
Identifying Effective Teaching Methods for Andragogy among Adult Learners of Kano State,
Nigeria

By

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ABSTRACT

The aim of the study is to identify the effective methods for teaching adults that can enhance participation in learning and accomplished the goals for adult literacy, as against the current ineffective conventional teaching methods implemented at the Adult Literacy Education programme ALEP, in Kano State, Nigeria. Since the adults do not attain their goals for learning, they drop-out from the ALEP. Evident, was a qualitative study, conducted via non-participant classroom observation and supported by interviews. Out of the 20 facilitators in the 10 literacy centres in the Municipal Area Council of Kano State, purposive sampling technique was used in the selection of 2 facilitators from 2 literacy centres. The research question of the study is, what are the teaching methods that can be utilised to incorporate religious values to satisfy the religious aspirations of the adult learners in in Kano State, Nigeria? The one research question raised was answered. Findings revealed that, the adult learners has recommended the religious science method of teaching which is known as the integrated teaching methods that comprised of Halaqa Facilitated Teaching Approach HFTA and Integrated Thematic Teaching Technique IIIT. The adult learners believed that the teaching method will be suitable to incorporate religious values that can ensure effectiveness in teaching them, to foster their retention in the ALEP.

Key words: Adult literacy, Andragogy; Islamic education; Teaching Methods

INTRODUCTION

The holistic transformation of the adult population can be better enhanced through the acquisition of knowledge, skills and attitude adjustment. In fact, it is considered as the benefit which establishes a positive self-concept that can result in a high order of positive self-esteem and self-actualization, in order to become capable of supporting one's family and contribute meaningfully to society (Ingvild, Ranøyen, Marit, & Frode, 2017). Therefore, the objective of education provided to Muslims adults should emphasise on character building and development to promote the divinity of Allah that can be achieved through the process of integration into the secular educational curriculum which is implemented within the Muslim Ummah (Hashim & Langgulung, 2008). The given definition has resembled a more definite and comprehensive definition of Islamic education reached at the first world conference on Muslim Education in Makka, in 1977, it has advocated that, Education is a religious science which should aim at the holistic development of human personality through effective training of man that can lead to complete submission to Allah (Hashim & Langgulung, 2008). Thus, Islam viewed education from the perspective of Modern Sciences and fundamentally on the basis of Religious Sciences.

However, the non-prominence of the Islamic religion components in the content of modern education like the Adult Literacy Education Programme in Nigeria is replicated down to the level of teaching methods used in teaching the adult learners at the adult literacy centres in Kano State Nigeria as noted in this study. This is confirmed by the advocacy that, it is imperative to positively educate individuals in the Nigerian society in order to fight poverty, corruption and other social vices; that is hoped to be achieved through incorporating religion in the content of the adult training programmes in Nigeria (Agbiji & Swart, 2015).

Furthermore, Olukayode and Urhie (2014) converse that, reports on insecurity, poverty, jobless, religious conflict, economic recession and illiteracy in Nigeria confirm that the rate of these issues is increasing over time, which constitutes a serious threat to lives and properties, hinders business activities and discourages local and foreign investors. All of which retards Nigeria's socio-economic growth.

Unfortunately, the Adult Literacy Education Programme which is offered as one of the mechanisms to solve the problem of illiteracy in Nigeria is failing, that is factually revealed by the latest statistics on adult and non-formal education of the entire Nigerian nation, published in 2010.

According to the official figures, the total enrolment in Adult Literacy Education Programme is 67,331. While, the overall dropout rate is 37,819 (56.2%) (NMEC, 2015). Also, from the same source, the 36 states in Nigeria provided statistics on dropouts where some other States including Kano have failed to provide records that show a dropout rate from the entire Adult Literacy Education Programme.

Indeed, the practitioners in Adult Literacy and Non-formal education often don't understand what motivates adult learners to continue learning and to engage actively in adult education Programmes (Ihejirika, 2013). In fact, motivation is the backbone to persistent learning without being mindful of hardship circumstances if any (Proceedings AIP Conference, 2017).

Therefore, this study was carried out to identify the effective teaching methods for Andragogy that can be used to transform and motivate the adult learners of kano State, Nigeria. In order to increase the enrolment and retention rate of the adult learners at the ALEP.

CONCEPTUAL/THEORETICAL FRAMEWORK BASED ON ANDRAGOGY

Adult Literacy

Commonly, it is presumed by the secularist and most literates that, adult literacy education is the process of knowledge acquisition for personal and society interaction and benefits. Sometimes adult education is limited to remedial education, refresher course or continuing education. Hence, literacy education is defined as the ability to identify, understand, interpret, electronic and non-electronic learning materials that would aid individuals to accomplish their personal goals and the interest of their society (UNESCO, 2015). The said definitions does not encompass God consciousness.

Rarely, Islam defines adult literacy education as a religious science that prepares people for the realization of the socio-economic and the respect for human rights and diversity in culture for the purpose of serving Allah. Whereby, acquiring adult literacy education is a right and compulsory obligation "Faridha". (Islamic Educational, Scientific and Cultural Organizations ISESCO 2016). The definition is absolute as it connects this world and beyond.

Therefore, in Islam, adult literacy education is regarded as a means of providing the individuals with the adequate knowledge and experiences that would enhance the relationship between man and Allah and between man and man that is expected to uphold respect for diversity in culture.

Effectiveness of the Teaching Methods

A crucial factor to the success of the Adult Literacy Education Programme (ALEP) in Kano State, Nigeria, which is meant to teach the adults, is the eligibility of the teaching method to take into consideration the religious values that is synonymous to the cultural background of adult learners while teaching them. Omitting this opportunity may cause the Adults to discontinue attending ALEP. This view is supported by Knowles learning theory that forms the theoretical framework for this study, by stating that, there are six andragogical-pedagogical assumptions: self-concept, experience, readiness to learn, orientation to learning, motivation and the need to know (Knowles, 1983) and (Proceedings AIP Conference, 2017). That the aforementioned must be attained to realise effective teaching.

Andragogy

The andragogy theory of adult learning is the basis of the research framework for this study. The term andragogy was coined from two German words. ‘Andr’ that is man and ‘agogus’ which means leader. The two phrases are used jointly to describe a human as leading light which Knowles explained as "the art and science of helping adults learn" (Knowles, 1980).

Andragogy as a study of adult learning originated in Europe in 1950's and was later developed by Malcolm Knowles in 1980 who is an American practitioner and theorist of adult education, who defined andragogy as "the art and science of helping an adult learn (George, 2017). The theory of andragogy (adult learning) holds a set of six assumptions about effective teaching of adult learners by considering ‘self-autonomy’, ‘life background and experience’, ‘rationale for learning’, ‘extrinsic motivation’, ‘pragmatic orientation’, and ‘internally driven motivation of the adult learner’ (Knowles, 1983) and (Proceedings AIP Conference, 2017). Hence, an effective educator is that who try to understand how adults learn best. Therefore, it is crucial to explore the effectiveness of the current conventional teaching method of adult learners at the Adult Literacy Education Programme ALEP in Kano State, Nigeria. In order to identify the effective teaching method that can satisfy the adult learners aspirations about Islamic religious values needs. Therefore, the explanation about the conventional teaching method of Adult Literacy Education Programme in Kano State, Nigeria, is summarised in the Figure 1. Diagram on Conceptual Framework.

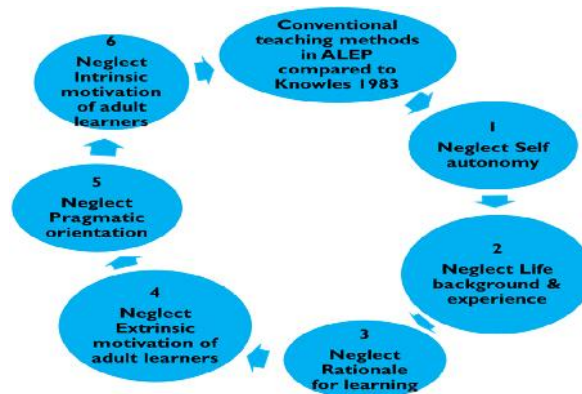


Figure 1. Conceptual Framework Adapted from Andragogy (Knowles 1983).

Purpose of the study

The purpose of the study is to identify the effective methods for teaching adult learners of Kano State, that will satisfy their aspirations for the inclusion of religious sciences in teaching them. To enhance the enrolment and retention of the adult learners in learning, to accomplish the goals of adult literacy. Therefore, the one research question raised is, what are the teaching methods that can be utilised to incorporate religious values to satisfy the religious aspirations of the adult learners in Kano State, Nigeria?

METHODOLOGY

A qualitative study was conducted via 2 instruments namely, face to face administered semi-structured interview questions alongside the non-participant classroom observation. Therefore, the two instruments were subjected to expert member-check and pilot study was done prior to the real study. Qualitative researchers only study a few cases, ranging from 1-40, as having a larger number of cases raises specific challenges for data management and data analysis (Creswell & Creswell, 2017). Also, purposeful sampling technique was employed in the selection of 2 out of the 10 literacy centres in the Municipal Area Council of Kano State. The choice of location was due to been metropolitan area representing all categories of people living in Kano State. Also, of the 20 facilitators from those literacy centres, 10 facilitators were interviewed, out of which saturation was attained at only 2 facilitators who finally served as informants of the study. Saturation is attained, by noting that no new information would be retrieved and any additional information is a replicability of information gathered (Holloway, 1997). The data were analysed using thematic analysis that begin with transcription, coding and further developed into sub-themes and themes that were sent to two inter-ratters who depended on Cohen’s Kappa by establishing results of 90.3% as high degree of reliability (Viera & Garrett, 2005). Furthermore, the researcher used structural codes which can be relied on for referral to the data sources from the classroom observation scheduled and the interviews transcripts of the two facilitators that were highlighted in Table 1.1, in the segment of the structural coding.

Structural Codes

Table 1: Structural Codes

Classroom Observation Schedule			Interview Transcript				
Participant	Pseudonyms	Evaluation Model (CIPP)	Ordering of Questions (OQ)	Participant	Pseudonyms	Frequency (X) of Discourse Units (DU)	
		Context	-	Facilitator	Respondent A	2-8	
		Input	2-5	Facilitator	Respondent B	2-8	
		Process	6-13				
		Product	-				
2Facilitators	Facilitator A						
2 centres	Facilitator B						

It is important to understand that, the interviewed facilitators were those two facilitators engaged in the non-participant class observation in the two different English lesson classes, since they are the informant of the study. Therefore, the structural codes, has provided the summary of data sources in connection to the 2 instruments and the 2 informants of the study. Firstly, beginning from the class observation by assigning codes to the questions on the class observation schedule, such as: "Ordering of Questions" (O/Q). The questions were broken down into four segments that is, "Content, Input, Process and Product" guided by CIPP model of evaluation (Stufflebeam, 2003). Therefore, the "Ordering of Questions" are coded as follows: Context: (-) "Not assessed", Input: 2-5; Process: 6-13 and Product: (-) "Not assessed". For example, (Facilitator A, O/Q 3, 4, 5, 7, 8-13). It means that, the researcher had observed that, during the classroom observation, the assessment of the first facilitator or Facilitator A, in terms of Input and Process, were the data presented in that segment of the analysis and discussion on findings of the research. Similarly, in the analysis segment, the coding: (Facilitator B, O/Q 3, 4, 5, 7, 8-13); denotes that, during the class observation of the second facilitator or facilitator B, the assessment of the observable variables under Input and Process were the data presented. This procedure was followed for ease of data presentation and to enable the reader to understand the sources of data on the observation schedule, as guided by the CIPP model.

Then secondly, to locate the data sources from the interviews, the interviews transcripts were assigned separate codes from the class observation, such as: "Discourse Units" (D/U) that indicated the location of the data; Then, "Frequency of occurrence" (X) that shows how many times the argument is repeated by the respondents. And lastly, for reasons of confidentiality "pseudonyms" were assigned to replace the real names of the facilitators such as: Respondents A, and Respondents B, who all together provided the information for this study. For example, (Respondent B, D/UX₂). It means that, the second facilitator has repeated a similar idea that appears twice on the transcript. In other words, the audio recorded interviews has indicated double repetition of utterances by the said facilitator, during the face to face interviews. This procedure, can enabled the researcher and the readers of the research to quickly refer to data source and relied on the data. Therefore, the structural codes were applied in the discussion on findings of the research.

ANALYSIS AND DISCUSSION ON FINDINGS

The analysis and discussion were concurrently presented in line with the one (1) main theme and the two (2) sub-themes of the one (1) research question of the study. It follows the qualitative research reporting procedure, which was defined by the acronym DCR. (Describe, Compare and Relate) (Baseley, 2009). Therefore, the findings of the research were presented by describing the emergent theme and sub-themes then making comparisons verbatim from the informants and by relating or contrasting the findings with the literature and the research in the relevant area of study (Baseley, 2009). This can lead to a further interpretation of the data to draw a conclusion about the research.

Effectiveness of the Teaching Methods

Indeed, the findings of the research deeply identifies the 'Effectiveness of the Teaching Method used in ALEP English classes' by taking into consideration the views of the proponents of the effective teaching method for the adult learners that is, the Self-directed' learning by Knowles (1975), Mezirow, (1978), Kendall and Bob (2007), who hypothesized that, the effective teaching technique for the adults considers 'self-autonomy', 'life background and experience',

‘rationale for learning’, ‘extrinsic motivation’, ‘pragmatic orientation’, and ‘internally driven motivation of the adult learner’.

Therefore, the researcher noticed that, from the responses of the two respondents as well as the classroom observation, the conventional method of instruction used by the two facilitators in teaching the adult learners of the ALEP, was limited in terms of its effectiveness. The discernment of the researcher is in line with the views of the educators who opined that unlike the facilitated learning in the 21st century that emphasized the use of electronic devices in teaching. The convention is to teach with the intention that learners obtain high scores in tests and examinations. While neglecting the ‘pragmatic orientation’ that can be derived from the learning. Especially, from the use of the ICT facilities. Therefore, conventional teaching technique is focused on teaching the content of textbooks and lesson notes (Li, 2016).

As a matter of fact, the response of one of the two facilitators had indicated that the teaching technique that he used in teaching the adult learners is ineffective. Given the circumstances that, he is handicapped of integrating the ICT facilities into the conventional teaching technique that he has been applying when teaching the adult learners lessons in the ALEP. He assumed that the lack of integrating the ICT facilities in his teaching technique can hinder the ‘pragmatic oriented learning’, which can deter the ‘extrinsic motivation’ of the adult learners. By causing the adult learners to be incapable of hasty application of the practical skills that he had taught them in the lessons. So that, the adult learners can apply the skills to satisfy their personal reasons. Hence, Facilitator A, admitted,

“...the teaching techniques, the teaching approaches, the teaching materials that we have are not effective...in the literacy centres are lesson notes, syllabus, desk, chairs, chalk and blackboard only. Ahh! We don’t have access to any technologically advanced tools like computers to train the learners on certain skills that they wish to learn and practice now... I think they need to be taught with the computers that can facilitate their proficiency in the reading and writing skills. This can help them to be fluent...Especially, in their business transaction.”
(Facilitator A, D/UX5).

To substantiate on the sub-theme ‘Effectiveness of the Teaching Methods, during the classroom observation, the researcher is an eyewitness that, she noticed via the ‘Input evaluation’ and the ‘Process evaluation,’ of the classroom observation schedule that, Facilitator B, when using the conventional teaching techniques to teach the topic of ‘Reading and Writing’ to the adult learners in the English class, he used the traditional classroom teaching facilities that were available, but these were not adequate and unsupportive for teaching adult learners of the 21st century. For example, when the facilitator was engaged in the repetitive reading of the twenty-six Roman letters of the English Alphabet from the blackboard and few words from his prepared lesson notes, he did not use advanced technological teaching aids to support his lesson with adequate ‘Printed teaching materials’ like the ‘Integrated English Textbook Primer’ which is enriched with content such as text, photography, objects, puzzles and class exercises.

Also, the facilitator A, did not use the ‘Electronic teaching materials’ such as computers, interactive whiteboard, flashcards, audio and video teaching materials, especially, those reflecting the Islamic values, for referral, practice and to engage the adult learners in Quiz, teamwork and homework.

In fact, the classroom was un conducive to effective learning as there is no electricity supply, all the light switches were damaged, and the ceiling fans were detached from the dilapidated roof. Instead, non-electronic teaching materials were available such as a facilitator prepared English lesson note, an outdated chart, a few pieces of chalk, a broken duster, an outdated blackboard, a scratched duster, a few obsolete reading tables attached to chairs and five out of twenty of these chairs are broken; the only printed teaching material available has no content, that is, the 'English Teacher Guide Textbook Primer', were all found and used by the Facilitator, in the English lesson class (Facilitator A, O/Q 3, 4, 5, 7, 8-13).

Therefore, the researcher observed that the teaching materials in the English class were either dysfunctional or unavailable for integration into the conventional teaching technique. Hence, the facilitator was constrained and could not facilitate the three levels of the learner interaction that is most preferred to adult learners and can ensure effective learning.

Thus, the findings from the classroom observation conformed to the claim by Moore (1989), who hypothesised that, the adult learners really prefer the three levels of learning interactions to occur when learning is ongoing, irrespective of the delivery approach. Because it helps with the development of the learners' expertise and it can easily influence the learning of significant values, which were taught by the facilitator with the aid of relevant teaching resources and the shared learning experiences of the adult learners.

In contrast, the views of the two respondents who expressed their dissatisfaction about the 'Effectiveness of the Teaching Method,' that they used to teach the adult learners lessons at the ALEP. This is whereby all of them show dissatisfaction about the lack of consideration for adult learners 'rationale for learning', by the Agency in charge of designing the curriculum of ALEP in Nigeria.

Therefore, one of the respondents that, claimed the adult learners were equally dissatisfied. He explains that, they must strictly adhere to teaching period rules set out by the Agency, which apply to a poorly structured curriculum with a content that was overloaded with subjects. This compels facilitators to design an overlapping syllabus which was ineffective since learners have a limited time to grasp concepts, therefore, does not groom adult learners adequately to achieve their 'rationale for learning.' Consequently, the dissatisfaction on the part of the adult learners among other problems often makes them to drop-out from the ALEP. Facilitator B, said,

"...too many overlapping periods in the timetabling for the lesson which makes facilitators rush... in order to complete their various lessons for the day and to meet the demands of the Agency ... Even when the adult learners have not got the appropriate training they ought to have received... the short time for lesson period does not allow effective teaching to take place. These have been the reason that makes some of the learners to drop-out..." (Respondent B, D/UX₂).

Also, the performance evaluation of the adult learners is rated below average by Respondent B, who stated, "... only 30% - 40% ...can read and write..." (Facilitator B, D/UX₄). He added, the ineffectiveness of the teaching method due to lack of integration of religious values, negatively affects the enrolment, retention and the drop-out rate of the adult learners from the ALEP. He argues,

"...The lack of the integration in all the teaching technique and approach and in the content of the teaching materials whereby the learners do not see their religious and cultural values clearly taught in the content of the lessons. I think

is responsible for the reason why the illiterates don't even enrol and those who enrol will drop out at any time because the learners need to know why they are learning..." (Respondent B, D/UX₃).

Indeed, Respondent B, believes that there was ineffectiveness in the teaching techniques and approach that negates the adult learners 'intrinsic motivation' and 'background and experiences'. Especially, related to the learners religious and cultural beliefs. In fact, these claims tallies with the claims of some educationists who assert a separation of religion and cultural belief in the Adult Literacy Education Programme. Those assertions are inspired by the western educational models, which force the people of Kano State to believe that the educational system can mislead the Muslims. Therefore it is considered as a threat to demotivate those who wish to or are attending such western schooling (Shekarau, 2000).

However, Respondent A, equally expressed his displeasure about the low performance of the adult learners, which he believes is due to the ineffective teaching methods that he was using to teach the adult learners. He lamented,

"...Of course, I am not satisfied, I can say the performance of the learners from their examination results is usually less than average and practically they are far below average. Because the focus of teaching is to help them acquire basic literacy and vocational skill and most of the learners cannot perform better than reading and write few sentences and we teach vocational skills but very few of them can practice out there due to non-availability of equipment that can improve the teaching technique. ..." (Respondent A, D/UX₁).

Finally, the researcher during the classroom observation notes via the 'Input and Process Evaluation' that the three levels of learner interaction does not take place in the classroom, and no form of collaborative learning occurs. As the facilitator did not initiate nor engage the learners into formal interaction among themselves like group discussion or teamwork, he did not engage himself into other forms of interaction like questioning or critiquing the adult learners and there were no challenging teaching materials used by Facilitator B, between him and the learners or among the learners themselves or between the learners and the learning materials, to facilitate the English class.

Importantly, the English lesson class ended within 45 minutes without allowing enough sufficient class activity to occur. Therefore, the absence of the learner-learner, learner-content and learner-instructor interaction has made the researcher to establish that, Facilitator B, did not facilitate the three levels of the learner interaction (Facilitator B, O/Q 3, 4, 5, 7, 8-13).

At this juncture, it is important to note that, the findings of the research question 2 has proven the advocacy by the facilitated learner-centred approach who argued that, the teaching approach that can lead to the effective teaching of the adult learners could be sustained through the facilitated learning approach whereby there is consideration for the adult learner' self-autonomy, life background and experience, rationale for learning, extrinsic motivation driven, knowledge that can satisfy the adult learners' personal social accomplishment and it is pragmatically orientated, above all, it acknowledges the internally driven motivation that can engage the adult learner in continuous learning (Knowles 1975), (Mezirow, 1978) and (Kendall & Bob 2007). But, when this learning situation does not occur the adult learners do not attain their goals and it causes them to drop-out from the ALEP.

Conventional Teaching Methods

Presently at the ALEP, when the facilitators are following the provision of the current curriculum content, which did not specify any teaching method. Therefore, the facilitators resort to using the conventional teaching methods to teach the adult learners lessons at the ALEP. For example, in the theme for Listening and Speaking, which stated that: (1) Learners should be able to identify the alphabets of the (a) Local Language, (b) English Language. (2) The learners should be able to pronounce the letters of the alphabets (NMEC NFE, 2012). As a result, the facilitator made reference to western values. Such as “A” for Air condition “B” for Box, “C” for Car and “D” for Door. Hence, the facilitator was constrained from using the integrated teaching method in the English lesson class as he could not have referred to religious values.

Inclusion of Islamic Components in the Lessons

On the overall, the sub-theme ‘Inclusion of Islamic Components in the Lessons’ is actually derived from the responses of the two informants who both contend that they do not incorporate religion when teaching the lessons of the ALEP due to the various reasons that they stated such as the duality of the curriculum content, that the Inclusion of Islamic Components is impossible because the lessons are syllabus-oriented.

In relation to education in Muslim countries/communities, it is believed that the separation of the Islamic values from the process of teaching acquired knowledge and skills is dualistic (Baba, 2013). In relation to this, the responses of the two informants establish the duality of the curriculum content that hinders the inclusion of the Islamic component in the lessons. In addition to the limitations that are experienced by the two informants when teaching English lesson and various subjects like Islamic Education, Citizenship Education among other subjects which they teach the adult learners. Though, by using ‘Hausa as the medium of instruction.

Hence, both of them admitted that the process of integration in teaching was not spelt out in the curriculum, they were not trained on how to use integrated teaching method when teaching the adult learners and they are teaching with the secular teaching materials that are available at the ALEP. For instance, Facilitator B, contended that, because integration of religious, cultural and other essential values into all the subjects, is not a prerequisite in the curriculum content of the ALEP.

Therefore, when he is teaching the English subject he does not incorporate or make referral to other values like Islamic religious values or cultural values or any form of essential values that the adult learners can reflect or ponder upon and vice versa. Instead, he teaches each subject independently without integration. The facilitator said.

“there is nothing related to Islamic values from the content of the Theme of Reading and writing in the curriculum module being used ...Islamic religion like any other subject taught in the literacy centre is dedicated only at the time of its lesson period... I teach Islamic Education during its lesson period and then teach the English Language... when it is time to do so...” (Facilitator B, D/UX₃).

To verify, the ‘Inclusiveness of the Islamic Component in the Teaching Method,’ of the adult learners of the ALEP, when Facilitator B, is teaching in the English class, the researcher observed from the ‘process evaluation’ that, he is “Dualistic” when he is using the ‘Conventional Teaching Technique to teach the adult learners lessons in the ALEP. For example, Facilitator B, did not relate the process of the transfer of the knowledge of English language with religious

values either in terms of definitions, illustrations, or by giving examples that are attributed to religious values or cultural values or any form of essential values that is required to be integrated into the English lesson is not referred to at all by (Facilitator B, O/Q 6).

Additionally, the researcher pointed out, from the 'Process evaluation' of the observation schedule that, Facilitator B, neither used the 'Halaqa facilitated learner-centred approach' or the Integrated Thematic teaching technique,' nor did he used any other integrated teaching method to influence the understanding of the religious values among the adult learners. (Facilitator B, O/Q 13).

On the other hand, Facilitator A, also admitted that since the curriculum content does not spell out the integrated teaching method, it is impossible for him to make his 'Teaching Method Religious Inclusive. Thus, he mentioned,

"...there is no way a facilitator can incorporate religion into the teaching techniques or approach in the centre if really he needs his job. Because this is a non-formal western education school and the integration of teaching techniques is not stated in the curriculum. And remember that, Nigeria is a multi-religious country, and the curriculum is designed from the federal level..." (Respondents A,D/UX₄).

Furthermore, Facilitator A, advocates that he was constrained by the 'Inclusion of the Islamic Component in teaching lessons' to the adult learners of the ALEP. Because, the elements of the conventional 'Teaching Method and Teaching Materials' available at the ALEP, would not be effective to integrate religious values when he is teaching the adult learners lessons in the ALEP. Hence, Facilitator A, declared, "*...the teaching techniques, the teaching approaches the teaching material that we have are not effective for incorporating religious values...*" (Respondent B, D/UX₁).

Nonetheless, Facilitator B, who earlier claimed that he is not even aware of the integrated teaching method believed that the inclusion of Islamic component was not easy for him to implement. Because his method of teaching the adult learners of the ALEP is syllabus-oriented. Therefore, since the Inclusion of the religious values into every subject he is teaching is not a prerequisite in the syllabus that he designed with respect to the lesson plan, which is structured from the curriculum content, and besides, in the syllabus he designed, he has too many subjects that he is expected to cover within the limited period of 9 months to graduate the adult learners from the ALEP. He, therefore, grieved about the poor timetabling, time constraint and overloaded subjects that may not permit him to apply integrated teaching method even when he is trained on it. He said.

"...too many overlapping periods in the timetabling for the lesson which makes facilitators rush... in order to complete their various lessons for the day and to meet the demands of the Agency ... Even when the adult learners have not got the appropriate training they ought to have received..." (Respondent B, D/UX₂).

To substantiate the views of the two informants, about the 'Inclusiveness of the Islamic Component in Teaching the Lessons,' to the adult learners in the ALEP. The researcher noted via the 'Input evaluation' and the Process evaluation' of the classroom observation schedule that, in the English lesson class, Facilitator B, uses 'secularist teaching materials' such as the secularist lesson notes and the syllabus that is designed from the curriculum that is available for referral and that is not inclusive of the Islamic component. To instantiate, Faci. Cara in his

teaching method did not in any way relate the content of the teaching materials to the Islamic values in teaching the English lesson (Facilitator B, O/Q 4, 6, 7).

Therefore, both of the facilitators agreed that the integration of the religious values is a welcome idea but it is not stated in the curriculum they are not trained to apply the integration method when teaching the adult learners. Hence, the curriculum content ought to be redesigned to consider the essential elements required in the integrated teaching method and approach for teaching religious values in lessons at the ALEP.

RECOMMENDATIONS ON THE INTEGRATED TEACHING METHODS

Based on the findings of this study, the integrated teaching methods has comprised of Halaqa Facilitated Teaching Approach HFTA and Integrated Thematic Teaching Technique IIIT that are expected expand Knowles andragogy for suitability to incorporate religious values that can ensure effectiveness in teaching methods.

Halaqa Facilitated Teaching Approach HFTA

The Halaqa Facilitated Teaching Approach HFTA (study circle) supports the process of teaching in a circle seating arrangement traditionally used and cherished by the predominant Muslims of Kano State and all majority Muslim States in Nigeria and in various Muslim countries like the kingdom of Saudi Arabia, Algeria, Indonesia and Malaysia. This study circle is particularly used by Muslims to memorize Quranic verses and other Islamic religious education courses from Muslim scholars since time immemorial (Baba, 2013).

Unlike in the traditional conventional classroom setting that the facilitators are using to teach lessons at the ALEP, which does not stimulate adult learners' to participate actively in the classroom. Since the adult learners are most often limited to interacting with the facilitator and less interaction occurs amongst the adult learners themselves. Hence, ineffective learning interactions are currently facilitated at the ALEP.

However, the significance of using the proposed Halaqa Facilitated Teaching Approach are numerous. Firstly, the study circle seating arrangement enhances three levels of effective learning interaction; among the adult learners, between the adult learners and the facilitator and between the adult learners and the content of learning materials that will be used in the ALEP lessons (Moore, 1989).

Secondly, in the HFTA, the study circle seating arrangement can easily liven classroom discussion. That will increase the social interaction among the adult learners. Such that, through maintaining constant eye contact and gesticulation, it becomes easier for both the adult learners themselves and the facilitator to easily identify participants who share a similar opinion in certain topics, discussions, questions, debates or general ideas, who should be engaged in teamwork and group work together. This does not necessarily attribute to economic worth but will lead to forging academic and social relationships, which last beyond schooling, upon which the adult learners can fall back to seek for collaboration and aid from their associates (Kil, Motschilnig, & Thone-geyer, 2013) and (Schuller, Bynner, Green, Blackwell, Hammond, Preston & Gough, 2001).

Thirdly, the HFTA study circle will assist the adult learners to initiate class discussion, to freely deliberate on previous and futuristic knowledge and skills that will be taught in the class. This will extend the topic of discussion in the classroom to discuss religion, educational and present-day issues, within learners' immediate environment and globally. It also becomes necessary to expound the great history of past Islamic civilization, who benefitted humanity

both ethically and scientifically. Having that Integrated Knowledge establishes a synergy between the learner and the facilitator, the tradition of scholarship is thereby proffered to highlight comparative advantages of the learners' cultural ethics and civilization, which ensures that learners feel they are relevant in this contemporary struggle of integration and Islamization (Baba, 2013).

Therefore, because the HFTA is learner-centred as earlier explained and it consists of the teaching approaches that are inbuilt-in the self-directed learning that the learners initiate the learning transaction. It is experiential because it enables the learner to reflect and ponder over established knowledge. It is transformative because it supports creativity, critical thinking and will allow exploration, especially on practical knowledge. It will enhance collaborative learning to achieve personal and group objectives aspired by the adult learners. It is contextualized due to its adaptive tendency to the religious, cultural, social, and multi-dimensional eligibility of usage to address issues in various context, to identify, brainstorm and proffer solution to the problems discussed that are related to issues within the society and beyond (Knowles, 1975). Thus, the HFTA, due to its extensive nature, will be used in the expansion of the Knowles' learner-centred approach to foster effective learning at the ALEP.

Integrated Thematic Teaching Technique (ITTT)

'Integrated thematic teaching technique' ITTT, is designed for the majority Muslim adult learners of the Kano State, Nigeria who aspire for inclusion of the Islamic religious values into the lessons taught to them at the ALEP, it will be used by facilitators within the purview of Islamization of contemporary discipline as advocated by the proponent of the Islamization of Knowledge IOK (Alfaruqi, 1982), (Hashim & Rossidy, 2000) and (Baba, 2013) who has declared two steps in the integrated teaching technique. That is the separation of Western values from the content of the lessons taught at the ALEP and the infusion of the Islamic religious values when teaching the content of those lessons at the ALEP.

The procedure, which facilitators will follow, to implement the ITTT in teaching will start by integrating meaningful truth assigned to alphabets, next is the development of words vocabulary, then the construction of simple to complex sentences and up to the level of formation of passages containing knowledge and skills that is value-laden. This will enable the adult learners to read and write, memorise, understand, comprehend, reflect, ponder and build upon the acquired knowledge. So that the integrated knowledge taught at the ALEP, should enable the adult learners to effectively relate the learning at the ALEP with Islamic religious values for the benefit of oneself, the society and the life hereafter (Baba, 2013).

Uddin and Mazumder (2014) opined that, since most of the learning centers have failed to uphold the source of knowledge that is derived from revelation, it is imperative to trace back to the history of the Adult Basic Literacy, which has integrated the literacy with religious values since from the beginning of the revelation received, when Allah (S.W.T.) directed the Prophet Muhammad (S.A.W.), that: Read in the name of thy who created, Created man from a clot of blood. Read: and thy Lord is the most bounteous, who teaches (the use of) the pen. "Teaches man that which he knew not" (Qur'an 96:1- 5).

It can be deduced that given the guide for teaching in line with the revelation, Adult Basic Literacy should be taught by implementing the ITTT, since the Creator has confirmed to be the originator of the ITTT in the teaching of the Adult Basic Literacy through the utterances of "Read", "teach" and "pen". Especially, when He has infused the religious values for reflection

by using the words such as: “Creator” “created” in the five verses of the noble Qur’an 96: 1-5 that have not only imparted knowledge but at the same time it has transferred knowledge by making reference to the original source of knowledge and which is inspirational and motivational that will leave the adult learner with thought for reflection, to ponder upon and with the keen interest to engage in seeking for knowledge or continuous education (Kilavuz, 2009).

Therefore, the ITTT will provide an opportunity for the facilitators to incorporate religious values in teaching lessons to the adult learners at the ALEP. Therefore, in the ITTT method of teaching alphabets, the facilitator will teach the adult learners Hausa (Local language) English language and Jawi or Ajami alphabets that can help the adult learners to read and write and understand the Quran and some relevant Islamic religious books.

The importance of the ITTT is to establish meaningfulness from the knowledge that the facilitators will teach to the adult learners of the basic literacy class at the ALEP. For example, in the topic for the English lesson class “Learning alphabet” the facilitator will teach by relating it to the English alphabets with reflective words such as ‘A’ for Amana, ‘B’ for Burqa, ‘C’ for Caliph, and ‘D’ for Dhikr. This will lead to the development of meanings assigned to each alphabet. For instance, “A” for Amana, which will be extended with the meanings of Amana, why a Muslim should preserve Amana, how Amana can be identified and practised by Muslim, what is the significance of Amana to oneself and to the lives of others both in this world and in the hereafter.

Moreover, the ITTT will assist the facilitators to inculcate in minds of the adult learners, the sense of reasoning, reflection and pondering upon the divine truth to groom them to develop the attitude of Insanul Kamil (holistic personality) that will enable them to prepare for everlasting life. The ITTT is supported by the work of Hashim and Langgulung (2008), who opined that, to enhance spirituality of Allah in the minds of Muslims, the education offered to Muslims adult must aim in the character building and development which can be attained through integration of Islamic religious values in the process of teaching the Muslim Ummah. Therefore, it is hopeful that the integrated teaching methods can enabled the inclusion of the six hypothesis by Knowles (1983) as summarised in Fig. 2.

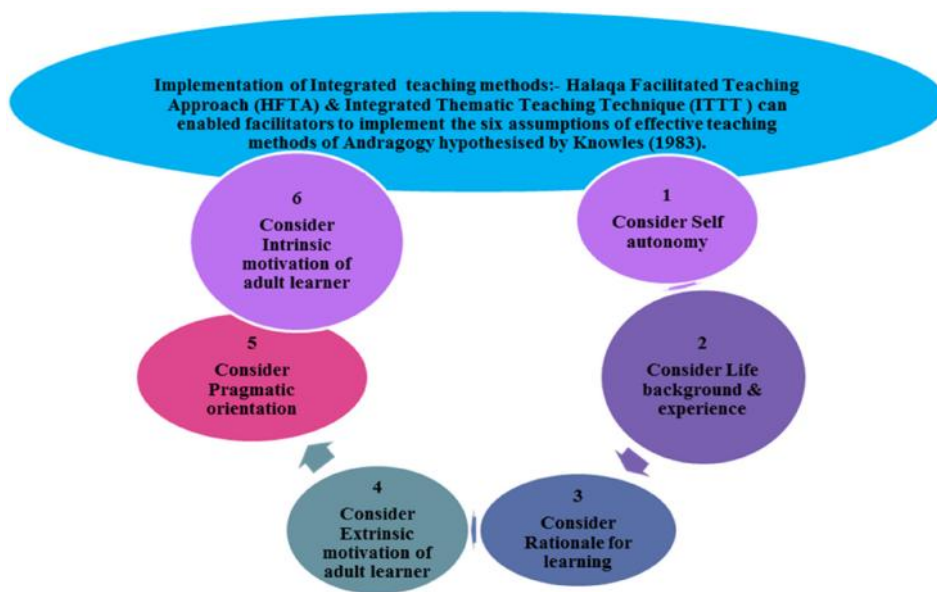


Fig.2 Integrated Teaching Methods Consolidating Andragogy (1983).

CONCLUSION

Indeed, the ability of facilitators to use ITTT in teaching lessons to the adult learners at the ALEP is inevitable. Because, when teaching the lessons, a referral can easily be made to religious values that is suitable to the adult learner's religious needs. Therefore, by teaching the adult learners of the ALEP by using the integrated teaching methods (HFTA and ITTT), it will arouse the adult learners interest in participation and retention, that can curtail the issue of persistent drop-out from the ALEP.

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