular components of non-religious courses in human developmental terms. Even in classes, you often hear the mention of “God”, “Christian”, “Muslim”, “In sha Allah”, “by God’s grace”. There is so much religion in the classroom and less concern for human development which the Right Model of Religion encourages, outside the classroom even for students. For example, when teachers or former students of tertiary schools now occupying leadership positions in Nigeria, they still engage religion in their offices and official function and even commission projects “in the name of

God the Father, in the name of God the Son, and in the name of God the Holy Spirit”; yet the impact of their leadership is not felt in terms of significantly reducing hunger in the land, providing water and hygiene to the generality of the people, providing security and protection to strangers within the constitution, establishing and operating hospitals and health care facilities, social justice and improved quality of life for all including prisoners. Religion, in this case, (as seen in public communication or in knowing the leader concerned as belonging to a religious affiliation) has constituted itself as an obstacle to true religion, the practice of which would make it possible to satiate human developmental needs. For example, just as prayer should not be allowed to cover poor lesson planning and teaching (Newton 2001:127), religion as a whole should not constitute an obstacle to human development. Therefore, there is a need to remove the camouflage of the Left Model of Religion with its emphasis on the popular and public as enshrined in the rhetorical curriculum advanced by the political leadership; removing this camouflage is possible through an effective engagement of the Right Model of Teaching in schools. A way of applying the Right Model of Teaching in Schools is by emphasising those issues that matter to human development, which the political leadership system has assigned to the domain of the null curriculum.

5. The life of graduates of theological institutions generally does not necessarily indicate a strong connection between theological education and human development at grassroots levels of religion, as evident in the manifestation of elements of the left model of religion in pastoral and pulpit ministry at grassroots levels of “everyday theology” which is a term borrowed from Kevin Vanhoozer (Kevin J. Vanhoozer, Charles A. Anderson, Michael J. Sleasman 2008:Cover Page), or “theology by the people” (Pobee 2010:339). After graduating from pastoral training institutions, they soon also join the band-wagon of church and ministry in which the Christian faithful are constantly bombarded with calls to seek God’s kingdom and His righteousness, while issues of human development are thrown to the back-burner. The situation in this band-wagon is more pronounced when church affiliates (the sheep) are now made to believe that they are obligated to care for the physical needs of the pastor (shepherd), while the

pastor takes care of their spiritual needs. It seems that Jesus is so preoccupied with seeking and saving that which was lost that He is no longer in the business of feeding people with five loaves of bread and two fish. As a remedy, theological schools may need to reformulate their curricula and take away human development from the null curricular domain to the overt curricula table, thereby pruning theological education in furtherance of the Right Model of Religion and teaching.

Research Question 3

What strategies can be applied towards engaging the right model of teaching in the context of the applicability of the null curriculum, in a manner that prunes and integrates religion in proper balance in terms of consolidating education and human development in Africa?

In Response

The basic strategy for applying the right model of teaching in integrating religion and education towards consolidating human development is to shave off popular religion with the scissors of developmental religion. Based on principles deduced from Matthew 25:31-46, this strategy is applicable in a pentagonal sense:

1. The church should be truly “worldly” in its ministry and terms of commission and omission in the null curricular aspects of its teaching ministry following the right model of religion. The focus of the church should be outwards, it has a mission of making an impact in the world; desirably, “The church must never return to the days when its reason for being is to be served by its membership” (Michael J. Anthony and Warren S. Benson 2003:423). Accordingly, the church needs the world because it lives and ministers in the world; the church would drift into irrelevance if it denies the fact of its involvement in the world (Kunhiyop 2008:99). The church should not and cannot withdraw itself from the world, having been called by Christ from the world and sent into the world to be immersed in its life, yet without being tainted by it, to transform it. The church should be “teaching to change lives”

(Hendricks 1987:Cover Page) in all ramifications of human well-being. Christ is ever calling the church to be “holy-worldly”, a term originated by Alec Vidler (Vidler 1957:Chapter 5) and emphasised by John Stott (Stott 1992:242-245). This double-identity of the church is more effective when the church has mastered the art of double listening: listening to the Word and also listening to the world; the world is groaning not just because of sin, but also because of hunger, thirst, lack of clothes, sickness, lack of security, lack of social justice, and being in prison to so many issues that challenge the quality of life and life expectancy. These issues should no longer be left in the null curricular domain in all teaching processes wherever Christians are called to serve, with Nigeria as a case in point. It is time for practical Christians in the educational system to disengage themselves from the religious and act developmentally as people who have understood the teaching of Jesus, the Master Teacher. Acting in furtherance of human and social development is a key feature in the testimony of the church as salt and light of the world (Kunhiyop 2012:169).

2. The church in contexts with similarities to Nigeria should replace “religion” as it currently is with “humanity” in its ministry and terms of commission and omission, in the null curricular aspects of its teaching ministry, and in line with the right model of religion. A way to be religious in fact is not to be religious in sight, but to be religious in deed. Religion should not be the motivator or evidence of being on the way to heaven; rather making human life better on earth should attract confirmation from heaven. Consequently, while eternal life comes only through fully trusting in Christ’s salvation by grace (John 3:16, 14:6; Ephesians 2:8-10), evidence of having it is not enshrined in the religious, but in the developmental via working to make the life of everyone (Christians and non-Christians) better.
3. The divide between the religious and the secular should be removed in a manner consequential to the null curriculum, when it comes to educating for human development, under the right model of religion. This divide can be removed if the sovereignty of God over both the “secular” and the “sacred” is recognised and affirmed in teaching; Timothy Palmer notes that it is wrong not to make this acknowledgement (2015:38). This deduction is considered applicable to both religious and non-religious courses in schools in Nigeria.

Christians in general, but Christian teachers in particular, need to function as de-secularised citizens of heaven engaged in Christ's ambassadorial services on earth in whatever assignments they do in schools. It is in functioning as people of the world in a transformational sense of human development, that the identity of Christians as people of the Book is revealed.

4. Christians should see the future in present reality in educating for human development, and in null curricular terms of the teaching and learning process in educational institutions, under the right model of religion. Let God's will be done on earth as it is in heaven. It is God's will for people to have a better life now. The future is here already and can be experienced right here in Africa. The possibility of experiencing God's kingdom on earth now, via sustainable human development, should be emphasised in curriculum delivery, while matters of heaven beyond death should be allowed to be taken over by the null curriculum.
5. Theological schools should be involved in training and deploying world-class Christians for ministry in the world, through a system that engages the right model of religion towards reasonably making it possible for the null curriculum to be achieved in human development terms, in the practical realities of everyday theology at the grassroots level. World-class Christians are the only "fully alive" people in the world and are on the steering of human development wherever they are located on the planet (Warren 2002:189); they are not limited to (or even imprisoned in) the church, their identity is found in the world of human needs. Let the church in Africa release people to go out into the world in line with the Great Commission of Jesus, to model the life of heaven while on earth. Accordingly, Christian presence in the life of people in the world should be stressed in the curriculum of theological schools, while Christian presence in the church can be left to the null curriculum.

Conclusion

In concluding this exercise of synthesising the right and left models of teaching in the null curriculum, a three-point consideration is made as a way of pruning

religion from education towards development in Nigeria. This is in line with the three-point purpose of this study.

1. The first purpose of the study focused on engaging the exegetical consequence of Matthew 25:31-46 in a manner applicable to identifying and synthesising the right and left models of teaching in the curriculum, as a model of (and also as a bridge to) integrating education and human development, without religion constituting itself as an obstacle to the desired development. In line with this purpose, religious bodies (the church especially) should create the right background for the right model of teaching to take place in schools whenever and wherever Christians are called by God to serve in the teaching-learning endeavour. This background is not created when churches are so occupied with the religious at the expense of the developmental; doing so leads to a situation whereby the church becomes an obstacle to development.

Churches, especially in the context of developmental absence in Nigeria, should be seen at the forefront of providing means of livelihood to people in the community in which the church is located; churches need to be involved in water and sanitation projects, establishing community health facilities, providing houses for free or at very low cost, supplying of clothes to those in need as deliberate plan, and fighting social injustice, for the benefit of all. If the church encourages the prioritisation of these activities outside the school system, there is hope that members of the church would also stress such activities in the academic circle, thereby de-marginalising the null curriculum from the mainstream of the teaching-learning process. It is worrisome to observe cases where the church appears to be focused on money and not meeting the needs of people inside and outside the church; as a non-profit people-oriented service agency the church is not a commercial establishment, it should, therefore, be de-commercialised.

2. The second purpose of the study focused on examining the left model of teaching in connection to the null curriculum, as a step designed to prune religion in cases where it is considered as an obstacle of consequence to achieving the reality of integrating education and

human development in Africa. To further achieve this purpose, it is in order for course guides, schemes of work, lesson plans, and other tools of teaching-learning processes to be subjected to null curricular test before implementation in schools with any public symbol of religion (church, mosque, religious group, religious courses, religious programs, and other public exhibitions of religiosity). These tools should either pass or fail the test in three key areas: concern for the quality of life of people (addressing hunger, thirst, clothes, and sickness on point), concern for life expectancy in terms of general security and welfare of people (addressing hunger, sickness, prison and realities of social justice, and the welfare of the stranger), concern for improving means of livelihood of people (addressing economic affairs that encourage the production of food, water supply, housing, clothes and physical comfort, the establishment of effective community-based medical facilities, the welfare of prisoners, the down-trodden, extremely poor, and derelicts of the society on point), and concern for education that leads to development by bringing human developmental matters from the periphery of the curriculum to the centre of the teaching-learning planning and delivery process.

3. The third purpose of the study focused on strategising to engage the right model of teaching in the context of the applicability of the null curriculum, in a manner that puts religion in proper balance in terms of consolidating education and human development in Africa. Five strategies have already been proposed. First strategy: Christians called to teach or learn in schools should not be worldly, but should be “holy-worldly” with a double identity that also encapsulates listening to the Word and listening to the world, the evidence of which should be any teaching planning and delivery. Second strategy: a way to be religious in fact as a teacher or student in school, is not to be religious in public practice, but to be religious in deed via equipping learners to be effective agents of human development both locally and globally. Strategy three: it is in functioning as people of the world in a transformational sense of human development, that the religious identity of Christian teachers and students as people of the Book should be revealed in schools and other learning communities. Strategy four: the possibility of experiencing God’s kingdom, better life, and the future right now, via sustainable human development,

should be underscored in the overt curriculum and learning facilitation, while matters of Elysium should be allowed to be taken over by the null curriculum. Fifth strategy: theological schools in Africa and other contexts of under-development, should tilt their teaching-learning processes towards addressing the practical realities of everyday theology at the grassroots level, thereby extracting existential matters of human development from the null curriculum and placing them in the mainstream of the entire theological education curriculum.

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