

The Islamic Education Curriculum in Kuwaiti Secondary Schools

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by

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Dedication

This thesis is dedicated

To my Father and Mother, who educated and guided me in the right way of life

To my family, relative, and friends

To my wife and my five children,
Mobaark, Abdualaziz, Monerah, Ayemaan, Asmaa

To the soul of my grandfather, whose last words to me were “My son, you are the best one in our family and God help you in your study mission”

With love to all of these

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Explanation of Islamic Words

Allah	God
Hadith	what the Prophet did or said, or his tacit approval of something said or done in his presence.
Kuttab	Elementary Quranic schools.
Mullah / Mutawa	A Muslim community leader, also an Imam at the Mosque.
Sharia	The way of Allah, the totality of religious and moral laws of Islam.
Sunnah	The Prophet Muhammad's sunnah comprises his deeds, utterances, and his spoken approval.
Al-Tawhid	Means literally 'making one' or asserting oneness; it is applied theologically to the oneness of Allah in all its meanings.
Abadat	Religious duties, such as prayer, almsgiving, fasting, the Pilgrimage (Hajj), which all devout Muslims must practise in this life, looking for the reward of God.

Abstract

This investigation was designed to research the Islamic education curriculum (I.E.C.) for secondary schools in Kuwait. The investigation covered the major elements of the Islamic education curriculum, namely the aims, the textbooks, teaching methods, aids and activities and the styles of assessment. The methods which were used to collect the data for this research were the questionnaire and the interview. The research population included: teachers of the I.E.C., supervisors, students of the 10th grade secondary schools.

The findings indicated that in theory the I.E.C.'s aims seem to be comprehensive, covering all the aspects of student development. But, unfortunately, there were no real applications for all those aims in the practical teaching of the I.E.C., whether one examined the textbook, teaching methods, or styles of assessment.

The topics of the textbook generally focused on the theoretical aspects of the I.E.C. and some of those topics were repetitive. Teaching methods were traditional and focused on telling by the teacher, with a lack of modern teaching methods to encourage the student to take an active role in the learning process. In addition, there was a clear lack of modern educational aids like audio visual equipment. Finally, the style of assessment was traditional aimed at measuring the students' knowledge, without paying attention to measuring other aspects of student achievement.

This thesis is divided into eight chapters. Chapter One, outlines the general approach for studying problems related to the Islamic education curriculum in Kuwaiti secondary schools. There are clear weaknesses in the Islamic education curriculum in secondary schools. One of the most important is the absence of any explanation of the way in which the I.E.C. deals with the negative changes that are taken place in Kuwaiti society after the Iraqi aggression in 1990 and this is the main focus of the chapter.

In Chapter Two, the educational system in Kuwait is discussed in detail from Al-katatib to the modern schools. The aims of each stage of the Kuwaiti educational system are also discussed. Chapter Three examines the background of the Islamic education in general and its sources, examining in particular what is the general aim of Islamic education and how this relates to the Kuwaiti context.

Chapter Four, identifies previous studies of the curriculum in general. It examines definitions of the curriculum in general, the aims and their classification, the content of the textbook, the types of teaching methods and their importance in the learning teaching process and finally the style of assessments and their role in the learning process. This material is then related to the learning process in Kuwait and particularly its connections to the I.E.C. In the second section of this chapter previous studies which evaluated the Islamic education curriculum in Kuwaiti schools (especially the I.E.C.'s role in confronting the negative changes taken place in the Kuwait society) are examined. Chapter Five critically discusses the methodology, which was used

in this research. Chapter Six examines the statistical result of the research. Chapter Seven then discusses and analyses the research findings. Chapter Eight ends the thesis with make a series of recommendations and conclusions based on the research findings.

Chapter One

Introduction to the Research

Chapter One

Introduction to the Research

1.1 Introduction:

Islamic education plays a crucial role in educating and developing the values and morals of Islamic society. This is because of the association of this subject with the religion of the people of Kuwait. Islam is a comprehensive religion, covering all aspects of human life whether spiritual, mental and other (see Chapter Three for more detail). Therefore, all Islamic societies are extremely eager to implement Islamic education throughout the different levels of schooling. The implementation may be under different names, such as Islamic Education, Religious Education or Islamic studies.

There are many aspects of teaching the Islamic education curriculum (I.E.C.). First, there is the theoretical aspect, which concentrates on the Islamic faith and its philosophy. A second aspect concentrates on teaching about Islamic worship (*abadat*), concentrating on such matters as prayer, pilgrimage (*hajj*), and ritual (*taharah*) and so on. A third aspect is the planting and reinforcing of the values and morals which guide the behaviour and practices of Muslims in their daily lives.

These aspects complement each other and their importance varies according to the age of the Muslim and the stage of the development of the Islamic society.

Kuwait as an Islamic society has been subjected to many changes. As in any other society, some of these changes have been of a negative nature while others have been of a positive nature. Kuwait has been transformed from a small conservative society where people conserved their values, norms and morals to an open society where many changes are rapidly taking place. Those changes have been brought about by several factors. For example, the discovery of the oil and the consequent influx of wealth have contributed to many positive changes in health, education, housing, income, and so on. Yet, other changes which they have brought have been negative in terms of the behaviour of individuals, such as drug-taking, family disintegration, excessive greed and so on. In the other word, before the discovery of oil in Kuwait in 1936 and the commencement of its exportation in 1946, Kuwaiti society had remained unchanged for centuries, with a culture deeply imbued by the practice and guidance of the Islamic religion. With the arrival of oil-backed wealth, however, it was no longer possible to shelter Kuwaiti society from foreign cultures, which began to be confronted by Kuwaiti people not only through the immigration of foreign workers, but also through their own new ability to travel abroad and their purchase of the commodities of the modern world, including television, cinema, and the many other forms of entertainment media. This was, of course, the natural consequence of the changes that come with time and progress and there were, indeed, some positive benefits both scientifically, materially and so on. Unfortunately, there were accompanying negative aspects such as social disintegration and family breakdown as the role of parents in determining what was acceptable in their children's behaviour became less clear and increasingly ineffective. Furthermore, there were evident changes in the morality of people's

behaviour as they gradually seemed to turn away from the old values of the Islamic religion and the practice of its ritual aspects.

Another factor that contributed to these negative aspects of change in the Kuwaiti society was the Iraqi invasion of Kuwait in 1990, which, in its wake, produced many mental and psychological illnesses such as depression, stress, anxiety, and personality disorders. These illnesses have in turn contributed to other social problems such as alcoholism, lack of security, crime and so on. Al-Omaar, for example, has pointed to aggressive behaviour, fear, anxiety, depression, tension, and other signs of instability (Al-Omaar 1993, p. 20) (for more details see Chapter Three).

The confrontation and treatment of these social and psychological problems has become imperative, so that social institutions such as the family, school, and the mass media must all play their part in the treatment of them.

The Islamic religion, working through these social institutions, is a very important ingredient in treating these negative phenomena. School, for example, through the Islamic education curriculum, will play a major role in helping to deal with them (see Chapter Two and Seven for more details).

Despite the importance of the I.E.C for the individual in particular and for society in general, some studies, like those of Al-Shafee (1984), Al-Rashed (1988) and Al-Sharaf (1992) and others indicated that the effective role of Islamic education is still absent and fails to play a part in the effective and

practical aspects of students' development (see chapter four) . The reasons behind this ineffectiveness, as the above studies suggested, have been:

1. The teaching of Islamic education curriculum concentrates on the cognitive aspect of the curriculum.
2. There is a lack of association between the curriculum and the needs of society and its problems.
3. Little attention has been given to the practical aspects of the Islamic religion.
4. Little attention has been paid to the actual needs and interests of the students.
5. Using traditional teaching methods, which focus on the teacher's lecture style, will not give the student the opportunity to participate in the teaching-learning process.
6. There has been a lack of research related to the educational dimension of Islam.

1.2 The purpose of the study:

The aim of teaching Islamic education curriculum is to mould a good Muslim in a good Muslim society. Because of this aim the I.E.C. should be the most important subject in school as it is related to the behaviour, morals, and values of society. Furthermore, because of the importance of the education in general and of Islamic education in particular, the school as a social institution can play a major role in encountering social and psychological problems in the Kuwaiti society. On account of the Iraqi invasion of Kuwait in 1990, people suffered a great deal so that, for example, family disorder, depression, anxiety,

and lack of trust between people occurred as symptoms of the widespread problems in society. Those illnesses clearly affected the Muslim norms, values and morals. In addition, there have arisen other negative phenomena such as drug-taking, lack of respect for the law, and a general increase of socially unacceptable behaviour. The Kuwaiti Government has spared no effort in seeking to counter these problems. In 1992, for example, the government established the Office of Social Development in order to diagnose the negative phenomena that emerged as a consequence of the Iraq invasion. In 1991, his Royal Highness the Emir of Kuwait issued a decree for the establishment of the Consultant Committee regarding the Application of Islamic Legislation in Kuwait. The principal motivation for these moves was the desire to treat these problems through the Islamic religion.

As all educators know, the school, as a social institution, should play a positive role in the development of the individual and society. Hamilton, for instance, commented that school is a social tool, an instrument that can be employed to change human life-style, and that curricula can be agent of social prediction as much as they are agents of social reproduction (Hamilton 1990, p. 48).

Therefore, the activation of the role of school in general and that of the Islamic education curriculum in particular become necessary and urgent in order to encounter the evident problems of Kuwaiti society today.

It must also be mentioned that one of the aims of this study is to investigate how far the I.E.C. has succeeded in tackling these problems and

what else it can achieve in this respect. Furthermore, this study also aims to identify the problems which hinder the implementation of the I.E.C. by investigating its four major elements, i.e. the aims; the content of the textbook; teaching methods, aids, and activities; and the methods of assessment.

In my discussions with teachers and supervisors of the I.E.C, with colleagues in the College of Education, and with friends and parents and my own experience, it appeared there was a general feeling that the I.E.C. was not as effective as it should be. The following studies like (Al-Shafee 1984, Al-Rashed 1988, Al-sharaf 1992 and others) also supported these views.

This study also aims to examine those problems which influence the effectiveness of the I.E.C. by examining the following question: Is the weakness of the I.E.C, if there is any, related to:

1. The aims of the curriculum?
2. The content of the textbook?
3. The methods of teaching, aids and activities?
4. The methods of assessment?

In addition, to the discussion of those questions, I will also endeavour to examine the attitudes of the students themselves towards the I.E.C.

Owing to the shortage of studies of the I.E.C in Kuwaiti secondary school (in fact, there has been only one, by Al-Rashed, which concentrated

only on the aims of the I.E.C and implemented only one method of data collection, the questionnaire), the present study will be the first in this field, covering all aspects of the I.E.C and using more than one tool of data collection. Finally, it is hoped that this study will be of benefit to the Government of Kuwait, to curriculum planners of the I.E.C., to teachers, to supervisors, to parents and to people in general who are interested in this subject. The aim of this study, as mentioned earlier, is to improve and develop the effectiveness of the I.E.C in Kuwait.

1.3 The Methodology:

As we shall see in chapter five, I used the descriptive approach in the present study. The tools used in collecting the data were the questionnaire and the interview. The data was collected from students in the tenth grade of secondary schools in Kuwait. Two schools, one for males and one for females, were chosen from each of the five educational areas in Kuwait. With regard to the questionnaire, the 294 questionnaires were distributed to all members of this sample, males and females aged between 15 and 16 years. The feedback was 270 completed questionnaires: 133 from female students and 137 from male students. Moreover, 60 questionnaires were distributed to teachers of the I.E.C. where 55 questionnaires completed by them were returned. With regard to interviews, the researcher interviewed 20 students, 20 teachers of the I.E.C and 10 supervisors.

1.4 The context of the study:

It is appropriate to include some background information about the State of Kuwait. Kuwait lies at the north-west corner of the Arabian Gulf between latitudes 28 and 30 degrees north and between longitude 46 and 48 degrees east. To the north and west Kuwait shares a border of 250 km (155 miles) with the Kingdom of Saudi Arabia and Iraq on its eastern bound of the State of Kuwait has 290 km of coastline on the Arabian Gulf. The total area of the State of Kuwait is 17,818 km² (6,969 square miles).

The official religion of Kuwait is Islam. Article 2 of the Kuwait constitution states that, “The religion of the State is Islam and the Islamic Sharia shall be a main source of legislation”. (Ministry of Information 1992, p. 111).

The values and morals of the Kuwaiti people spring from Islam. Kuwaiti people always describe persons who adhere to the values and morals of Islam as good Muslims practice. This concept of good Muslim practice emerged clearly after the rapid social changes resulting from the discovery of oil and the Iraqi invasion of the State of Kuwait 1990.

The educational system (see Chapter Two) is regarded as one of the most important social institutions in Kuwait. Like any other social institution, it has undergone a number of changes, which we will review in the following chapter. The government bodies responsible for the educational services in Kuwait are:

1. The Ministry of education which is responsible for the supervisors, private and public sectors of education until the end of the secondary stage.
2. The Public Authority for Applied Education and Training which is responsible for vocational education in the applied education institutes and training centres.
3. Kuwait University which is responsible for University and Higher Education in the country.

Generally speaking, the present thesis is divided into eight chapters. Chapter One outlines the general approach to the study, focusing on certain problems relating to the teaching of the Islamic Education Curriculum (I.E.C) in Kuwaiti secondary schools. In Chapter Two the Kuwaiti educational system is discussed in detail, from the days of the *Kuttab* to the modern schools, with description of principles and purpose of each of the stages of the Kuwaiti educational system. In Chapter Three we examine the background and sources of Islamic education in general, looking in particular at its general aims and how they relate to Kuwaiti society. Chapter Four reviews the previous studies that have been made of the curriculum in general, examining the definition of the curriculum and its elements, i.e. the objectives, the contents of the textbook, the teaching methods and their importance in the teaching-learning process, and the methods of student assessment. We then relate these matters to the teaching-learning process in Kuwait and particularly consider their implications for the I.E.C. In addition, we discuss in general terms the need to develop the curriculum. In the second part of this chapter we look at previous evaluative studies of the I.E.C. in Kuwaiti schools and especially the I.E.C's role in confronting the negative changes that have taken place in Kuwaiti

society and how it may offer solutions to them. Chapter Five contains a critical discussion of the methodology used in this study. Chapter Six deals with the results of data analysis of both tools employed in the study: the questionnaire and the interviews. In Chapter Seven we discuss in depth the research findings. Chapter Eight contains a series of recommendations and conclusions based on the research findings. Throughout these chapters every attempt is made to clarify for the English reader the different views, ideas, and terminology relating to the I.E.C. that are encountered in original Arabic sources. In particular, quotation from Arabic sources have all been translated into English and checked for their accuracy.

In the next chapter the Kuwaiti educational system will be explained in greater detail.

Chapter Two

The Educational System in the State of Kuwait

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The Educational System in the State of Kuwait

2.1 Introduction

This chapter is divided into two sections. The first section contains a general discussion of education in the State of Kuwait before and after the discovery and exportation of oil. The second section explains the general aim of education in the State of Kuwait and the purposes of the educational stages prior to university education.

2.2 General Education in Kuwait

2.2.1 Informal Education before 1936

From its commencement, education in Kuwait was part and parcel of religious education, administered by mosques, i.e. the Muslims' places of worship. That was the case because Islam, a religion respecting both knowledge and labour, considers education as a pre-requisite that every Muslim should strive after.

The first chapter of the Quern to be revealed to the Prophet Muhammad (Peace be upon him) contains verses calling upon people to seek knowledge and learning: particularly, the first word in the first verse is "read," Allah said:

Read in the Name of your Lord Who has created (all that exist).
He has created person from a clot (a piece of thick coagulated
blood). Read And your Lord is the Most Generous. Who has
taught (the writing) by the pen. He has taught person that which
he knew not. (The Holly Quern, Surat al-Alaq 1-5)

According to Alabdul Ghafour, education in Kuwait began with several religious scholars of Kuwait who acquired their education the neighbouring lands including Najd, Al-Hasa, Bahrain, and others. Those people endeavoured to teach the common people the fundamental aspects of their religion, Islam, in the mosques. Thus, the earliest form of teaching in Kuwait of religious education and preaching delivered in the mosques, where people used to come wishing to learn about the basis of their Islamic religion (Alabdul Ghafour 1978, p.28).

That type of education was administered by a “Mullah” or religious scholar.

Its content assumed the forms of:

1. Knowledge about the five pillars of Islam: prayers, fasting, charity, Hajj (pilgrimage), and Al-tawheed (divine unity);
2. Exegesis of some verses from the Holy Quran;
3. Exegesis of some sayings of the Prophet, especially those which refer to ethics; and
4. The life story sirah of the Prophet Muhammad (Bin Isa 1968, pp. 42-48).

This kind of education developed into the Kuttab (Quern school), which was established in 1887. The Arabic word “Kuttab” is related to the word Kitab (meaning a ‘book’), indicating how central was reading to learning in the Quern school. The Kuttab was attached to the mosque or the Mullah’s home, and there children would be taught to recite the Holy Quran and learn the

elements of reading, writing, and simple arithmetic, as well as some useful activities in trade and business.

Until 1916, this particular kind of education was limited to boys. It was only after 1916 that Kuwaiti girls started to recite the Quran and to learn to read and write. This education was undertaken firstly by their brothers and secondly by a Muttawiah, i.e. a volunteer female religious teacher (Nashif 1985, p.22).

In the other word, before the vast changes brought about by oil wealth, Kuwaiti society was characteristically monolithic, guided by the centuries-old principles of the Islamic religion, so that the first form of education in Kuwait was the *kuttab*, or Quranic school, restricted, until 1916, to the education of boys. Since Kuwaitis made their living in trade and business, the elements of these pursuits were also taught in the *kuttab*.

Al-Abduljadir has argued that the *kuttab* form of education, dispensed by a mullah, took into account the wishes of parents to have their children experience several types of learning, including cognitive learning, effective, learning, and psychomotor learning, and, to achieve this end, the mullah taught a number of subjects to satisfy the needs of society at that time (Al-Abduljadir 1998, p.11).

Clearly then, education was recognised as being important in equipping young people for the part they were to play in society. Looked at from a different

point of view, Kuwaiti society employed that kind of education to develop certain values in the people; hence, education served the needs of society. In the present day, Kuwaiti society is almost completely different, so that schools have had to keep in step with the rapid changes in the social environment. For example, modern life now requires skills in such fields as science and technology, so that schools must equip students with abilities in these fields of learning.

But, at the same time, Kuwaiti schools must take account of what kind of society they wish to create. For example, the most important need of Kuwaiti people today is to counter the breakdown of moral values in society. There are definite feelings among Kuwaiti people about this matter and, indeed, a number of studies have been made of this negative phenomenon. Al- Otebi in the Al-Qabas newspaper, for example, has examined this matter by asking the question: Have values broken down in Kuwaiti society? It focused attention on the prevalence of such negative values as apathy, disrespect for the law, drug abuse, and bribery. A commentator wrote, 'Unfortunately, these new values which have become established in our society have led to a neglect of our original values, like truthfulness and honesty (Al-Otebi 2000, p.10). Al-Otebi added that there was a considerable crisis of values in Kuwaiti society, as was indicated by such evidence as data from Kuwaiti courts and a number of studies, all indicating an increase in such evils as family discord, envy, grudge bearing, homicide, forgery, and cases of rape (ibid., 10). His final recommendation was that social institutions such as the mass media, schools, the family, and the legal system must play a part in countering these adverse aspects of modern Kuwaiti society (ibid. p.10).

Kuwait schools must play their part in reasserting traditional values by suitably adapting their various curricula, the most important of which in this respect is the I.E.C, since the teaching of this subject is closely allied with Islam, the prevalent religion of the Kuwaiti people. Muslim people believe that their religion, revealed directly by God, enshrines the best way of living, so that, if people practice all their religious duties, this will lead to a healthy society and security of life. This point will be developed in greater detail in Chapter Three.

One of the present research aims is to indicate ways in which the teaching of the I.E.C. may be made more effective by relating the subject matter to present-day life in Kuwait and this theme is developed further in Chapters Four and Seven. Al-Sharaf, for example, has argued that the teaching of the I.E.C. should involve a view of Muslim life not only as a matter of worship, but also as being directed by religious precepts offering many examples and methods to follow (Al-Sharaf 1992, p.162).

On 22 December 1911, the first proper public school for boys was established and named Al-Mubarakya, in honour of the then ruler of Kuwait, Sheikh Mubarak Al-Sabah (Ministry of Information 1986, p. 8). The need to organise education and create an impetus for learning, in addition to the increase in commercial activities and the need for employees who knew book-keeping and other arithmetical practices, as well as being able to read and write to help commerce prompted the establishment of this school which was founded by merchants and other wealthy people.

A second school for boys was established in 1920 and was called Al-Ahmadiya School. The establishment of this school was a reaction to the rejection by the members of Al-Mubarakiya School and the wealthy merchants, who financially supported the school, of the suggestion made by the then Amir of Kuwait, Sheikh Ahmad Al-Jaber, who wanted to introduce new subjects, such as English to the school. Sheikh Abdul Aziz Al-Rasheed, a renowned religious authority in Kuwait, suggested that Al-Mubarakiya School had to be kept as it was, and a new school could be established to teach new subjects. Like Al-Mubarakiya School, Al-Ahmadiya School was also established through the charity of merchants and other wealthy people (Nashif 1985, p.22).

2.2.2 Formal Education after 1936

In October 1936, the Council of Education was established. There were many reasons behind the establishment of this council, including the following:

1. The discovery of oil in that year;
2. A recognition of the growing importance of education in a community where illiterates still constituted the majority of the population of Kuwait;
3. The increasing number of students wishing to benefit from education, so that the two schools proved insufficient;
4. The desire of the government to control the education system under a modern system of organisation.

New subjects were started to be taught, such as Geometry and Introduction to Sciences and Health, the syllabuses being taken from Egypt and Iraq. Three new schools were established by the Council of Education in 1937-38: two schools for boys, Al-Sharq and Al-Qibla, and one for girls called Al-Wousta Girls School.

There were no secondary schools at that time, though students could continue their secondary education in other Arabic countries such as Bahrain, Egypt, and Iraq (Ministry of Education 1980, p.26).

The first class for secondary education was founded in 1937, in Al-Mubarakiya School, and a second class was opened in 1938 in the same school. The first boys' secondary school, Al-Shwaikh, was established in September 1953. In 1954, the first girls' secondary school was founded, called Al-Murqab (Alabdul Ghafour 1978, p.101).

The content of the educational ladder before 1943 was seven years for elementary school and five years for secondary school. These two divisions were later sub-divided into three stages. The first was the kindergarten stage, which had previously been part of the elementary stage. The second stage was the elementary stage proper, which comprised four years of study. The third was the secondary school stage, which consisted of five years.

After oil was first exported, in 1946, the educational status changed and the number of educational missions increased, especially to Bahrain, Egypt,

and Iraq. At the same time new academic studies were founded; for instance, religious education in 1947-48, the Institute for Training Men Teachers in 1950, the Institute for Training Women Teachers in 1953, and the Industrial College in 1954.

The education system was reorganised in 1954, when the Council of Education invited two experts in education, namely, Al-Qabbani and Agrawi to carry out an assessment and make recommendations. They proposed the organisation shown in Figure 1. This system of education is still in use in Kuwait.

(Table 1)

The reorganisation of the Kuwaiti education system in 1954.

Stage	Age	Description
Kindergarten	4-6	Optional
Elementary school	6-10	Compulsory
Intermediate school	10-14	Compulsory
Secondary school	14-18	Optional

These two experts in education, Al-Qabbani and Agrawi came respectively from Egypt and from Iraq. The educational systems in their own countries were as shown in the above figure and it was in line with those systems that the Kuwaiti educational system was modelled.

There is good reason for arguing that, at the present time, compulsory education should be extended from 14 to (at least) 16 years of age, i.e. approximately when students finish the tenth grade of secondary education, particularly since one of the main aims of previous educational legislation was to remove the high level of illiteracy, which has not yet been achieved. In addition, it is clear that the adolescent years from 14 to 16 are vitally important in developing the character of rising generations and should not be overlooked in educational provision. As Cooper has indicated, 'At the broader social level, schools are the institutions that play the most obvious role in adolescents' cognitive development.' (Cooper et al., 1996, p.528). The need for guidance in the formal education system is all the greater in view of the decreased influence of the family, so that, in my view, the Government of Kuwait should pay special attention to the need to extend compulsory education to age 16.

In 1961, when Kuwait obtained its independence and the Kuwaiti Constitution was created, Article 40 of the constitution stipulated:

Education is a right for all Kuwaitis, guaranteed by the state in accordance with law and within the limits of public policy and morals. Education in its preliminary stages shall be compulsory and free in accordance with the law (Government of Kuwait 1962, p. 7).

In 1961, the Council of Education became the Ministry of Education. Many post-secondary institutes were established and began to provide two-year post-secondary courses in technical and commercial education and in teacher training colleges, replacing the old four-year post-intermediate courses.

In 1982, the Public Authority for Applied Education and Training (PAAET) was established, and all technical and vocational institutes were combined under the responsibility and administration of PAAET.

The goal of PAAET, according to its establishment law, is to develop the nation's technical man-power and to meet the development requirements in the country through its two sectors: education and training. PAAET conducts its activities in three main fields. The main activity is to offer applied and training programmes with different inputs and outputs. The duration of study or training is based on purpose and aim, and is divided into two main sections:

- A) Applied education programmes are provided in four colleges: the College of Basic Education, the College of Business Studies, the College of Health, and the Sciences and Technological Studies College.
- B) Different training programmes are offered by training institutes and centres: the Water and Electricity Training Institute, the Telecommunication and Navigation Institute, and two industrial training institutes, Special Training Courses, Parallel Education and Nursing Institute, In-service Training Courses, Vocational Development Centre and Community Service Programmes (PAAET 1996, p. 12).

Kuwait University was founded in October 1966, five years after the State of Kuwait obtained her independence, with Colleges of Science, Arts, and Education and the Girls' College, with 418 students and 31 teaching staff (Ministry of Information 1986, p. 8).

At present, the university consists of nine colleges: the College of Art, the College of Commerce, Economics, and Political Sciences, the College of

Engineering and Petroleum, the College of Law, the College of Shariah and Islamic Studies, the College of Medicine, the College of Allied Health Sciences and Nursing, the College of Science, and the College of Education.

There is also the College of Higher Studies, founded in 1979, which offers two-year masters' degrees in a limited number of specialisations, such as the natural sciences, medicine and engineering. Currently, the college offers degrees in extra subjects, amongst which are the degrees of Master of Education, Master of Law, Master of Shariah' and Islamic Studies, and Master of Arts.

In 1978-79 the implementation of the credit-hour system began in some secondary schools, while the traditional system of education was still being applied in the majority of secondary schools. The number of schools following the credit-hour system gradually increased amongst secondary schools.

The major difference between the two kinds of schools is related to assessment. In the credit-hour system, students are not assessed solely by a final examination in the fourth year. 60 per-cent of the overall mark for each subject is awarded for students' classroom participation and activities during their full years' work and for mid-term examinations, while the final term examination counts for 40 per-cent. In the traditional secondary school, the most important year is the fourth year, the final year.

In the final year all students in the country take a common examination, administrated by the Ministry of Education. The marks obtained in the final-year examination of the final year are called High School Scores (a Certificate). These marks determine the student high school ratio, the percentage of total available marks obtained by the student. However, marks acquired in previous years of secondary schooling are not given any consideration.

The second point of difference among the two systems is that, unlike the students in the schools that follow the traditional system, students in the credit-hour system can select from amongst different subject areas the one that suits them best. They can also determine the subject matter that they will study each semester, similar to the system applied in Kuwait University.

As a result of the positive academic outcome of the application of the credit-hour system, the Ministry of Education modified the traditional system to the semester system in 1984/85. The curricula in the new system were not different from those adopted by the traditional system, apart from the academic year's being divided into two semesters in the new system and the students' participation accounting for 15 per-cent of their overall results in all subjects.

As a consequence of an increase in the number of schools, pupils, and teaching staff, the education system changed in 1981. Kuwait was henceforth divided into five educational districts (see tables 2 and 3).

(Table 2)
Distribution of schools and class in the general government education
according to the educational districts:

Distribution of schools and Classes in the General Gov. Education according to the Educational districts												توزيع المدارس والفصول بالتعليم العام الحكومي حسب المناطق التعليمية		المرحلة Stage
الإجمالي Total		الجهراء Al - Jahra		الاحمدي Al- Ahmadi		الفروانية Al - Farwania		حولي Hawalli		العاصمة Al - A'sema		المنطقة التعليمية Ed.district		
فصول Clas.	مدارس Sch.	فصول Clas.	مدارس Sch.	فصول Clas.	مدارس Sch.	فصول Clas.	مدارس Sch.	فصول Clas.	مدارس Sch.	فصول Clas.	مدارس Sch.			
1332	143	168	16	245	25	258	28	422	48	239	26	رياض الأطفال Kinder - gartens		
1125	65	235	11	257	18	257	14	249	15	127	7	ذات المدرسين M.Teachers	بنين Boys	الإبتدائي Primary
435	24	45	2	53	3	49	3	157	8	131	8	ذات المدرسات F. Teachers		
1560	89	280	13	310	21	306	17	406	23	258	15	المجموع Total		
1549	86	282	14	308	18	315	17	397	20	247	17	بنات Girls		
3109	175	562	27	618	39	621	34	803	43	505	32	المجموع Total		
1420	76	245	11	305	17	292	16	380	19	198	13	بنين Boys	بنين Boys	المتوسط Intermediate
1396	81	242	13	293	17	287	17	377	18	197	16	بنات Girls		
2816	157	487	24	598	34	579	33	757	37	395	29	المجموع Total		
607	35	119	5	180	10	128	7	107	7	73	6	نظام الفصلين Two Sessions	بنين Boys	الثانوي Secondary
	20	-	1	-	2	-	4	-	8	-	5	نظام المقررات Credit System		
607	55	119	6	180	12	128	11	107	15	73	11	المجموع Total		
690	36	147	5	196	10	154	7	124	9	69	5	نظام الفصلين Two Sessions	بنات Girls	
-	20	-	1	-	2	-	5	-	7	-	5	نظام المقررات Credit System		
690	56	147	6	196	12	154	12	124	16	69	10	المجموع Total		
1297	111	266	12	376	24	282	23	231	31	142	21	المجموع Total		
3587	220	644	30	795	50	726	44	893	57	529	39	بنين Boys	إجمالي التعليم العام ورياض الأطفال Total of general education and kinder - gartens	
4967	366	839	49	1042	72	1014	74	1320	102	752	69	بنات Girls		
8554	586	1483	79	1837	122	1740	118	2213	159	1281	108	المجموع Total		

(Ministry of Education 1996, p.7).

(Table 3)
Distribution of students in the general government education
according to the educational districts and stage:

Distribution of Students In the General Gov. Education توزيع الطلبة بالتعليم العام الحكومي حسب المناطق
according to the Educational districts and Stages التعليمية والمراحل الدراسية

الإجمالي Total			الجهراء Al - Jahra			الاحمدي Al - Ahmadi			الفروانية Al - Farwania			حولي Hawalli			العاصمة Al - A'sema			المنطقة التعليمية Ed.district	المرحلة Stage		
مج T.	غ.ك N.K	ك K	مج T.	غ.ك N.K	ك K	مج T.	غ.ك N.K	ك K	مج T.	غ.ك N.K	ك K	مج T.	غ.ك N.K	ك K	مج T.	غ.ك N.K	ك K				
18683	1358	17330	2265	517	1748	3694	185	3509	4152	238	3914	5358	232	5126	3219	186	3033	Boys بنين	رياض الاطفال Kinder - gartens		
18332	1341	16991	2266	517	1749	3628	206	3422	3967	211	3756	5278	231	5047	3193	176	3017	Girls بنات			
37020	2699	34321	4531	1034	3497	7322	391	6931	8119	449	7670	10636	463	10173	6412	362	6050	Total المجموع			
46809	7625	39184	8571	3861	4710	9290	980	8310	10221	1169	9052	11795	1018	10777	6932	597	6335	Boys بنين	الإبتدائي Primary		
47035	7359	39676	8396	3693	4703	9570	1042	8528	10278	1109	9169	12101	968	11133	6690	547	6143	Girls بنات			
93844	14984	78860	16967	7554	9413	18860	2022	16838	20499	2278	18221	23896	1986	21910	13622	1144	12478	Total المجموع			
43504	7153	36351	7606	3249	4357	8703	913	7790	9716	1191	8525	11605	1151	10454	5874	649	5225	Boys بنين	المتوسط Intermediate		
42906	6824	36082	7318	3074	4244	8751	926	7825	9667	1140	8527	11499	984	10515	5671	700	4971	Girls بنات			
86410	13977	72433	14924	6323	8601	17454	1839	15615	19383	2331	17052	23104	2135	20969	11545	1349	10196	Total المجموع			
16938	4044	12894	3514	1673	1841	4826	565	4261	3953	613	3340	2803	757	2046	1842	436	1406	Two Sessions نظام الفصلين	Boys بنين	الثانوي Secondary	
13791	628	13163	758	54	704	983	76	907	2410	124	2286	5627	143	5484	4013	231	3782	Credit System نظام المقررات			
30729	4672	26057	4272	1727	2545	5809	641	5168	6363	737	5626	8430	900	7530	5855	667	5188	Total المجموع			
19886	3892	15994	4459	1731	2728	5387	520	4867	4934	638	4296	3362	540	2822	1744	463	1281	Two Sessions نظام الفصلين			Girls بنات
12820	664	12156	620	84	536	1323	77	1246	3029	182	2847	5020	123	4897	2828	198	2630	Credit System نظام المقررات			
32706	4556	28150	5079	1815	3264	6710	597	6113	7963	820	7143	8382	663	7719	4572	661	3911	Total المجموع			
63435	9228	54207	9351	3542	5809	12519	1238	11281	14326	1557	12769	16812	1563	15249	10427	1328	9099	Total المجموع			
139730	20808	118922	22714	9354	13360	27496	2719	24777	30453	3335	27117	37188	3301	33887	21880	2099	19781	Boys بنين	إجمالي التعليم العام وررياض الاطفال Total of general education and kinder - gartens		
140979	20080	120899	23059	9099	13960	28659	2771	25888	31875	3280	28595	37260	2846	34414	20126	2084	18042	Girls بنات			
280709	40888	239822	45773	18453	27320	56155	5490	50665	62327	6615	55712	74448	6147	68301	42006	4183	37823	Total المجموع			

(Ministry of Education 1996, p.8).

2.3 The General Aims of Education in the State of Kuwait

Educational aims are defined in terms of the pragmatic implementation of the educational philosophy that dominates a particular society. The clarity of aims is the basis for successful educational plans and strategies. However, any educational aim is not by necessity a fixed criterion that cannot be modified, but is a developed one that allows revision, modification, and evaluation as an outcome of political, social, economic, and cultural factors.

In February 1974, the state of Kuwait formed a committee to set out the general aims of education in Kuwait. The committee included senior lecturers from the University of Kuwait and specialists in education representing the Ministry of Education. The committee defined the blueprint of the general aims of education in accordance with the Kuwaiti Constitution, the aims of the educational plan, and the findings of the studies and research conducted in the same field (Al-Ahmed et al. 1990, p. 741).

According to the Ministry of Education, educational aims in Kuwait were derived from four sources:

1. The religious, social, and cultural nature of the Kuwaiti society;
2. The spirit of the age we live in;
3. The needs of pupils;
4. Contemporary educational orientation (Ministry of Education 1996, p.10).

It is from the above four sources that the overall aims of education in Kuwait have been derived by the Ministry of Education, so that it is these that will shape the personalities of Kuwaiti people. There are, however, a number of questions which need to be answered in order to justify these sources, viz:

1. If the religious guidance or commands conflict with certain social customs, which of the sources will be accorded priority?
2. What is meant by the spirit of the age we live in?
3. Are the needs of students to be separated from the first two sources, or should the contemporary educational orientation strive to accommodate the needs of students?

I would argue that all the educational activities should have as their aim the assistance of students in becoming good Muslims in the sense that their lives are informed and guided by Islamic ritual and ideals. As we shall see in Chapter Three, there is no doubt that the orientation of the Islamic religion must be in accordance with the changes taking place in the wider world and that people should be encouraged to benefit from the acceptable aspects of progress taking place in the modern world, as, for example, in the fields of science and technology, so that people may live more comfortable and secure lives. Furthermore, the culture of society must be continually subjected, or submitted, to religious guidance.

Before the Iraqi aggression of 1990, there was a tendency abroad among Kuwaiti people to embrace the ideals of Arab Nationalism, which, however,

involved a degree of criticism of the restrictive aspects of the Islamic religion. Appeals were made for a greater degree of freedom of speech, while Islamic principles became ignored as offering guidance for living and philosophy. We may see a reflection of this in the time accorded to the I.E.C. in secondary schools (two classes per week) in contrast, for example, with the time accorded to the teaching of Arabic (ten classes per week). No doubt the teaching of the Arabic language is very important for students, but the attempt to reinforce a spirit of nationalism while neglecting to reinforce the values and guidance of the Islamic religion is unacceptable. Kuwaiti people do not want to have a government like some other Arab countries' regimes, those in Libya or Iraq for example, which adopt this ideology to support their power base. Kuwaiti people would prefer their society and culture to be informed and guided by the traditional values of the Islamic religion. That is because, unlike Arab Nationalism and some other ideologies, the Islamic religion encourages positive progress in culture and discourages negative thought.

It is therefore important when considering educational aims to seek to reinforce the religious dimension of Kuwaiti people's culture if this society is to develop positively. Moreover, the people responsible for planning educational provision in Kuwait must understand that Islam is a religion of democracy, freedom, science, technology, and a holistic view of life. In addition, Islam is not opposed to progress achieved over the course of time, but encourages a modern way of life centred on a healthy and correct development of individuals, the family, society, and the wider world.

As for the needs of pupils and the contemporary educational system, these two sources should be combined, because the needs of students, like most educational issues, should be met through their studies, in planning which educationists must take into account the actual needs of students, offering information and learning experiences that are enjoyable to students and will equip them in the various aspects of their lives.

Furthermore, the fourth source can, in fact, be considered as part of the Islamic religion, since Islam encourages its devotees to benefit from human learning, which involves information on the best methods of interaction with students and of making education more effective. So, in my view, these four sources may need to be reformulated into two sources, viz:

1. the religion of Islam; and
2. contemporary educational studies.

However, the overall aim of education in Kuwait is to help individuals to develop mentally, physically, spiritually, socially and psychologically in accordance with their potentials and the tradition of the Kuwaiti society. Above all, the educational aims have been studied with regard to the principles of Islam, Arabic tradition, and contemporary culture so as to enable people to fulfil their aims and aspirations in a way that strikes a balance between individual ambition and societal needs (Ministry of Education 1996, p.21).

In view of the fact that these general aims of education necessitate their full application to all levels of education, the aims or purpose of the different educational stages were outlined in 1983.

2.3.1 The purpose of the Educational Stages

1. Kindergarten

The aim at this stage is to assist children's understanding of their Islamic identity and to increase their self-confidence. At this stage also the aims is to increase children's awareness regarding safety at home, on the streets, and at school and to help them gain a few basic skills in addition to an enhanced environmental awareness (Ministry of Education 1994, p.27).

2. Primary Stage

The Primary stage targets include developing of the following aspects of children's growth:

1. *Spiritual Growth*: the learner discovers the basic concepts of Islam, and the trends and values that help promote true Islamic belief. He /She also receives help to practise the true Islamic rites and the straight Islamic conduct.
2. *Social Growth*: the learner acquires a certain amount of information, concepts, dispositions, trends, skills and social treatment that help him/her towards proper social growth and effective participation in the activities of society.
3. *Mental Growth*: the learner acquires the concepts, basic knowledge, trend, disposition and mental skills which are in keeping with his/her growth, and

which help in forming his character and enable him/her to adapt to the environment.

4. *Psychological Growth*: the learner acquires knowledge, trends and skills which provide him/her with personal and social equilibrium.
5. *Physical Growth*: the learner acquires an amount of knowledge, trends and skills that help his/her body to develop properly and make the him/her fit to practice several everyday activities (Ministry of Education 1994, pp.27-28).

3. Intermediate Stage

The purpose of the intermediate stage are the continued development of the five aspects of growth mentioned for the elementary stage in line with the spirit of the age and mentality of the people, as follows:

1. *Spiritual growth*: helping children to learn the facts about the Islamic religion and forming a balanced perspective about the universe in addition to developing the ability to make a sound adaptation.
2. *Psychological growth*: helping learners to acquire basic knowledge and skills that enable them to achieve self-confidence and develop their potential abilities to shoulder responsibilities and demonstrate self-control.
3. *Mental growth*: helping children to acquire the basic knowledge and discover its sources, in addition to helping them to cultivate a positive attitude towards scientific thinking and developing their potential to educate themselves.
4. *Social growth*: helping children about the Arabic Islamic world and its culture, in addition to help them form positive social attitudes that will enable them to participate effectively in a changing society.

5. *Physical growth*: teaching children about their physical development and the practice of healthy and safe habits (Ministry of Education 1976, p.35-49).

4. Secondary Stage

This stage prepares learners in the following aspects:

1. *Spiritual growth*: including a proper and mature understanding of the Islamic religion as well as helping children to develop a positive attitude about God and the Islamic creed that can protect individuals from instability, turbulent circumstances, and negative philosophy, in addition to develop the students' abilities to practise their Islamic teachings in worship and life activities.
2. *Mental growth*: helping students to acquire true knowledge that enables them to appreciate the knowledge offered by science and scientists, in order that they may develop the necessary skills to pursue knowledge for themselves with confidence and intelligence..
3. *Psychological growth*: enabling the learner to boost their abilities and potential and be confident that they are qualified to lead social and psychological homogeneity.
4. *Social growth*: teaching children about the infrastructure of the society and its contemporary problems, and helping them to develop positive attitudes towards their society, showing their potential and readiness to participate effectively in fulfilling the needs of their society.
5. *Physical growth*: helping children to understand and appreciate the mechanism of the human body, and increasing their awareness of their

physical changes and development, in addition to the practice of healthy and sound ways of protecting their bodies (Ministry of Education 1976, p.67-71).

However, the document outlining the principles of this stage issued by the Directorate of Secondary Education in the Ministry of Education in 1980, added some general aims which focus on the contemporary currents in the Secondary Education, some of these are as follows:

1. Making learners mentally, socially, morally and physically ready to develop in accordance with Islamic principles, Arabic tradition, and contemporary sources of knowledge, in addition to developing their personalities and steering their potentials in the direction of invention and creativity.
2. Preparing individual learners to shoulder and fulfil the needs of their society in all aspects.
3. Broadening the curricula in a way that matches the interests of students, their needs, and readiness.
4. Co-ordinating between secondary school curricula on the one hand, and university education, technical and vocational education on the other.
5. Ensuring that all students have equal opportunities to achieve their goals.
6. Guaranteeing that students are capable of developing their potentials in accordance with recent technological development, so as to strike a balance between the variety of subjects, whether theoretical, practical, literary, or scientific, taking into account that talented and distinguished students

require careful nurturing (The Department of Education in the Ministry of Education 1980, pp.25-26).

Conclusion

In the first of the two sections into which this chapter has been divided, we have looked at the development of education in the State of Kuwait both in the period of informal education before 1936 and in the period of formal education after that year. This dividing year, 1936, is, of course, the year in which oil was discovered in Kuwait. The wealth derived from this source has had a tremendous impact on various aspects of life in the economic, health, educational, and other fields.

We have discussed the earliest form of education, in the *kuttab*, and the subjects taught in it, attempting to cater for the needs of Kuwaiti society at that time. We have also looked at the rapid development of educational provision since 1936, especially the reorganisation of the system in 1954, which is still the framework of the system today. We have discussed the appropriate term of compulsory education and suggested that this should be raised from age 14 to age 16. We have also discussed the sources from which educational aims in the State of Kuwait are derived and we have suggested that not enough attention is currently given to the Islamic religion, rather than other ideologies, as the basis for the educational system in Kuwait. We have also suggested how the sources of Islamic education may be clarified.

In the next chapter, we will look at the definition of Islamic education, its sources, and general aims.

Chapter Three

The Historical Background of Islamic education

Chapter 3

The Historical Background of Islamic Education

3.1 Introduction

This chapter deals with the historical background of the aims of Islamic education in the Secondary Stage in the State of Kuwait so, this chapter will be divided into two sections. The first section will deal with the distinction between aims and objectives. General aims of Islamic education, its meaning and its nature also its sources will be presented. The second section will give highlighting and general comments for the aims of the Islamic education curriculum in the Secondary Stage in the State of Kuwait.

3.2 Aims and Objectives

Before presenting the general aims of Islamic education, it is worth highlighting the role of aims in general in education, and also the distinction between aims and objectives.

As we shall see in Chapter Four, there is much debate about the aims of education and also about the objectives of teaching particular curricula and their role in the actual practice of school teaching. According to Wringe aims can be divided into the following three categories:

1. Aims conferring benefits specifically upon the individual and favouring that person's needs and development.

2. Aims concerned with preserving, or bringing about, a desirable state of society.

3. Aims related to bringing about such goals as the promotion of truth, rationality, and excellence, which are sometimes held to be intrinsically desirable or worthwhile (Wringe 1988, p. 20)

It is clear that this scheme envisages three directions in aims, i.e. the benefit of the individual, the benefit of society, and intrinsic values, these last, as Wringe put it, being ‘the worthwhileness of pursuing certain kinds of knowledge, understanding or activity for their own sakes’ (ibid., 117).

This is not the place to discuss in depth these categories of educational aims, as such a discussion would go beyond the scope of the present study. As Wringe has stated, ‘The question of priority among the various categories of aims may, of course, easily, be avoided by saying that the three cannot be separated and that the distinction is more academic than real’ (ibid., 20). The point I wish to argue here is that there is common agreement among educationists that working under the guidance of educational aims requires the formulating of specific objectives in actual school teaching (for more details about aims and objectives, see Chapter Four).

Generally speaking, the essential role of educational aims is to guide the teaching of specific subjects in school, while teachers will attempt to achieve particular objectives in their lessons. It is important for educationists in general

and for teachers in particular to realise that teaching without clear aims is like driving without a license. As Wringe stated:

An understanding of our own aims is the *sine qua non* of both consistency and progression and may make the all important difference between purposeful, effective teaching and desultory, pointless activity. However precise our specific objectives, it may be said that without some clear conception of our various aims, we simply do not know what we are doing (ibid., 16).

It needs also to be stated that the objectives which emerge from general aims should have some characteristic. Stones has suggested the following characteristics:

- Teaching objectives should relate to theory and practice.
- They should be stated in precise terms.
- The most specific objectives should be stated in terms of what the learner should be able to do at the end of teaching rather than in statements of syllabus content.
- Objectives should make explicit how the teacher will be able to ascertain that the objectives have been achieved. How does one discriminate between a pupil who has not been taught and one who has been taught?
- Objectives should be amenable to analysis to make explicit the connections between general pedagogical principles and quite specific teaching activities.
- Objectives are commonly classified as cognitive, affective and psychomotor: this classification is to some extent arbitrary and misleading. However, it is probably useful to bear it in mind as a reminder of the different aspects in learning and teaching. (Stones 1992, p. 48).

Stones focuses our attention on some of the important points related to the term 'objectives'. For example, as mentioned above, educational or teaching objectives should be related to both theory and practice. As Stones points out, teachers need to have clear theories, or what he calls 'bodies of principles', that have explanatory power and the potential of guiding teachers' actions (ibid., 12). The 'bodies of principles' can be derived from fields that have traditionally been related to the study of education, psychology related to pedagogy, teachers' practical teaching activity, and their understanding of their particular subject and its appropriate activities (ibid., 14).

With reference to this last point, the sources of the I.E.C, as we shall see shortly, can be understood as the theory, involving, first, Islamic education aims and, second, the teaching of this curriculum in schools. These various fixed primary sources include the Quran, the Hadith (sayings of the Prophet), and mutable sources like human learning. By studying these sources, Islamic educationists have tried to formulate the general aims of Islamic education and then to formulate specific aims in teaching this curriculum in Muslim schools. For example, Abu al-'Aynayn has distinguished between the general aims and the special aims of Islamic education, stating that the general aims are derived from the Quran and focus on creating a dutiful human being. Quranic education is determined by the special aims, which has described as follows:

1. The aims should reflect the Islamic philosophy of society.
2. The aims should take into account the circumstances of society.
3. The aims must comply with modern life and not be frozen in one stage.

4. The aims should maintain the growing stage of human beings and their needs.
5. The aims should maintain the development of education.(Abual-`Aynayn 1988, p.140-143)

Clearly, the aims particularly associated with teaching Islamic education will change from time to time in order to keep pace with changes taking place in Muslim society, as, for example, in the case of the many changes that occurred in Kuwait after, and indeed as a result of, the Iraqi invasion of the country in 1990. The main problems arising from this disruption of normal human activity were psychological, affecting a large number of people, and these in turn led to a number of social problems such as insecurity, increased crime, and alcoholism. To gain some insight into what occasioned these psychological problems, we may cite a short account by Al-Hammadi, who documented stories of atrocities during the savage aggression. Al-Hammadi (1992) wrote:

Every person in our country wishes to be a martyr, defending his land and family. The social and psychological problems are seen in the martyred who were tortured and executed in Kuwait. The invaders usually executed the martyr after bringing him to his family home. They knocked at the door and intentionally called all the family to witness the execution. This included the children, the aged father and mother, the brothers, and the wife. Families saw their son, tortured, without eyes, ears, nails, with burns all over the body, and with tied hands. Then they witnessed the relief of the martyr by execution, which was by bullets or by an axe. These actions are new to our community so their effect is great. Although the family is proud of having a martyr, the children and old people who witnessed this action will probably suffer depression for a long time. A lot of them are still having nightmares. One woman who had diabetes and hypertension witnessed the execution of her child, she suffered a stroke and paralysis. More detailed studies are being conducted to measure the post-traumatic stress disorders in these families (p.234).

Such crimes against humanity were on a large scale, so much so that His Highness the Emir of Kuwait issued decree no. 92/93 on the 21st April 1992 for the establishment of the Social Development Office in order to diagnose and determine the psychological, social, and educational effects of the Iraqi aggression. The studies that have been carried out by this office to survey the human damage caused by the invasion reveal very ugly and disturbing results. So, for example, a study carried out in 1993 of Kuwaiti children from 6 to 17 years of age indicated a number of social, psychological, and educational problems. With regard to psychological problems, the study pointed to two in particular: the destruction of school equipment and an increase in the use of bad language. The most common problems in the social field presenting particular challenges for education were found to be disrespect for school rules, students' low academic achievement, and students' cheating in assessments (Social Development Office 1993, p.56). Another study, surveying 430 Kuwaiti people, found that approximately 340 (79%) of them had been exposed to physical and/or psychological torture, 69% of them suffered from depression, 47% suffered from nightmares, and 37% suffered from sleep disorders (Social Development Office 1993, p. 186).

There is no doubt that these illnesses lead to many social problems involving immoral behaviour such as alcoholism, crime, and drug abuse, all of which are acutely felt in Kuwaiti society today. Drug abuse, among both males and females, has, in fact, become the most common of these deleterious effects. One study found that there are female drug addicts and drug dealers, particularly in secondary schools and the writer of this article met seven female students who

were in the habit of taking drugs (Journal of Females under Twenty, 45 (Jan. 2000): 10-14). There is therefore a demand among Kuwaiti people that the causes of such behaviour be investigated and efforts be made to rehabilitate offenders and help them return to normal life with the rebuilding and development of the country. The I.E.C. can play a major part in solving and treating these problems and helping to resolve society's problems.

Focusing on the aims of the I.E.C, Islamic educators have been trying to formulate objectives in teaching the I.E.C. in Muslim schools, but unfortunately their attempts still suffer from lack of clarity. In particular, many of the proposed objectives could more properly be described as aims. Al-Shafee, for example, proposes the following objectives for the I.E.C:

1. To set out a basic scientific theory for the Islamic creed by which pupils can learn at school.
2. To provide learners with the religious knowledge that is suitable for them.
3. To correct erroneous religious concepts.
4. To counter bad thinking.
5. To develop new values and spiritual goals in pupils.
6. To counter unacceptable values and sentiments in pupils' lives.
7. To invigorate pupils' thinking, mental attitudes, and acceptable behaviour.
8. To help pupils develop good and acceptable habits of behaviour and conduct.
9. To help pupils memorise one or more chapters of the Quran.

10. To prepare pupils for the hereafter.
11. To develop religious knowledge in the learner.
12. To help the learner distinguish between good and bad.
13. To enable learners to assist others in religious matters (Al-Shafi'i 1984, p. 63).

While these I.E.C objectives seem clear and specific, they nevertheless contain a certain amount of generalisation, making some of them, in particular, numbers 6, 7, and 8 appear more like aims than objectives. In teaching the I.E.C. it is necessary to distinguish between aims and objectives if teaching is to be genuinely effective. For example, objectives concern students able to know some important Islamic religious knowledge suitable to them, are need to provide these information in the textbook. Regarding objectives related students able to do, need to employ another process or type of learning like psychomotor activities and so on (see chapter four for more details)

With regard to the I.E.C. in Kuwaiti schools, the focus of the present study, there remains an unclear distinction between aims and objectives. After producing a special book stating the aims of teaching the I.E.C. in Kuwaiti secondary schools, the curriculum developers stated that teachers should formulate more specific objectives for the teaching of the I.E.C. (see further Chapter Four). I wish to argue that there are, in fact, three dimensions underlying the aims of the I.E.C, which, as the curriculum planners stated, need to be carefully considered in their formulation. These are:

1. The nature of Kuwaiti society;

2. The nature of Islamic education; and

3. The nature of the students (Ministry of Education 1981, 11).

If we need to develop the I.E.C. and obtain considerable benefit from it, the curriculum developers should understand that in formulating the aims of teaching the I.E.C, we need first to consider the nature of Islamic education. As we shall shortly see, this is because of the particular nature of this curriculum, arising from the fact that the Islamic religion must be the first source of values, morals, knowledge, and, in general, all of human social behaviour. It is this source which should decide what fields of education should, or should not, be taught. The second most important dimension in teaching the I.E.C. is the nature of the students, bearing in mind how this changes over the course of time. Finally, we have to take into account the nature of society. This is placed last because the nature of society should not be the primary consideration in determining what should be taken into consideration after a long period during which society has failed to take the Islamic religion into account as a guide to daily practice or way of life, so that some un-Islamic attitudes may have taken root in society. So, for example, some secular thinking demands that the teaching of the I.E.C. should not be allowed to determine people's or society's way of life, but should only concern itself with religious matters like the philosophy and history of Islam. It is evident that this way of thinking has already had its impact in Kuwaiti schools, especially secondary schools. For example, the topics making up the contents of the textbook for the I.E.C., particularly in the tenth grade, the focus of this study, centre on theoretical approaches, particularly history and philosophy. Practical aspects of Islam, whether concerning individual

practice either religiously or socially, are, more or less, neglected (for more details, see Chapters Four and Six).

3.2.2 Sources of Islamic Education Aims

The sources of Islamic educational aims fall into two categories:

1. Fixed primary sources: and
2. mutable sources that change with time and place.

The first category comprises two immutable primary sources:

1. The Holy Quran: this the first source of Islamic education and was revealed by God to the Prophet Mohamed (peace be upon him). The Holy Quran includes notions, rules, and regulations about the various aspects of human life in addition to values, ethics, and social, economic, political and cultural standards, and so on.

Abul-Einein clarifies the above by stating that The Holy Quran comprises comprehensive notions about the aspects of human life and persons relationship with the universe, life and the Creator in addition to whole concepts about the nature of person and his personality. The Holy Quran provides a framework for knowledge and values, whole notions about society and other topics and is consequently viewed as the general framework for life and education thus elucidating the aim of the creation and the role of mankind (Abul-Einein 1987, p. 24).

According to Atta, The Holy Quran comprises general educational concepts and leaves the details to Moslems to work out according to time and place. (Atta 1988, p. 47).

2. The Prophet's sayings (Sunna): these are considered among the sources of Islamic education aims because they explain the Holy Quran, its rules and goals. Moreover, the Prophet was not a mere preacher who lectured but rather a teacher who spoke only by a revelation from God as Allah mentioned that in the Holy Quran: "Nor does he speak of (his own) desire. It is only a Revelation revealed" (The Holy Quran, Chapter An-Najm, Verse 3).

Al-Marsefi explains the above by stating that:

The Prophet's Sayings (Sunna) contain many basic values and notions that are essential to a sound political human life and can therefore become a source for deriving the aims, namely, educational values- physical education- intellectual education- mental education- social education- moral education- education of beauty- emotional education- education of conscience, etc. (Al-Marsefi 1989, p. 70).

With regard to the mutable sources of aims in Islamic education, these are three kinds. first, there are mores, that to say, ethics, morals, moral attitudes, and values acknowledged by people and society, proven to be beneficial in sound upbringing, and not conflicting with the principles of Islam.

The second kind is Science and scientists: which, both modern and old, offer great benefits for mankind. Experience has proven these benefits for person and society and science has led to the progress and advancement of mankind.

Third, not to be overlooked, are the actual characteristics and needs of the learner. As the needs and concerns of person change with time and place, education must therefore fulfil these needs and requirements through its aims which are characterised with flexibility and containment of person through all stages of human progress and advancement. In this connection Abu Hussein has commented,

To determine the nature of science is a crucial matter for those who plan for Islamic educational aims and who must make use of the following two points:

1. The nature of person as mentioned in the Holy Quran and Sunna.
2. The nature of growth and learning as indicated by recent studies and the sound scientific understanding of the growth of individuals in order to properly formulate the educational aim and realise it in a sound manner that agrees with the nature and characteristics of the literate. (Abu Hussein 1989, p. 73).

3.2.3 The Nature and Definition of Islamic Education

It has become evident through the above presentation of the sources of Islamic educational aims that Islamic education is the outcome of that divine curriculum, by which I mean Islam. Consequently, this educational curriculum shall be unique and distinct from other educational curricula.

But why? As previously mentioned, this divine curriculum shall be characterised by its being comprehensive and whole. When The Creator defines the aims and goals of person who is the centre of the educational process, His perception will be comprehensive, whole, and commensurate with the nature of person, his personality, and the stages of his development and it will address with harmony and balance person natural disposition and being as

a creature made of matter and soul, thus ensuring that no single aspect prevails over the other. God states in the Holy Quern, "Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)" (The Holy Quran, surat Al-Mulk, verse 14).

Al-Nashmi elaborates, stating that:

Islamic education is unique in its comprehensive outlook on that living creature and its balance thus dealing with it in a most comprehensive and balanced manner that eludes nothing ... in soul, mind, body, environment and necessities that are required by every element in order to function in harmony with the environments of other elements. (Al-Nashmi 1995, p. 13).

In addition to the above, Attar affirms the following:

Islamic education perceives man in a whole manner that comprises soul, body, mind, and man's material and spiritual nature (Attar 1983, p. 18).

However, what does this comprehensive perception of person by Islamic education achieve?

Al-Nashmi answers this question as follow:

This comprehensive perception- as it seems to me- achieves two objectives simultaneously:

1. Full exploitation of man's potential.
2. The full exploitation of man's total potential creates a balance at first within the soul and then with the reality of life, whether a balance between the potential of the body, of the mind and of the soul, a balance between man's materialism and morals, a balance between life in reality and in fantasy, a balance between belief in tangible realities and the unknown that is not recognized by the senses, a balance between individualistic and collective dispositions, or a balance between economic, social, and political systems and all other things (Al-Nashmi 1995, p. 36).

This balance is undoubtedly essential for keeping safe a person's life and being, as it is that balance between matter and soul that constitutes the sound way for the making of a person as he or she ought to be.

To summarise, following our familiarisation with the nature of Islamic education, we can state that Islamic education implies the making of a whole person balanced in all spiritual, mental, bodily, social, moral, and health aspects within the principles and directives of Islam.

According, to Yalgin Islamic education can be defined as an attempt 'to fully prepare the Moslem in all aspects and at all stages of growth for life on earth and the hereafter within the principles, values and methods of Islam' (Yalgin 1989, p. 20).

Here I wish to discuss some matters related to this definition. First of all, I hope that the non-Muslim reader will understand that in presenting this definition of Islamic education, it is envisaged that, ideally, this teaching of the I.E.C. in Muslim schools, since it affects every aspect of society, should affect the whole of the teaching-learning experience in Muslim schools' activities. For example, teachers of the economics curriculum should include Islamic views of financial affairs, emphasising the principles of no interest in banking and avoidance of cheating in buying and selling. Similarly, the science curriculum should deal with the Quran perspective on scientific knowledge. Unfortunately, professedly Muslim countries, Kuwait included, pay no regard to this principle, but limit Islamic views to the specific teaching of the Islamic religion in the I.E.C.

In fact, Islamic views of such topics as science and law should be included within the I.E.C.

To achieve this end, the I.E.C. should be taught every day in schools. Unfortunately, the present arrangement in Kuwait is for the I.E.C. to occupy the narrowest time slot in the school timetable, just 90 minutes, or two classes, per week. If this restriction of time allocation is persisted in, the danger, not only for Kuwaiti society but also for the societies of most countries in the Arab world, will be very grave. That is because the key to proper guidance should not be neglected in the development of Muslims' values and morals. Our attempt to develop all aspects of our lives must always take into consideration the need to help people to become good Muslims in the daily conduct of their lives.

3.2.4 General Aims of Islamic Education

The general aim of Islamic education becomes obvious after we learn about the nature of this curriculum. It seems to me that this comprehensive and holistic outlook by the Creator of human beings aims to realise the maximum harmony of person within himself and with others and an understanding of himself, his/her needs, and his/her requirements in order to reach spiritual and mental serenity and stability, thus becoming an active person who achieves progress and stability for himself, his family, society, and eventually the whole world.

In the light of the above, we may state that the ideal aim of Islamic education is to realise, eventually, the maximum possible limits of happiness for mankind.

Muslim people believe that their commitment to their religion's guidance and commands, through its practice in their daily lives, both towards God and towards humanity and the world, will lead to happiness and well-balanced lives. This is, indeed, promised in the Quran:

Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islamic monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision). (The Holy Quran, Chapter An-Nahl, Verse 97).

Al-Tumi clearly defines the word 'Islam' by stating that it 'has given a clear answer to the spirit and mind of mankind in all issues and matters and with regard to all challenges and crises' (Al-Tumi, 1979: 315). This means that the ultimate aim of Islam is to produce a good person in every way, in spirit, mind, bodily health, and so on.

Qutob has stated that:

Islam strives to the making of a good person in the absolute sense of the word and in its comprehensive human meaning, that is a person as a human and not as a citizen in a limited environment, on a certain territory, and at a certain place and time (Qutob 1992, p. 13).

Al-Nashmi agrees with Qutob and confirms that:

Islam aims through its educational curriculum to the making of a good person because its message is human and not concerned with nationality and thus it responds to the humanity of mankind and not his citizenship. Islam looks at the essence and disposition of the human being regardless of his race or color (Al-Nashmi 1995, p. 10)

Hence, Islamic education aims to realise this general concept of the Islamic religion through the making of good persons. One may ask, what are

the means and methods to be adopted by Islamic education in the making of such good persons?

According to Farhan, the Islamic education curriculum shall implement the following three methods in the making of a good person:

1. By raising him as a self-righteous individual while taking into consideration all the dimensions of spiritual, emotional, social, intellectual, and bodily aspects;
 2. By raising him as a good citizen in his family and his society;
 3. By raising him as a person of value to the larger human society
- (Farhan1990, p. 30)

Farhan then commented on these three methods saying:

with regard the upbringing of a good individual, Islam views that the basis of education revolves around establishing a relationship between The Creator and the creature because the individual's spiritual growth is an essential need in every person. Islam then calls for an emotional upbringing that leads to the maturity of emotions through a balance between these emotions and the fulfillment of their requirements without excess or exaggeration. Subsequently, Islam provides the individual with the social upbringing that will make him aware of his rights and duties in society thus enhancing his sense of responsibility. Islam then provides the individual with a sound mental upbringing by allowing his mind the freedom of thought in everything, be it social, psychological, or scientific. Islam also provides the individual with a physical upbringing by fulfilling his physical needs such as food, drink, clothing, housing, and sex within proper restraints subject to achieving a balance with the public interest of society while maintaining the health and safety of the body, getting it accustomed to useful habits, and converting the body's vital energy in a beneficial manner in order to realise true happiness for the individual and the society. Following the making of this fully grown individual, Islamic education aims to render him useful to his society by encouraging his social awareness, his holding an intellectual profession or a manual craft or both in order to become a capable member in society and not a passive one. Then, Islamic education aims to produce a good man who can love humanity and contribute to its development without prejudice to class and race. (ibid., 1990, p. 31)

So far, we have been dealing with the aims of teaching the I.E.C. in schools in a very general way, but we need to formulate a clear statement of aims in Islamic education in order to specify the scheme or sequence of activities best designed to achieve the human happiness envisaged by the Islamic ideal. First, we must refer to the answer given by the Quran to the question why God has created mankind. There we read, 'I have only created jinns and humans so that they worship me' (Surat al-Dhariyat verses 56). This, therefore, must be the principal aim of the I.E.C, to teach pupils their duty to worship God. This aim may, however, be misunderstood, or understood in too narrow a sense, referring only to the religious or spiritual aspects of persons lives, while neglecting other important aspects of humanity like the practical behaviour of individuals in society and the world. So it is important to examine the meaning of worship, so that this aim becomes clear for Muslim believers.

To investigate the meaning of worship, several questions need to be answered, including the following:

1. What does worship mean?
2. Does it cover all aspects of life of the individual and society?
3. Or is it just concerned with the relationship between individuals and their God?

We will consider the answers to these questions more closely in Chapter Seven, but here we may state that worship is not concerned solely with the

relationship between individuals and their God and restricted to such matters as prayer and pilgrimage, but requires also the good practice of individuals in living. So, for anyone to be an acceptable Muslim worshipper, he or she must follow all the commands of God, including those which touch on good relations with one's parents, one's neighbours, and the wider society. Furthermore, Muslims must be truthful persons and must avoid immoral behaviour like sexual deviance, lying, drug abuse and so on.

In the realm of education, Islamic educators have this wider meaning of worship in view. In teaching the I.E.C in Kuwaiti schools, for example, they try to attain the general aim of the I.E.C of helping students to become good Muslims in practice, in order to make society more secure, moral, equally and so on. (For more details, see Chapter Four.)

After establishing that this general aim of Islamic education is represented in the realisation of happiness for mankind by the making of a righteous individual and that it is the result of a unique, comprehensive and balanced divine curriculum, I would like to address the following question: Does this imply that other educational curricula are imperfect and that their aims cannot achieve human being's ambitions and happiness?

With regard to this question, it seems to me that the distinction of Islamic education curriculum does not imply that these curricula perform in a negative way but rather that they aim to maximise the wholeness of man. This is justly noted in the advancement of civilisation, technology, administration

and other types of progress which the western man has generated or created. Nonetheless, the difference between these curricula and the Islamic education curriculum remains the source from which emanate these curricula.

Al-Nashmi clarifies this as follows:

If the actual life of people today is the outcome of their thought and opinions, the actual life of Islam has come from a holy curriculum and we are not involved in stating our opinions on this because it is a curriculum from God (Al-Nashmi 1980, p. 18).

As to the other educational curricula, I would like to give an example in an attempt to clarify how some educational curricula aim to endeavour to realise the maximum wholeness of person through their goals.

In his book Understanding Education Aims, Wringe claims that education should aim to maximise human happiness when he said:

There is a widely held view that not only all educational activity, but all human activity whatsoever ought to be directed towards the maximization of human happiness in one way or another. Writers who take the view may have in mind not only the happiness of the pupil here and now or in future, but also the happiness of others who will be affected by this action. To this extent the aim of promoting happiness relates both to the pupil as an individual and the wider educational goal of contributing to the production of the better world in which all will live happy lives (Wringe 1988, p. 27).

He then claims that education should aim to realise some of the goals, in what seems to me an attempt to achieve that general comprehensive aim which, as we have mentioned above, is human happiness.

Wringe stresses that:

1. Education should aim to be child / student centred, focusing on their interests and needs.
2. Education should aim to develop the child's / student's autonomy.
3. Education should aim to prepare the child / student for the world of work.
4. Education should aim to help children / students conform to the norms and values of their society.
5. Education should aim to help make society more equal.
6. Education aims to search for knowledge and understanding for their sake, so as to obtain a liberal education. (Wringe 1988, p. 34, 44, 55, 73, 81, 117).

I agree with Wringe in his statement of the above-mentioned aims, although many questions need to be answered in order to make Wringe's aims clear, conclusive, integrated, and, above all, adaptable everywhere, at present and in future. For instance: in the context of human beings' happiness, "What is happiness as far as human beings are concerned?" and "What is that happiness of human beings that educational aims seek to achieve?" Is it a materialistic and temporal happiness, or a spiritual one, or both? Moreover, can this state of happiness be achieved in one aspect of human life or in all its aspects together, one complementing the other? Again, if we educate people so as to make them knowledgeable in one branch of learning mental, physical, social, or emotional would it then be true to say that we have achieved their happiness? We may not be able to answer this questions positively, because there is a very significant aspect of learning that Wringe has disregarded, that is

the spiritual aspect, an aspect that pertains to the relationship between human beings and their Creator. Again, the argument that follows is not that achieving the spiritual aspect of life would definitely lead us to realising the true meaning of happiness, but rather that Islamic education advocates that all aspects of life spiritual, mental, physical, social, practical, and educational should be integrated, so that we can achieve a state of equilibrium in which all aspects of human life are essentially and comprehensively developed.

It becomes obvious therefore that Islamic education must be given special attention and must be correctly understood. Also its psychological and social functions must be recognised in Islamic countries in general and in Kuwait in particular in order to enable us to produce civilised societies and individuals who understand themselves and their present and proceed toward the future with confidence and ability, thus realising progress, growth, and prosperity for themselves and their society.

The above will be further clarified in the next section, where the aims of Islamic education in the secondary stage in the State of Kuwait will be identified and the psychological and social role of Islamic education will be compared with respect to this question:

Is Islamic education in the secondary schools in the State of Kuwait, through its aims for that stage, an academic subject or an educational subject concerned with the student's reality, abilities, potential, needs, cultural environment, and social reality?

3.3 Introduction to the Aims of Islamic Education in Secondary Stage in State of Kuwait

In this section I will give general comments of the aims on the Islamic Education Curriculum in Secondary stage in the State of Kuwait before presenting them in more detail in chapter four. Then I will examine the aims of Islamic education curriculum in light of Islamic Education psychological and social functions in order to find the best way make the curriculum attractive to students.

First, however, I must ask, How can we achieve the stated aims of the I.E.C. in actual teaching?

If we wish to evaluate the extent to which the aims of the I.E.C. are realised in practice, we should consider three ingredients of the teaching-learning process: the content of the textbook, teaching methods aids, activities and assessment.

In fact, the relation between the aims of education and these operations in the real world is a complementary one, since we cannot select content without aims and we cannot formulate aims, and use them without content. The same is true for the teaching method as well as and the assessment and so on (for more details in this point see Chapter Four). However, this is underlined by Al-Wakeel, who comments:

Through the teaching processes we try to reach certain aims but we cannot do that except through three methods, namely, the curriculum content, teaching methods and assessment (Al Wakeel 1980, pp. 172-175).

Of particular importance in achieving educational aims are the content and the teaching methods and, in fact, the whole teaching-learning process and we will make special use of field to see how these are presently being deployed to achieve the aims of the Islamic education curriculum (see chapter six and seven for more details).

As I will discuss in detail the aims of the Islamic education in chapter four, it will be helpful to look more closely at the characteristic and needs of students' at this stage of their development.

The students at this stage (in the age range from 14 to 17) are influenced by social pressures which strongly affect their behaviour. They have, in fact, an increased feeling of being separated from their childhood world, as they move with their ideas and feeling to the world of adults. Cooper has indicated that:

The physical changes of puberty have a powerful impact on adolescents' psychological functioning, behaviour, and relationships with others, in fact, some of the behavioural changes of adolescence are tied more closely to these physical changes than to chronological age or level of cognitive development (Cooper et al., 1996, p.512)

Al Deeb has also observed that while students at this stage have an increased feeling of being part of the adult world, social pressures crowd in upon them and the treatment they receive at the hands of their elders has a marked effect their on adaptation so that anxiety, stress, and lack of confidence are the main features of students of this age (Al Deeb 1984, p 41).

Social change and the current technological and scientific development have a great influence on the live of the young people while, in addition, their needs as human beings, their motivation, and growth during this period of their lives are all influenced by their social and cultural environment. All these elements make the task difficult for those who are responsible for planning the curricula, particularly the aims, as they must be aware of all the circumstances which surround students and which affect their efforts to achieve self-fulfilment.

As Mujawer observes,, planners of curricula in general should explore these needs and tendencies of student, remembering that they are also influenced by their social circumstances (Mujawer 1982, p. 41).

3.3.1 General comments for the Aims of Islamic Secondary Stage Education in the State of Kuwait

The aims of Islamic education curricula in the secondary stage in Kuwait, according to the Ministry of Education are derived from the general aims of Islamic education as determined by the Ministry (see Chapter Four, 4.3.1). However, the statement of the aims of I.E.C., as we shall see in chapter four, clearly states the extent and importance of Islamic Education in schools and one would have expected that these aims should have been introduced to teachers as being of vital importance and requiring thought fully consideration.

Another point worthy of note is that in teaching itself, whether in terms of the content or the teaching methods followed or the qualities of the teacher who is supervising the implementation of the curriculum, there is an evident focus on the cognitive aspect of Islamic education as the appropriate measure academic achievement. This is in conflict with the nature of these aims and the nature of the Islamic education (see the following chapters for more details).

Generally speaking, In fact, it seems the teachers of that Islamic Education in the state of Kuwait still focus on delivering and acquiring information just as in the teaching of other school subjects, so that it comes to appear to all people that this subject is the same as others, merely a matter of obtaining information, as it is explained by Kelly who said that (for more details in this matter see chapter four) there are many people see that the process of education is no more than the transmission of the knowledge content. (Kelly 1989, p. 44).

Conclusion

Chapter three has examined Islamic Education, its nature, sources, definition, and general aims. I explained how Islamic Education is a heavenly course characterised by comprehensiveness and integration, engaging time and space and reflecting upon the reality of human beings and society. Thus, we can avail ourselves of this education in solving some of the problems of our society. Consequently, we can benefit from Islamic Education in order to set a sound basis for the Kuwaiti people and society where individuals can live up to

what is expected of them and, at the same time, be able to accomplish their own aspirations, the aspirations of their society, and, eventually, the aspirations of the whole world.

Section two in Chapter Three has dealt with the aims of Islamic secondary stage education in the State of Kuwait and showed how the aims of Islamic Education curriculum have been set up. In addition, in this chapter, we have shed some light on the need for improving Islamic Education curriculum in Kuwait so as to cater for more than one aspect of life, that is education. It should deal with students in accordance with their needs, potentials, their readiness and their social and cultural dimensions. Such a task requires the integration of the elements of Islamic Education curriculum as far as aims, methods of teaching, the content of the textbook and so on, thus secondary students can benefit more from Islamic Education curriculum and be motivated to develop an interest in this subject.

In the next chapter the literature review related to this current research will be presented.

Chapter Four

Literature Review

Chapter Four

Literature Review

4.1 Introduction

In this chapter I will present and examine the literature related to the study of the curriculum and its definition, elements and development aspects. The literature particularly relating to the developing the Islamic Education Curriculum in Kuwait will then be reviewed. Thus, this chapter will be divided into two sections. Section one will focus first on the definition of curriculum, second on the elements of the curriculum, and, finally, the development and evaluation of the curriculum. The second section will focus on the literature covering the development of the Islamic Education Curriculum in Kuwait.

4.2 Definition of Curriculum

There are a wide diversity of images and concepts about what the curriculum is. Each of them, of course, reflects various theoretical and philosophical views regarding the nature of the curriculum and its role in education. Gilroy acknowledges this when he writes:

There are different images of what the curriculum is, and these different images of the curriculum convey different views about teaching, about the purpose of education and about the role of schools (Gilroy 1996, p.1).

This wide range of meanings makes it impossible to agree upon one definition that would be acceptable to all practitioners. However, these definitions may be grouped into three categories. The first of these includes

traditional definitions, which confine the curriculum to content, that is a body of subject or subject matter set out for the students to cover. For example Maccia (1965) defines curriculum as 'represented instructional content' (in Lawton 1983 p.2). The second category of definitions views curriculum in a very wide sense and includes the whole of educational settings or experience. For example, Doll argues that 'the curriculum has changed from content of courses of study and lists of subjects and courses to all the experience that learners have under the auspices of the school' (Doll 1964, p.15). Finally, the third category of definitions is directed more towards educational ends or outcomes. For example, Johnson defines curriculum as 'a structured series of intended learning outcomes' (Johnson 1967, p.130).

4.2.2 Curriculum as Content

With regard to the first category of definitions noted above, Zais states that the definition of curriculum as a course to study or subject matter was held by most educators during the early years of the twentieth century and continues to be reflected to some degree in education (Zais 1976, p.7).

Thus, Al-Wakel defines curriculum as the collection of knowledge and facts that are delivered to students at school (Al-Wakel 1980, p.6). This view assumes that curriculum and the content of education means one and the same thing. Kelly explains this view, saying, 'Many people still equate a curriculum with a syllabus and thus limit their planning to consideration of the content or the body of knowledge they wish to transmit' (Kelly 1989, p.10).

Bishop adverts to the meaning of curriculum as the content of courses studied when he states that 'there was a time when this could have been considered to be a list of subjects taught by teachers to the pupils' (Bishop, 1990, p. 35). Similarly Glasgow argues that most of the types of curricula focus on content coverage and exposing students to a wide knowledge base (Glasgow, 1997, p. 13).

The above definition, however, is open to a number of criticisms. First, this view emphasises only one particular component of the learning experience, the content, and neglects the others, namely objectives, methods and evaluation. As Gilroy states, 'One of the weaknesses of this definition is obvious because its focus is only on content and does not take account of the numerous other activities that are a major part of the student experiences in school' (Gilroy 1996, p.3).

Second, it restricts curriculum planning and development to selecting and organising a body of knowledge to be transmitted to the students. Zais mentions that in thus defining curriculum as content, the planning of the curriculum will focus only on the selection and organisation of information that learners are to acquire (Zais 1976, p.7). Third, as Glasgow states the style of assessment and evaluation will focus only on the subject and on the ability of students to recall a narrow and limited amount of information (Glasgow 1997, p. 38).

Finally, progressive educators argue that the curriculum must be more relevant to the life experience of the learner, rather than to a body of knowledge, in order to encourage individual development and to reconstruct society (Taba 1962, p.30). Thus, school learning activities have to be centred around the child's needs and interests (Tanner and Tanner 1975, p.26).

4.2.3 Curriculum as a Total Learning Experience

Defining curriculum as a planned learning experience is one of the most prevalent concepts among specialists in the field (Zais 1976, p.7). Different points of view are presented to explain what 'experience' means in this context. Some points of view state that it is relationships between school and society, whether planned or not. In this way, Beauchamp argues that 'a curriculum is a written document which may contain many ingredients, but basically it is a plan for the education of pupils during their enrolment in a given school' (Beauchamp 1968, p.6). Foshay offers the same view when he defines curriculum as "all the experiences a learner has under the guidance of the school" (Foshay 1969, p.275).

Other educators provide an even broader definition by arguing that the curriculum includes experiences inside and outside the school. For example, Kerr sees the curriculum as "all the learning which is planned and guided by school, whether it is carried on in groups or individually, inside or outside school" (Kerr 1968, p.16).

Bishop argues that the curriculum is 'all those activities designed and encouraged within its (the school's) organisational framework to promote the intellectual, personal, social and physical development of its pupils' (Bishop 1990 p. 35).

Curriculum here seems to be more than focusing on students' cognitive or intellectual abilities. In fact, it clearly includes other approaches embracing the purpose of education or schools, which must be concerned to promote different aspects of human development. With respect to the I.E.C., this definition of the curriculum can reflect the teaching of the I.E.C. as it ought to be.

If it be asked, 'Is it possible to cover all aspects of students' development?' or 'Can all aspects ever be comprehensively developed?' my answer, and in fact that of all those who write about the teaching of the I.E.C. in schools, is that the curriculum must be understood in terms of its coverage of different aspects of students' development and not be restricted to only one aspect. It should, for example, give consideration to the different stages which growing students pass through and indicate how they may help in dealing with themselves. It should also cover the social environment of the students, indicating what Islam has to say concerning immoral behaviour or problems such as family breakdown, greed and many others. Generally speaking, teaching of the I.E.C. must link the concepts and views of the Islamic religion with all aspects of students' development.

Brubaker also defines curriculum as 'what persons experience in a setting. This includes all of the interactions among persons as well as the interactions between persons and their physical environment' (Brubaker 1982, p.2). This definition of the curriculum focused on experience reflects the educational process more accurately and deeply than the previous one. Schools are interested in the learners' development in different dimensions. Development is achieved through the experiences that the learners have, and so it seems reasonable to conclude that the curriculum consists ultimately of all the experiences that are planned for learners (Zais 1976, p.8).

This view is criticised by many educationists, like Taba (1962) and Johnson (1976), as being too broad to be functional. On the other hand, others see it as too narrow. According to Zais, the educationists later argue that the curriculum consists of all experience attained by a learner under the auspices of school, whether it was planned or not (Zais 1976, p.8).

In developing this view of the definition of curriculum, some educators broaden it by referring to the 'hidden curriculum,' 'invisible curriculum,' 'implicit curriculum,' 'latent curriculum,' 'silent curriculum,' and so on. Kelly, for example, defines the hidden curriculum as referring to:

those things which pupils learn at school because of the way in which the work of the school is planned and organised but which are not in themselves overtly included in planning or even in the consciousness of those responsible for the school arrangements (Kelly 1989, p.11).

Portelli in his paper 'exposing the hidden curriculum', indicated four major meanings of the hidden curriculum, as follows:

- a) The hidden curriculum as the unofficial expectation or implicit but expected messages;
- b) The hidden curriculum as unintended learning outcomes or messages;
- c) The hidden curriculum as implicit messages arising from the structure of schooling;
- d) The hidden curriculum as created by the student (Portelli 1993, p. 345).

Tyler explains that the term 'learning experience' refers to the interaction between the learners and the situation of their external conditions in the environment to which they can react. The curriculum's role, in providing educational experience, is to set up and structure the situation so as to stimulate the desired type of reaction (Tyler 1957, p.368).

4.2.4 Curriculum as Outcome or educational ends

Some writers have gone even further by including in their definition of curriculum the outcome or educational ends of the educational process. For example, Neagley and Evans define curriculum as 'all the planned experiences provided by the school to assist the pupils in attaining the designated learning outcomes to the best of their abilities' (Neagley and Evans 1967, p.2).

Gilroy argues that in this way of defining curriculum, the curriculum is understood to be a programme of planned activities. It is usually incorporated in the formal documents by which schools and other educational institutions describe their aims and values, their educational objectives, and their various programmes and courses (Gilroy 1996, p.3).

Curriculum in this context, as I think, may be defined as the means of achieving ends or, in other words, of achieving our aspirations or our ideas. However, if we think of curriculum as a school's strategic plan, then it refers to the curriculum handbook and schemes of work. Some educators, such as Gilroy, criticise this view because it focuses our thinking only on such things as curriculum aims, purposes, and intentions. Also, it may distract our attention away from what actually happens in classrooms (ibid., 1996, p.4). As Gilroy has indicated, a problem confronting the curriculum planners is the danger of developing the curriculum along theoretical lines without paying any particular attention to the ways in which theories may be implemented in the actual school teaching. If actual problems encountered in the classroom are neglected, this will have implications for such matters as teachers' academic standards and educational technology and so on, indicating an inherent weakness in this definition of the curriculum.

This obvious weakness has led to an important distinction being made between the formal curriculum and informal or actual curriculum. Kelly refers to this distinction when he writes that 'by the official or planned curriculum is

meant what is laid down in syllabuses, prospectuses and so on, the actual or received curriculum is the reality of the pupils' (Kelly 1989, p.12).

Portelli states that the formal curriculum is that curriculum which is officially recognised. It is public, available to all who ask for it, and it is meant to be explicit. The actual curriculum, by contrast, is that which is actually carried out (Portelli 1993, p.343).

It is relevant here to note the caution sounded by Gilroy, who argues that it is important to avoid defining the curriculum in a way which confines us to thinking either about curriculum plans or about curriculum practices. We need to make clear the relationship between policy and practice (Gilroy 1996, p.4). Stenhouse explains this in the following words:

We appear to be confronted by two different views of curriculum. On the one hand the curriculum is seen as intention plan or prescription, on the other as the existing state of affairs in school ... In essence it seems to me that curriculum is concerned with the relationship between these two views of curriculum - as intention and reality. I believe that our educational realities seldom conform to our educational intentions. We cannot put our policies into practice ... The central curriculum problem is the gap between our ideas and aspirations and our attempts to operationalise them (Stenhouse 1975, p.3).

Kelly also adopts a wider view of the term curriculum by stating that whatever definition we adopt, it must include at least four major dimensions of educational planning and practice:

The intentions of the planners, the procedures adopted for the implementation of those intentions, the actual experiences of the pupils resulting from teachers' direct attempts to carry out their

or the planners' intentions, and the 'hidden' learning that occurs as a by-product of the organisation of the curriculum, and indeed, of the school (Kelly 1989, p.14).

In the State of Kuwait, the curriculum has four principal dimensions: aims, textbook content, teaching methods, and assessment, the last of which we will shortly look at in more detail. However, our problem in Kuwait, especially in the teaching of the I.E.C., stems from the almost exclusive concentration on delivering the whole topics of the content of the textbook, ensuring that these topics are assimilated by the students, and then grading their achievement according to our measurement of the degree to which they have assimilated these topics through traditional methods of students assessments (summative).

4.2.5 Reasons underlying Various Definitions of the Curriculum

This brief survey of the wide-ranging definitions of curriculum reveals that these different definitions derive from different theories and philosophies regarding the nature of the curriculum and its educational role. So all countries must work within an accepted view of what curriculum means, because these views are invariably influenced and structured by many factors such as culture, political and economic systems, social norms, and values. These factors differ from one society to another, because the curriculum is considered the means of bringing up the learners in such a way that they are able to adapt and be active in their society.

Furthermore, sometimes interpretations of the curriculum vary from one area to another, and from school to school within the same country. This inevitably raises problems for research and analysis.

Connelly and Lantz note that:

Currently, there is no widely accepted definition of the term. Its definition varies with the concepts that a researcher or practitioner uses in his or her curricular thinking and work (Connelly and Lantz 1991, p.15).

This supports the case put by some educators for contextualised definitions of the term 'curriculum'. Jenkins and Shipman argue that:

however, dramatic the incidents covered in an analysis of the curriculum, they are always a part of a wider plot. Curriculum theory is frequently contextualised, although action-centred. A curriculum belongs to the world of action and must be viewed as one of the practical arts (Jenkins and Shipman 1976, p.3).

In this connection Connelly and Lanz comment:

There is, therefore, no way of specifically defining curriculum outside of the context of the particular study. Some writers stipulate their working definition while others define the term by implication in what they say and do. Definition flows from the concept in use (Connelly and Lantz 1991, p.15).

This point is particularly relevant to the present study because, as we shall see, the curriculum of Islamic Education in Kuwait is not derived from a theoretical model.

Education was developed step-by-step in the State of Kuwait during the twentieth century. The term curriculum was defined as content or subject matter. As the meaning of and theories about the term were developed,

educators in the state of Kuwait tried to benefit from these innovations and eventually adopted a broader approach which was more concerned with planned experiences that students should encounter under the supervision of school. Curriculum in the State of Kuwait is now seen to consist of four elements: aims, content, methods, and evaluation. However, there has not been any academic discussion about curriculum theory in the state of Kuwait and what little discussion exists depends on British and American literature. Changes have come about largely as a result of practical experience and individual responses to curriculum needs rather than through indigenous theoretical debate, or rigorous application of international models.

However, in Kuwait, there is no specific definition of the concept of curriculum. Nevertheless, attempts have been made to convey to students guidelines through the content of the study material.

The Ministry of Education asserts that owing to the changes that have occurred in the economic, social, and educational aspects of Kuwaiti society, the choice of the content of the curriculum material in Kuwait should be reconsidered (Ministry of Education 1972, p.3). Moreover, according to Al-Ahmad:

The Ministry has conducted a general presentation about the curricula that were implemented at that time. The curriculum then meant the content of the school textbook. The aim was to modernise the curricula in a way so as to fulfil the needs of the society and contribute to its development, and accommodate its needs and status (Al-Ahmad 1990, p. 830).

However, according to the General Education of Law 1987, the curriculum can be defined as:

creating opportunities for helping students towards integral maturity both mentally and spiritually, and allowing them the opportunity to grow mentally and spiritually to the extent that they are ready and capable of embracing such ideas in the context of Islamic beliefs and contemporary culture, Arabic culture and heritage and the nature of the Kuwaiti society, and their customs, in addition to promoting the sense of nationality and loyalty to the country and the prince (ibid., 1990, p.731).

In actual practice, Kuwaiti schools are trying to help students to acquire knowledge, skills, attitudes, and orientation, in addition to values, in order to achieve the general aims of education, and keep the aims of each subject-matter apart (ibid., pp. 742-743) .

In relation to the Islamic Education curriculum, the curriculum has been defined as:

the experience prepared by the school and presented to learners under its supervision in order to modify their behaviour and to help them towards achieving integral and comprehensive maturity (Nassar 1982, p.55).

As such, according to this concept, as Nassar realises, the definition of the curriculum includes aims, content, teaching methods, and evaluation (ibid. 1982, p.55).

The astonishing thing about this definition is that it does not refer to the actual practice. Taking this into account, I could argued that the definition and its constituents ought really to be in line with the potentials and capabilities of the learners, in addition to their social and cultural environments, so that

learners can mature both fully and integrally. In this way, learners will fulfil their needs and aspirations, and society will achieve development and prosperity. According to Majawer:

Islamic education curriculum in our schools is established on the basis of selection of ideas or subjects, whether these go in line with the needs and potentials of learners or not. Moreover, the style of teaching depends on lecturing more than any other style, thus the effect of this curriculum is very limited (Majawer 1984, p.41).

The Gulf Arab States Educational Research Centre (G.A.S.E.R.C.) also stresses that the acquisition of knowledge, not the maturity the students, is the basis of the Islamic Education Curriculum. This has give the Islamic Education Curriculum have a distinguished status in the eyes of learners, teachers, and parents alike (G.A.S.E.R.C. 1984, p.43).

If, as stated above, the I.E.C. views Islamic education as the acquiring of a content of religious knowledge, while neglecting other educational issues like the purpose of teaching the I.E.C. and others, the result will be ineffective education. Kelly has argued that `what rendered this model of curriculum planning inadequate was its lack of awareness of, and inability to cope with, several other major dimensions of the educational debate, in particular the purposes, the aims, the objectives of educational planning and the principles upon which such planning might be undertaken (Kelly 1989, p. 47).

Furthermore, the process of curriculum planning in the State of Kuwait starts with determining aims. These aims are then translated into the content of

the textbooks. Through teaching methods and materials, the content is transferred to students. Finally, students' achievements are assessed through examination. In other words, the curriculum in Kuwait consists of four essential elements: aims, contents, teaching methods and evaluations. These elements are discussed below as presented in the literature, then they are described in the context of the Islamic Education Curriculum in Kuwait.

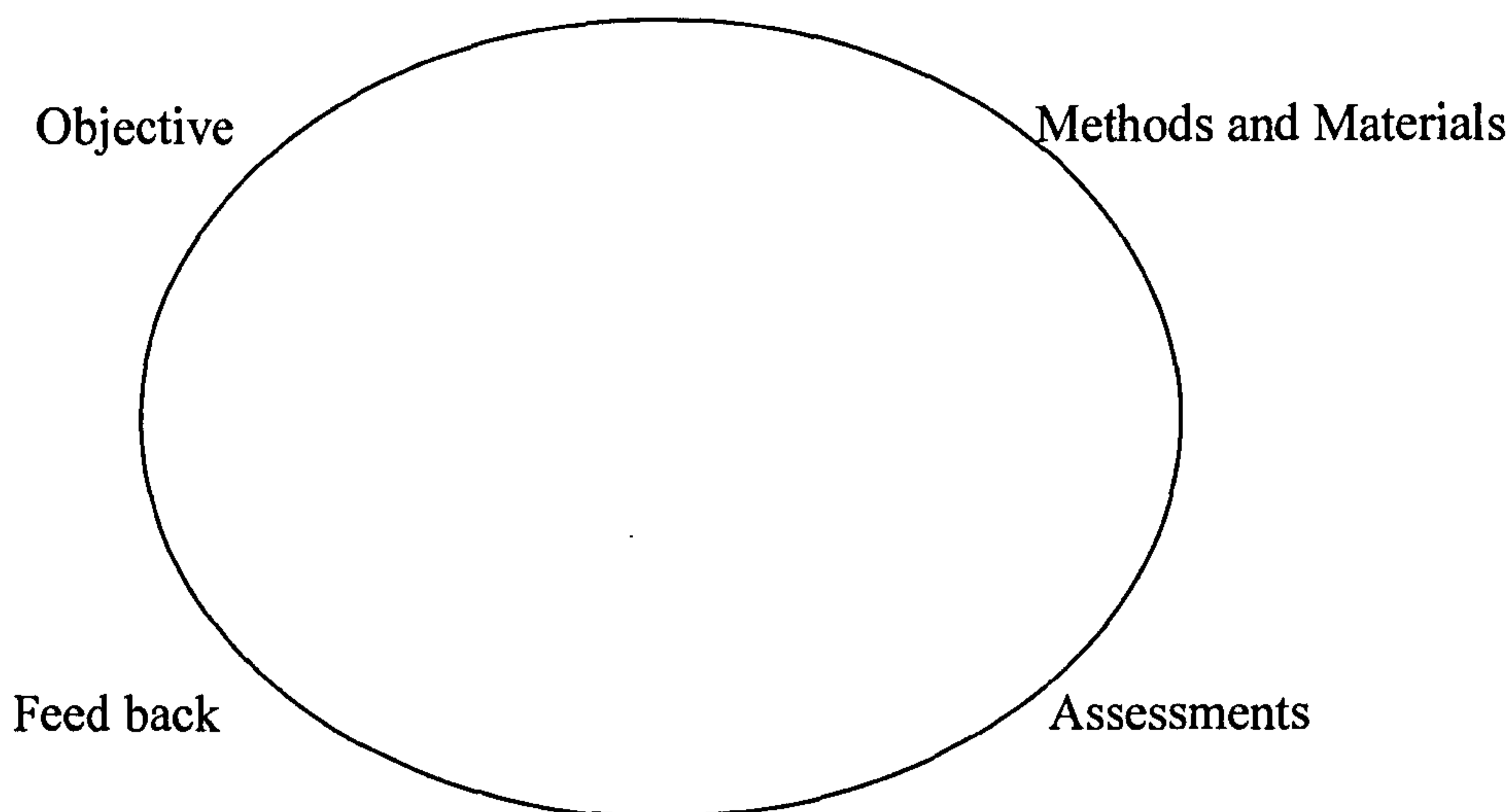
4.3 The Elements of the Curriculum

The four elements of the curriculum are complementary to each other, thus, we can neither separate nor distinguish one from the other. For example, Taba states that a curriculum contains a statement of aim and specific objectives, selection of content, teaching methods, and finally, evaluation (Taba 1962, p.30). Nicholls and Nicholls indicate that a curriculum includes four major stages. These are selection of objective, selection and organisation of content, selection methods, and evaluation (Nicholls and Nicholls 1978, p.21).

Kelly argues that curriculum planning consists of four dimensions: objectives, content or subject matter, methods or procedures, and evaluation (Kelly 1984, p.15). These elements are complementary to each other so that, as mentioned before, they cannot be separated or distinguished from each other; in other words, they are a part of a cyclical process (see figure 2 .1).

Figure 2.1

Curriculum Process Model



(Source: Nicholls. A. and Nicholls. S 1978, p.14)

It can not be denied that there should be a mutual relation between the elements of the curriculum since if this relation were not taken into full consideration, this will render the curriculum ineffective. Moreover, each element of the curriculum is complementary to the others. For instance, if the main aim of a curriculum is to promote creative thinking, this will make the choice of the content a prerequisite. Additionally, it will also require the appropriate choice of the teaching methods. Finally, the curriculum should include a convenient assessment of the methods that can be employed for measuring the creative thinking of learners.

In the case of the I.E.C., there is a yawning gulf between the elements comprising the I.E.C. and the actual teaching in the classroom. This is because

the application of the theoretical aims of the curriculum does not form an integral part of the teaching process, except in one aspect, that is, cognitive learning. Other aspects of learning, such as affective and psychomotor learning, are patently neglected in the actual teaching. As is well known, these aspects of learning require special teaching-learning processes in order to produce effective learning. But, unfortunately, in the I.E.C. approach to the teaching-learning process, attention is accorded only to the teacher's verbal delivery of information and the students' assimilation and memorisation of it.

4.3.1 The Selection of Objectives

Aims are the most important element in the curriculum, because a curriculum without aims means a system of education without any guidance. For instance, teachers refer to the aims of the curriculum in order to arrange among other things their teaching methods, activities, and evaluation and so on.

Kelly notes that:

statements of objectives were, for example, the starting points for many curriculum projects developed under the aegis of the school council, and we have witnessed a growing pressure on teachers to pay due regard to them in their planning (Kelly 1989, p. 50).

According to Zais, the movement towards pre-specification of objectives as a starting point for curriculum planning began in the United States of America and can be detected in the early work of Bobbitt in 1918 and Charters in 1923 (Zais 1976, p.5). However, the work of Ralph Tyler is seen as the cornerstone for constructing a new model for curriculum planning known as the "Objectives Model". Tyler introduced his work by setting out four

questions which reflect his concern about curriculum planning. These questions must be answered in connection with any curriculum. They are:

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? (Tyler 1949, p.1).

To obtain educational objectives, Tyler sets out different sources: the learners themselves, actual life outside the school, knowledge of the subject and the philosophy and psychology of learning. He then considers how objectives can be stated and suggests three ways of accomplishing this from the viewpoint of what things the instructor is to do, from the viewpoint of topic, concepts, generalisations, or the elements of context that are to be dealt with, and from the viewpoint of generalised patterns of student behaviour.

The next milestone in forming this model was laid by Bloom and his colleagues. In their book Taxonomy of Educational Objectives: Cognitive domain, they divide objectives into three domains: cognitive, affective, and psychomotor. They state that our original plans called for a complete taxonomy in three major parts: the cognitive, the effective and the psychomotor domains (Bloom et al., 1956, p.7). Then, explaining the reason for this arrangement, they point out that the major task in setting up any kind of taxonomy is that of selecting appropriate symbols, and giving them precise and useable definitions,

so that, similarly, developing a classification of educational objectives requires the selection of an appropriate list of symbols to represent all the major types of education outcomes. Next, there is the task of defining these symbols with sufficient precision to permit and facilitate communication about these phenomena among educationists and other people who may be interested in this field (ibid., p.11).

Macpherson in his paper 'Chaos in the curriculum' asks some new questions preliminary to forming the Model of Learning:

1. What are schools for?
2. So what should the curriculum be like ?
3. Who should design the curriculum?
4. Who should deliver it, and how should they be selected and prepared?
5. What are the mechanisms for compliance?
6. How can we tell whether or not anything is happening?

(Macpherson1995, p. 272)

It is worth noting that educators have seen aims in terms of different levels of specificity. Taba, for instance, offers two levels of specificity with a clear distinction between them. These levels are aims and objectives. She sees aims as a general statement of purposes and goals:

The chief function of stating aims on such general levels is to provide an orientation to the main emphasis in an educational programme. Aims on this level establish what might be described as a philosophy of education and are only a step

toward translating the needs and values of society and the individuals in an educational programme (Taba 1962, p.196).

Objectives, however, form a second level as they are derived, more precisely, from these aims:

The general aims can be satisfied only if individuals acquire certain knowledge, skills, techniques, and attitudes. These latter represent a more specific platform of goals. The outcomes on this more specific level are usually referred to as educational objectives (ibid. p. 1962).

Wringe mentions that there are two scopes of educational aims. The first scope aims at the ultimate purpose of educational activities, which is particularly relevant for educators, because of the far greater range of possibilities that are open to them. Then he adds:

What teachers can achieve is restricted by what children are able or willing to learn, but the range of goals they set themselves, and indeed have set themselves at various times, is almost limitless (Wringe 1988, p.6).

The second scope of educational aims is objectives which usually refer to specific pieces of learning which we intend to see achieved at the end of a piece of classroom activity. These are aimed at in the course of a particular lesson or a number of lessons, or even at the end a longer unit of work (ibid., 1988, p.10).

Her Majesty's Inspectors (H M I) stated that where an aim is a general statement of intent, an objective was defined as a more specific target which

can be realised in practice and assessed with some precision and which is established to help to achieve an aims (in Moon et al., 1995, p. 235).

Other writers in the field of education suggest three or more levels of specificity. Wheeler, for example, puts forward the following classifications: ultimate goals, which are the expected outcomes expressed as patterns of categories of behaviour; mediate goals, which are the educational period; and proximate goals, which refer to educational goals at the classroom level (Wheeler 1967, pp.32-33).

Curriculum planning in the State of Kuwait agrees, generally, with the three levels of aims classification. It abided by the general educational aims which form the ultimate aims of education in Kuwait. According to the Ministry of Education, the overall aim of education in Kuwait is:

to help individuals to develop mentally, physically, spiritually, socially and psychologically in accordance with their potentials and the tradition of the Kuwait society. Above all, the aim of education was studied with regard to the principals of Islam, Arabic tradition and contemporary culture so as to enable people to fulfil their aims and aspirations in a way that strikes a balance between individual needs and societal needs (Ministry of Education 1976, p.21).

From these general aims, the curriculum planners derive aims for each stage of education, for example, the kindergarten and elementary stages aims and so on (for more details see chapter two).

As far as the Islamic Education Curriculum is concerned, the Committee of Islamic Education Curriculum Planners specifies the general

aims of Islamic educational curriculum, following which it specifies aims for each stage of education: elementary, intermediate and secondary.

The committee does not, however, stipulate any specific objectives in relation to the teaching of the I.E.C. in each grade, for example in the tenth grade in secondary schools. It is left to teachers to specify the objectives of their lesson, on the basis of the topics of the textbook, in order to achieve the overall aims of the I.E.C. The teacher should put forward objectives related to cognitive, effective, and psychomotor development, as is also noted in the guide book for teachers of the tenth grade, when it is stated:

Teachers are not restricted by the aims of the I.E.C as such. They have the freedom to formulate their objectives in order to achieve the broader aims of the I.E.C. which they teach (Ministry of Education, 1994, p. 11).

In my view, the common assumption is the learning-teaching process as it concerns the I.E.C. is not that teachers are responsible for the covering of the overall aims to the student as they are, but as some educators have claimed, these overall aims are to be used to direct teachers in planning their teaching whether inside the classroom or outside it. Whatever objectives they specify for their teaching, these are, in a sense, translation of the overall aims. This is, in fact, what is stated by Kelly, who writes:

The essence of the process approach is that what is derived from what is stated as overall aims is not a series of short-term goals or objectives but rather a detailing of the principles which are inherent in those aims and which are informed and guide subsequent practice (Kelly 1989, p.89).

He continues:

Thus models allows us to have our goals purposes, intentions, aims as educators, but agrees us from necessity of seeing them

as extrinsic of having only one, step-by-step, predetermined route to the achievement. It allows us to have our content, but frees us from the need to select this by reference to anything other than the principle inherent in our aims or purposes. It thus enables us to focus attention on developing the understanding of the pupil rather than on transition of predetermined content or the achievement of pre stated behavioural changes. And it provides us with a firm and clearly articulated base from which to make all the decisions that curriculum planning and educational practice require of us (ibid., p. 90).

This does, indeed, seem the proper course to adopt, as it may offer the teacher of the I.E.C. the opportunity to deal with a number of topics omitted from the contents of the textbook. Moreover, teachers of the I.E.C. may deal with many issues which present themselves in the course of their interactions with students both informally and in the teaching-learning process. However, this situation requires, first, a good preparation of teachers to enable them to formulate their own specific objectives, whether cognitive, effective, or psychomotor, and, second, the use of all the elements of the curriculum in the actual teaching to achieve these specific objectives by, for example, adopting some new methods of teaching, like project work or practical teaching, which is particularly useful in achieving the psychomotor aspect of the objectives.

With regard to the teaching of the I.E.C. in Kuwait, teachers' freedom to specify certain objectives during the teaching-learning process was not commensurate with the actual standard of teachers employed since Kuwaiti teachers proved incapable of identifying specific objectives and for all of its aspects. I may identify some of the possible reasons for weakness in teachers' standards. First, I may point to the programme of teacher preparation in Kuwait's colleges of education. When I was a student at the College of

Education, the programme to prepare us as teachers of the I.E.C. omitted to include any information about the aims and how can we derive the objectives in all its aspects. Consequently, if there is to be any improvement, teacher training programmes must provide student teachers with sufficient information about the various aspects of the theories contained in the stated aims of the I.E.C. They should, in addition, offer opportunities for exercise in turning the theory of the I.E.C. aims into actual practice (for more detail in this point see chapter seven). Second, the Ministry of Education always demands that teachers must focus on the textbook and its topics, and must finish teaching the contents of the textbook by the end of the academic year. The impossibility of achieving all the aims of the I.E.C. through the topics of the textbook should be recognised. This is a point which the Ministry of Education, or more particularly the I.E.C. planners, need to take into consideration. They need also to encourage teachers to use all available teaching-learning processes (e.g. problem-solving and psychomotor learning) to achieve the aims of the I.E.C. Because of those demands, and given the time allocated for the teaching of the I.E.C., it became difficult for the teacher of the I.E.C. to be creative in deriving more specific objectives and there is no choice but to concentrate on information in the textbook and transmit this to the students without achieving the overall aims of the I.E.C.

If the above argument is true, it means teachers of I.E.C. were not given enough attention during the teaching-learning process to other aspects of the aims, particularly those related to the developing of psychological and social aspects of the student.

The general aims of Islamic education in Kuwait as stated by the Ministry of Education, are as follows:

1. Reinforcement of belief in God (Allah), Glory to God as the Creator of the universe, and belief in His Prophet, Mahammad (peace be upon him) with all that has been revealed through him;
2. Fulfilling the subjective needs of the learner, such as psychological and social needs, in an Islamic way;
3. Achieving a correct Islamic understanding about the nature of the relationships of human beings and the way to deal with society;
4. Gaining Islamic values in order to control students' behaviour;
5. Assisting students to understand religious terminology in a particular way;
6. Protecting younger children from going astray, away from the right Islamic path;
7. Creating the Muslim mind openly and maturely;
8. Giving the learners proper answers to questions about the universe, referring to scientific achievements where possible;
9. Revealing the civilised side of the Islamic religion so as to make the learner believe more in religion;
10. Clarifying what is the religious attitude to life's mutability and changeableness;
11. Making a balance between the mind and the emotions to link our lives and the Hereafter;
12. Preparing the young to keep to the straight path and obey God and the Prophet, through worship;

13. Creating the integrated person by faith, meditation and behaviour in order to create the complete society;

14. Preparing the young to work towards taking responsibility for society

(Kuwait Ministry of Education 1981, pp. 15-16).

The Ministry's stated aims for the Islamic Education Curriculum in the secondary stage, the focus of the present study, are as follows:

1. To believe in Allah and His Messenger, Prophet Mohammed (Peace be upon him), and all that he came with.
2. To make students fully aware of the philosophy of Islam and its legislation;
3. To protect students from doubt and emotional conflict;
4. To emphasise the developing of the religious belief in themselves,
5. To explain the attitude of religion from the current concepts of the world and process of change;
6. To highlight the civilised aspects of Islam as the source of legislation in each place and time;
7. To inculcate the good values which govern and guide students' behaviour;
8. To develop correct thinking;
9. To prepare the balanced human being in terms of thought and emotion in order to reconcile between the first life and the Hereafter;
10. To ensure the creation of the integrated Muslim human being in order to build the integral Muslim society;
11. To acquire positive motives to be affected by the good examples;
12. To provide students with experiences which will help them to perform their future social roles;

13. To establish the correct understanding of the concept of authority in Islam

(Kuwait Ministry of Education 1981, p.17).

The underlying purpose of all these aims is to develop the Muslim individual and Muslim society by means of the Islamic religion. They do, however, seem to vary in their specificity, so that we are sometimes in confusion as to the actual aim intended. Thus, while there is clarity and precision in certain aims, e.g. 'To acquire good values which govern and guide students' behaviour', other aims, in fact all of the aims of the I.E.C., are very broad, as, for example, aim 10: 'To ensure the creation of the integrated Muslim human being in order to build the integral Muslim society'. In fact, this aim could be said to contain all of the other aims of the I.E.C. mentioned above, as it seems to include within its scope all aspects of development: cognitive, psychological, sociological, and so on.

What I would argue here is that there is an evident confusion between ideals, aims, and objectives. So, for example, number 10 seems to be an ideal, number 7 seems to be an aim, and number 2 seems to be an objective. Therefore, the aims of the I.E.C. in the secondary stage mentioned above would be better divided for clarity's sake into the separate categories of ideals, aims, and objectives.

In doing so, the curriculum planners in the Ministry of Education will need to have a keen awareness of the priority to be accorded to different aims and must be able to distinguish between ideals, aims, and objectives. Attaching priorities to various aims, while helpful to education in general, is particular

appropriate in the teaching of the I.E.C., as a hierarchical ordering will give teachers of the I.E.C. clear guidance for their practice so that it can become more effective.

To return to aim 10, in seeking to implement this aim, the teacher of the I.E.C. is granted freedom to plan his/her teaching and put forward specific objectives in line with the nature and needs of the learners, and to link the curriculum, in actual teaching, with many social issues in an attempt to treat them from an Islamic point of view. So, for example, as Kuwaiti society is today suffering from a number of socially negative phenomena resulting from the Iraqi invasion of Kuwait in 1990, such as an obvious increase in certain psychotic disorders including anxiety, depression, greed, and family breakdown, with attendant examples of misbehaviour including drug addiction and alcohol consumption and others, the I.E.C. can play a part in offering solutions for remedying these problems through diverse teaching-learning processes. Teachers of the I.E.C. will quickly realise that the whole of their aims will not be achieved by simply aiming to deliver the content of the textbook. As Stones (1992 p. 53) has commented, 'Teachers adopting an approach to teaching based on notions from learning theory will realise that stating syllabus content is insufficient.'

Furthermore, the topics of the curriculum only become meaningful to students when they are delivered via an adequate teaching process. Either by the role that teachers of the I.E.C. play or by deliberate involvement of the students in the learning process, the content of the textbook must be related to the actual life situation of the students and, for this end, the teacher may, where appropriate,

employ such means as group discussion, problem-solving, project work, field trips, and the various instruments of educational technology such as audio-visual aids. By so doing, teachers of the I.E.C. will aim to embrace all aspects of the educational task, whether cognitive learning (related to information and knowledge), affective learning (related to attitudes and feelings), or psychomotor learning (related to physical skills). In this way, the I.E.C. can play its part in helping to develop and improve the social and psychological aspects of students' education by incorporating Islamic principles, and, in so doing, it may also play a part in treating some of the current social problems affecting students in their daily lives and their personal needs.

To repeat what was observed a little earlier, aim 10 can be interpreted as including a number of more specific aims, all of which, combining together, can help achieve the best development of learners in different aspects of their personalities and needs. The planners who drew up the I.E.C. stressed that:

the above-mentioned aims are not a complete statement of the I.E.C.'s aims in secondary schools, but are rather a model, so that any other aims in line with the learners' characteristics and their needs, which give the I.E.C. opportunity to solve many of the problems encountered by students in their daily lives, should also be employed (Ministry of Education 1981, p. 22).

In what follows, I will make aim 10 ('To ensure the creation of the integrated Muslim human being in order to build the integral Muslim society') the centre of my research. In addition, I will pay particular attention to certain specific aims related to contemporary aspects of students' social and psychological development, which the I.E.C. should take into account with

respect to the actual teaching in secondary schools. These particular aims, subsumed under the general aim described above, are as follows:

1. To relate the curriculum to the daily life of students.
2. To meet the students' needs.
3. To relate the curriculum to social realities.
4. To relate the curriculum to specific social problems.
5. To improve students' motivation and tendencies.
6. To protect students from bad influences and deviant behaviour.
7. To encourage in students a passion for Islam as a guide to life and thought.

As objectives, let us take aim 1, 'to relate the curriculum to the daily life of students'. At the end of the teaching of a specific lesson or the end of a longer unit of work, students should be able to perform their daily religious duties (*abadat*) and should know what is the Islamic view concerning certain forms of bad behaviour.

This is not, of course, a complete enumeration of all the aims that may be contained in aim no. 10, but they are those which previous studies of the I.E.C (as we shall see shortly) have centred on in elaborating how this general aim may be interpreted in the actual teaching of the I.E.C.

It is also apparent that the seven aims listed above may themselves require some explanation. For example, the ways in which no. 2 ('To meet the students' needs') may be achieved will differ from one time to another and from one society

to another. In the case of Muslim students, especially those in secondary schools, their most important need is for an understanding of the Islamic religious view regarding many matters and issues pertinent to people of their age, for example, how they may deal with particular phenomena in their immediate environment or society and how, more generally, they may act in a correct manner. Moreover, it is the religious dimension itself which is the most important need of students in the present age, since they require guidance in such matters as religious observances (*abadat*), matters relating to cleanliness (*taharah*), and the pilgrimage (*hajj*), duties which, according to Islam, are incumbent on students of this age. It is therefore essential that the I.E.C. should take these matters into consideration.

4.3.2 The Selection of the Content

The second element of the curriculum is the content. According to Nicholls and Nicholls, content can be defined as: knowledge, skills, attitudes and values to be learned (Nicholls and Nicholls 1972,p.48). Hyman similarly notes that content can be defined as:

Knowledge (i.e. fact, explanations, principles, definitions), skills and process (i.e. reading, writing, calculating, dancing, critical thinking, decision making, communicating), and values (i.e. the beliefs about matters concerned with good or bad, right and wrong, beautiful and ugly (Hyman 1973, p. 4).

Zais argues that content must include the three elements identified above, because they are not, in reality separable. Therefore, the curriculum planners must give consideration to each of them in curriculum construction.

However, for the purpose of inquiry and analysis, he restricts the meaning of content to information, idea, concepts, generalisations, principles, and the like (Zais 1976, p.324).

H M I argued that content should be involve skills (the ability to successfully perform a task, whether intellectual or manual, and attitude which is a disposition to oneself and to other individuals or groups in society. Conceptions are often subject to specific or related to the economic, social, political, and cultural situations in which schools disperse knowledge and information selected for the purpose of developing skills, attitudes, and concepts and to achieving aims identified in the curriculum (in Moon et al. 1995, p. 235, 236, 239).

Skilbeck assert that the core of content should include value, discipline, area of knowledge, skills and themes deemed to be essential for the modern world and for today's learners and tomorrow's citizens (Skilbeck 1995, p. 230).

In the State of Kuwait, the Committee of the Islamic Education Curriculum Planners adopts a comprehensive definition of content, which it defines as 'Knowledge, facts, concepts, skills, Islamic values and attitude and orientation' (Nassar 1984, pp.71-72).

This definition singles out Islamic Education from other subjects and reflects its significance, since it is directly related to the student's daily life. Besides, programme planners insist that Islamic Education is responsible for

bringing up learners in accordance with the Islamic way integrally and correctly. This requires, as I think, that the teaching of this subject should be intensified in our schools. At present, the situation does not reflect this importance since only a two-hour class per week has been allocated to the teaching of this subject at the secondary stage. Obviously, in order to realise the aims and ,in fact, the objectives of Islamic Education listed above, a much greater allocation of time will be required, indeed, it may be argued that if the situation remains as it is, with only two hours per week allotted to this subject, it will be necessary to abridge the curriculum to adapt it to the programme plan. The Gulf Arab States Educational Research Centre has particularly noted that:

It has been noted there is a shortening in the time allocated for Islamic Education in some countries, such as Kuwait, which has devoted only two hours for teaching this subject in the curriculum of Islamic Education in the secondary schools (G.A.S.E.R.C. 1980, p.21).

Content is the most important element in the curriculum, because without this element, the process of learning does not take place. On account of this importance, many writers in the curriculum field (such as Taba, Wheeler, Zais and Nicholls and Nicholls) suggest that the content should be carefully selected. They also indicate some criteria that content has to be based on. These criteria are as follow:

1. It should be valid. According to Nicholls and Nicholls content is valid if it is possible for the objective to be achieved through its use. The content also is valid when it is true (Nicholls and Nicholls 1978, p.51).

2. It should be suited to the average ability of the pupils. This means that it should be learnable by the pupils. Taba states that ‘One factor in learning ability is the adjustment of the curriculum content and the focus of learning experiences to the abilities of the learners’ (Taba 1962, p. 282).

3. It should meet the students’ interests. This is an important criterion in the selection of content. It is also considered as a basis for curriculum orientation. Anderson demands that students’ interests should be incorporated during the process of curriculum development. Then, he mentions the following areas for such incorporation:

1. Student interest is incorporated into the identification of content or objectives when students are given a choice as to the particular content or objectives they wish to learn.
2. Even when the content and objectives are specified, students can be permitted to choose when they will study.
3. When student interest is considered in curricular sequencing, content and objectives which are more likely to evoke students’ interests are included before topically related, but less interesting, content and objectives.
4. Materials independent of the content or objectives are included in the curriculum as these materials might evoke the interest of the students.
5. Learning by doing; students should be interested in what they do in order to learn (in Husen and Posthwaite 1985, pp234-236).

4. It should have significance. Nicholls and Nicholls discuss the point that the school curriculum has frequently reflected concern that students' should learn large bodies of facts. But mere facts are the least significant aspects of a school subject. The real significance of the content lies in the fundamental concepts, principles, or ideas it covers and the contribution to understanding that it makes. They point to the need for balance, breadth and depth in the curriculum and conclude that:

A number of carefully selected basic ideas, concepts and principles should form the basis of study, with sufficient time for these to be fully understood, so that they might be related to each other and applied to new situations, might result in an appropriate balance between breadth of coverage and depth of understanding (Nicholls and Nicholls 1972, pp.51-52).

With regard to the content of the I.E.C. textbook for the tenth grade, this consists of five concepts, all of which centre around two major principles: faith and Islamic law (*Shareah*). The I.E.C.'s planners commented that:

the topics of the textbook focus on faith and Islamic law in order to establish a firm basis for thought among students and also that they may absorb the basic issues of their faith and Islamic law so that they are able to defend their religion (Ministry of Education 1994, p. 9).

This statement indicates how far removed were the I.E.C. planners from the current situation of students in Kuwait. The problem at the present time is how to practise the Islamic faith, not how to reinforce it, in an atmosphere where, as previously indicated, there is much deviant behaviour among Muslim people in general and among Kuwaiti Muslims in particular. As long as the I.E.C. remains distant from the actual daily life of students, their motivation regarding the I.E.C. will be seriously reduced.

We must, however, review the five central concepts contained in the I.E.C. textbook for the tenth grade. These are:

Concept one: God is the God of the universe.

Concept two: God is the one God of the universe.

Concept three: *halal* and *haram* (permitted and forbidden) legislation in Islam is intended to protect human rights.

Concept four: right depends upon the Islamic religion and correct practices which do not contradict Islam.

Concept five: the faith of Islam is clear.

In my view, these concepts are already firmly established in students' thinking by the time they reach the tenth grade, which makes their study at this stage virtually redundant. Indeed, from their earliest childhood these students will have learnt that God is one, that their Islamic faith is clear, and so on. Furthermore, it is hard to draw a distinction between concepts one, two, and five since, as closer examination reveals, they are more or less identical. For example, concept one has the sub-concept assertion that 'God is not to be compared with people', while concept five contains the similar sub-concept asserting that 'Islamic belief stresses there is nothing similar to God'. Such repetition seems unacceptable; it would have been better to settle for one of these concepts or to combine them into a new one. In addition, my experience as a teacher of the I.E.C. and my discussions with specialists in the field of the I.E.C. confirm that these concepts are, more or less, repeated every academic year in a similar manner in different stages of students' education.

It is hard to understand why the planners who developed the I.E.C. insist on such a selection of topics for inclusion in the textbook. If they really wish these topics to be covered, they should at least have suggested different angles of treatment, for example, in-depth discussions in which these concepts can be related to students' daily life (we will consider this in more detail shortly). What is more, there is a startling omission from the I.E.C. of the aspects of worship (*abadah*), especially prayer, pilgrimage, and ritual cleanness. As previously noted, students at this stage need a deeper understanding about these practical aspects of the Islamic religion. It is by no means acceptable to marginalise or neglect these topics. It might be said that matters relating to worship have already been studied in the primary and intermediate stages of students' education, so that there is no need to repeat their study in the secondary schools, but this is hardly relevant since students at these earlier stages have not yet assumed the responsibility for practical discharge of these religious obligations. I am not opposed to the study of matters relating to worship at the earlier educational stages, as this will be helpful preparation for students' future practice, but it is not acceptable to ignore the various aspects of worship at the secondary stage, especially the tenth grade, where in-depth explanations are required, suited to the students' understanding and current needs.

Moreover, the topics contained in the textbook include a number of philosophical and scientific terms such as 'first cause', 'prime mover', 'nous', 'unconscious', 'water cycle', and 'weather/water cycle' (Ministry of Education 1994, pp. 22-23). It is very surprising to find these terms introduced at this stage as it is very questionable whether they are in line with the students' mental ability

and, if they are, whether some of them might be more appropriate to the science curriculum. We may even ask whether the teachers of the I.E.C. themselves understand these terms or find them helpful.

In my view, the planners of the I.E.C. should take the above comments into their serious consideration. As contemporary Kuwaiti society pays little heed to matters of philosophical disputation about the meaning of such terms, the planners of the I.E.C. should at least make some effort to explain their meaning and usefulness. As we have repeatedly observed, the pressing need for Kuwaiti society at the present time is to find Islamic solutions for the behavioural problems that are besetting society. Safe in their ivory tower, the I.E.C. planners have ignored many topics which are vital to students in secondary education, concentrating on theoretical and philosophical details which are hardly relevant to students' actual life.

In fact, the I.E.C. reflects an understanding of the teaching process as a matter of 'covering the syllabus' or 'delivering the curriculum'. As Stones has argued, this understanding will lead the teacher to focus on the language in which the topics are couched and teaching will in consequence most likely attempt to achieve success by concentrating on methods of presenting the information (Stones 1992, p.35). With such an understanding of the role of teaching, the I.E.C. will prove ineffective in equipping young people to deal with the exigencies of life from a truly Islamic perspective. As previously commented, it is insufficient for teachers merely to 'tell' the topics contained in the textbook. If this is the practice of I.E.C. teachers, their task will be limited to merely

delivering, or passing on to students, the body of information contained in the curricular topics. The implication is that different types of learning will be neglected and the students will have no clear tasks to perform during the teaching-learning process.

The planners of the I.E.C., as well as the supervisors and the teachers who implement it, need to understand the necessity to identify the different kinds of learning involved in delivering its content of the I.E.C. Stones (1992, p. 60) states that:

success in teaching is entirely dependent upon an understanding of the factors that make for successful pupil learning. Thus, for example, the analysis needs to identify the types of learning the pupils are expected to engage in, since that will determine the type of teacher action necessary for success.

As we know, there are several types of learning, including concept learning, psychomotor learning, problem-solving, and rote learning, so that successful implementation of the content of the I.E.C. will depend on employing some of these different types of learning. For example, in teaching the content of the I.E.C., teachers must reduce 'talking' or 'telling' and employ instead such methods as problem-solving and psychomotor activities entailing the direct involvement of students (this point will be dealt with in more detail below).

We may conclude that the content of the I.E.C. seems to neglect a number of criteria which educationists believe are necessary to stimulate the motivation of students. For example, subject matter must be relevant to the lives of students, their abilities, needs and so on. Although the planners of the I.E.C. may believe

that students' own religious passion will be sufficient motivation for their study of the I.E.C., it is still unacceptable to neglect other criteria indicated by several educationists working in the field of curriculum studies. Selection of the textbook's content should be according to the criterion of what subject matter is enjoyable to students. For example, it is agreed that the needs and interests of people differ at different stages in their life. In childhood, for example, children tend to play and draw, while in adolescence experimental good or bad behaviour is very much to the fore. Consequently, the I.E.C. planners should take this into consideration when selecting the topics to be included in the curriculum and should ensure that they are related to the students' age and current development. Most obviously, topics set for secondary school students should include the practical aspects of the Islamic religion, such as prayer, fasting, and pilgrimage, as well as the social and personal application of religious principles as they affect such matters as drug-taking, honesty, respect for the law, adultery, and divorce. While this may mean according low priority to theoretical and philosophical matters, it is essential to recognise that topics covered should be relevant to the daily lives and behaviour of students. Furthermore, attention should be accorded to means of relating the theoretical curricular topics to students' emotional education and helping them to see how these may relate to matters of living and dying, and also to ways of relating experiences such as happiness, fear, or security and others to these principles. These are, in fact, very important aspects of adolescents' lives and through them they may be enabled to come to a richer and clearer understanding of such concepts as faith in the power and wisdom of God and so on.

4.3.3 The Selection of Method

Method and content are very closely related, and it is therefore very difficult to separate them. Nicholls and Nicholls, for example, state that it is very difficult to separate content from methods and to say where one ends and the other begins (Nicholls and Nicholls 1972, p. 5).

Cherryholmes comments that textbooks are mute and teaching is a process. They encounter each other through students and teachers (Cherryholmes, 1988, p. 14). Seixas similarly comments, that 'the subject matter, or content, thus becomes inert knowledge, while pedagogy becomes its delivery' (Seixas 1999, p.318).

The learning opportunity might be described as a planned relationship between pupils, teacher, materials, and the environment in which it is hoped that desired learning opportunity involves, as Nicholls and Nicholls indicate,

The relationship between pupils, teacher and materials, the organisation of the content, its manner of presentation to pupils and the activities the pupils and teacher carry out (Nichool and Nichool 1972 p. 56).

The literature suggests that teaching methods can be categorised in various ways. For example, Cohen, Manion and Morrison maintained three types of teaching styles:

1. Closed (formal didactic style with little or no negotiations between teachers and students);

2. Framed (where an overall structure for a lesson is prepared by the teacher but within it there is room for students' own contributions);
3. Negotiated (where teachers and students largely negotiate the content and activities between themselves)

(Cohen, Manion and Morrison 1996, p.196)

They further suggest that during teaching practice the student teacher should take the opportunity to try several different styles so that he/she can begin to match up appropriate teaching styles with appropriate learning styles, different curricular areas, different activities, different students, and different resources (ibid., 198).

In relation to Islamic Education teaching methods in Kuwait, the Committee of Islamic Education Curriculum Planners suggests some teaching methods, activities, and aids which teachers could use in their teaching (for example, discussion, film screening, using slides or other teaching aids such as tape recordings and audio-visual materials). Later, these were added as suggestions for each teacher and it was added that teachers might adopt all or none of these, maintaining their freedom to choose for themselves the method of study by which people can achieve the specific targets and required aims (Nassar 1982, p. 99).

I would argue that teachers have to decide the best methods to be applied in the classroom. They can choose a method which focuses more on teachers' activities, or pupils' activities or the use of materials. They may also

determine what skill, knowledge, attitude, and values should have been acquired pupils by the end of each lesson. For example, when a teacher wishes to teach something concerned with attitudes, he /she can use methods like discussion or case-study. Similarly, if the teacher wishes to concentrate on knowledge, he/she can set the pupils to work on problem-solving tasks, and so on. In other words, the teacher has to employ teaching methods in line with the type of learning that is aimed at in order to achieve effective teaching. Thus, Stones (1992, p. 81) commented, 'If teacher action is to produce effective pupil learning, it is crucial for the action to be based on processes relevant to that learning.' In psychomotor learning, for example, the teacher should employ methods which concentrate on physical skills.

With particular regard to I.E.C. teachers, it is essential that they should employ a variety of methods. For instance, while in teaching objective information teachers will employ a lecturing approach to deliver information to be assimilated by the students, they ought also to make use of additional methods such as problem-solving, so that the students may become actively involved in the teaching-learning process. Using another approach, a teacher may pose a series of questions, such as, Why has God created human beings? These questions may stimulate group discussions, during which teachers will allow enough time for students to think and offer their reasoned answers. A student may perhaps answer, God has created us to worship Him, prompting the further questions from the teacher, What do we mean by worship? and, Why does God command us to worship Him? Throughout such discussions the I.E.C. teacher will try to link the concepts of the I.E.C. to real-life situations faced by the

secondary school pupils. Accordingly, the answers which students may bring to the kind of questions that are suggested above will be affected by their personal experiences in life. With regard to the teaching of psychomotor aspects of the I.E.C., which have relevance for the practical, or ritual, actions involved in Islamic worship, such as prayer and pilgrimage, teachers may perhaps try to offer opportunities for the practical performance of these duties by their students, or may employ audio-visual aids as a means of instructing students how these duties may be performed. Sadly, I.E.C. teachers in Kuwait seem to be ignorant of these methods or have deliberately decided not to employ them. In fact, the only method they seem to employ is the lecture approach.

4.3.4 Assessment

Educators need to evaluate the whole curriculum process. They can do that by this element in curriculum process, namely evaluation. It is obvious that evaluation is the last stage in the curriculum process. Through evaluation, we can determine some strengths and weaknesses of the curriculum which might derive from the objectives, contents, and methods. Any existing weaknesses can be solved in a systematic way in order to improve the quality of education. Furthermore, evaluation might be considered as a useful source of information about the quality of education in school. It is possible from this information to inform parents about their child's improvement and to provide teachers with useful materials and guides in order to achieve their educational objectives. In fact, Willis argued that we assess students for a number of reasons including; student selection, diagnosis of learning need, student motivation as well as meeting accountability requirements (Willis, 1993, p. 383).

Harlen and his colleagues argue that assessment in education is the process of gathering, interpreting, recording and using information about pupils responses to an educational task (Harlen et al., 1995, p. 273).

A wide range of definitions of evaluation are made by educationists. Kelly explains that curriculum evaluation is a process by which we attempt to gauge the value and effectiveness of any particular piece of educational activity whether a national project or a piece of work undertaken with pupils (Kelly 1989, p. 187).

He goes on to state that the purposes of any scheme of evaluation will vary according to the purposes, views, and conceptions of the person or persons making the evaluation (ibid. p.188).

Zais notes that the term “evaluation” is one of the most narrowly viewed aspect of the educational enterprise. Then he explains that most of the curriculum books view evaluation in terms of evaluating students’ achievements, often in connection with assigning grades or marks. However, while this constitutes an important part of the curriculum evaluation:

it by no means approaches what may generally be conceived as comprehensive curriculum evaluation. A comprehensive evaluation, for example, would also emphasise such considerations as the correspondence between stated objectives and curriculum content, and even an evaluation of the objectives themselves (Zais 1976, p. 369).

Harlan and his colleagues observe that a number of roles of assessment in education are commonly identified:

- Assessment, as the means for providing feedback to teachers and pupils about on-going progress in learning, has a direct influence on the quality of pupils learning experiences and thus on the level of attainment which can be achieved (formative role).
-
- It is the means for communicating the nature and level of pupils' achievement at various points in their schooling and when they leave (summative role).
-
- It is used as a means of summarising, for the purposes of selection and qualification, what has been achieved (certification role).
-
- It provides a part of the information used in judging the effectiveness of educational institutions and of the system as a whole (evaluative or quality control rule) (Harlan et al., 1995, p. 274).

For the purposes of the present study, evaluation will be understood in the narrow sense of how teachers assess students' achievement. This is, in fact, precisely the scope of this term as it is used within the Islamic education curriculum in the State of Kuwait.

The Committee of Islamic Education Curriculum state that assessment is an important kind of educational process because 'by it we can indicate the degree of achievement of the curriculum objectives. Then, we will be able to judge content, following that we can assess the content of the subject under study, which enables us later to evaluate the teacher and the student as well' (Nassar, 1984, p.100).

The Committee identifies some of the main points in the assessment process in the teaching of the Islamic Education Curriculum. These are:

1. Assessment should be constant;
2. Assessment should be comprehensive and integral, applied to all skills, so that assessment is not applied to the acquisition of knowledge, at the expense of behavioural aspects as well;
3. Limiting to a large extent the system of assessment where individual differences amongst students should be truly assessed; hence the assessment of students' performance is correctly judged.
4. Varying the kinds of assessment; e.g. by using written tests, oral tests, and verbal tests, incorporating questions whose answers may be "true" or "false" the multi-choice evaluation questions, open book-test or, finally, questions concerning the reorganising of a text (Nassar 1984, pp.64- 101-102).

4.3.5 The Need for Curriculum Development

The process of curriculum development is crucial, since practical application of the curriculum seems to indicate many shortcoming in it. Thus,

curriculum development is necessary both to rectify the weak points in it, and in addition, to reflect changes in society, whether political, social, economic or religious and so on.

Kelly, for instance, comments:

The education system is a social institution. It would be more surprising, not to say disturbing, if the education system were to stand still while all else changed (Kelly 1989, p.1).

Hoyle similarly notes that changes in the curriculum are influenced by the changing of social values; e.g. these of politics, economics, religion, or value norms (Hoyle 1971, pp.337-338).

The school curriculum needs to be modified to meet the changing needs of the nation, the society and the individual. Nicholls and Nicholls argue that students must be prepared to cope with the demands of a society which is rapidly changing (Nicholls and Nicholls 1972, p. 15). More recently, Glasgow argues that curriculum development should take into account social reconstruction, stating that, the aim is not to help students adapt to society but to recognise real problems and do something about them” (Glasgow, 1997, p. 41).

Coffuy and Goldner point out that development in individuals involves two types of changes. One is the change in the way they are oriented to the world around them. The other is the change in their emotional orientation (in Taba 1962, p.455). Consequently, curricula development is a necessity if it is to play an important role in the development of the individual and the society in a sound and balanced manner.

This point leads us in the next section of this chapter to explore further some of the literature related to the development of Islamic Education curricula in Kuwait. Bearing in mind the particularly rapid changes that have taken place in Kuwait society.

Section 2

GulfArab States Educational Research Centre Current Evaluation of the curriculum in the light of its Aims in the Gulf States' Islamic Education Curriculum(1980)

This study, which was presented by The Gulf Arab States Educational Research Centre (G. A. S. E. R. C.), was the first evaluation study of the Islamic Education Curriculum in the Gulf States. This study is a descriptive study of the current Islamic Education Curriculum for a secondary stages of education in the Gulf States. In the introduction of this study the correct concept of Islamic Education Curriculum is determined and the difference between this Curriculum and others are discussed. The importance need of the Islamic Education Curriculum in the light of rapid social changes is explained.

The G.A.S.E.R.C. committee stresses that assessment of Islamic Education Curriculum has become necessary as a result of rapid social change, adding that assessment should aim to include in its review the concept of Islamic Education Curriculum. Second, they pose the question as to why Islamic Education Curriculum needs to be taught and, finally, they examine elements of the Islamic Education Curriculum to determine its strengths and weaknesses (p. 3).

This 1980 study reviews textbooks, reports, activities and other available documentation, as well as the general and specific aims of Islamic Education Curriculum to carry out the following objectives:

- 1) To analyse the aims of Islamic Education Curriculum at all levels.
- 2) To study the current curriculum in all stages in the Gulf states.
- 3) To evaluate the present curriculum in the light of the aims.

The results of the study:

First, with regard to the curriculum aims:

1. The aims of the Islamic Education Curriculum seem to cover the subject of religion but not the broader aims of the Curriculum.
2. Some of the Islamic Education Curriculum aims relate to the nature of society and learners but these are not sufficient.
3. Some of the Islamic Education Curriculum aims are not sufficient because they are not presented fully.
4. Most of the Islamic Education Curriculum aims are general and not easy to achieve.
5. The psychology of the learner which is fundamental consideration in the teaching of the curriculum is disregarded in these aims. For example, the aims of the secondary stage are not sufficient to deal with the physical and psychological changes and growth experienced by students at this age.
6. Some of these aims related to the development of the individual and society but they are not clear.

7. Some of the general aims of Islamic Education Curriculum and its philosophy are not relevant to the Islamic Education Curriculum.

Second, with regard to the textbooks of Islamic Education Curriculum:

1. Most of the textbooks do not reflect the aims of Islamic education Curriculum.
2. The selection of the content of textbooks has not been based upon psychological or social principles.
3. Some of the textbooks are not aimed at the standard of the learner.

Other results were also reported but they are not relevant to my own thesis.

Third, with regard to teaching methods, these appear to focus on memorising, remembering, understanding and explaining meanings. These methods are insufficient to achieve the main aims of Islamic education. Furthermore, successful activities and methods for achieving the aims of the Islamic Education Curriculum aims were not found in the documentation.

Fourth, with regard to the time devoted to the Islamic Education Curriculum:

There exist wide differences in all stages between the different states, ranging from two to nine lessons a week (pp. 9-13).

The study's recommendations are:

1. To clarify whether the I.E.C. is intended to be a complete means of constructing the Muslim and Muslim society, or simply a means of imparting religious knowledge.
2. To identify the function of Islamic Education Curriculum and its role in the light both of understanding Islam and its aims, and of the reality of the individual and society;
3. To reformulate the general and specific aims of Islamic Education Curriculum in the light of the function of Islamic Education Curriculum and its role;
4. To review all aspects of the Islamic Education Curriculum in order to achieve comprehensive growth for Muslim people and their society, because knowledge of the Islamic religion alone is not enough to achieve several growth;
5. To reformulate the style of teaching Islamic Education Curriculum in order to make it similar to, or better than other school curriculum subjects;
6. To pay more attention to teacher preparation in order that there can be a pattern of educating students' towards Islam;
7. Islamic Education Curriculum has to take into account the nature of learner's growth in order to make the curriculum attractive to students

Finally, the G.A.S.E.R.C. Committee demands that the planners responsible for education in the Gulf States make the Islamic Education Curriculum the fundamental source for educating their students. Particularly, at the present time, given the current psychological and social pressures such as

the influence of a different culture and different ideology (G.A.S.E.R.C. pp. 23-26).

I agree, generally speaking, with the findings and recommendations of this study, but have some reservations. The study depends on theoretical studies and available documentation, but it does not observe the real situation in schools. Such observation might give a different impression. However, 1980 study laid the foundation for the development of the Islamic Education Curriculum and also diagnosed its weaknesses. Furthermore, the 1980 study suggested to researchers what further studies might be undertaken in this field.

The Gulf Arab States Educational research Centre (1984) study of development of the teaching of the Islamic Education Curriculum in the Gulf States.

This is a general study of the Islamic Education Curricula in the Gulf States which attempts to offer recommendations of ways in which these curricula might be developed and improved.

At the beginning of the study the researchers in the centre above stressed the importance of education in general, and of the Curriculum of Islamic education in particular, in establishing the Muslim individual and Muslim society. They observe that the rapid social change happening as a result of contact with other cultures has led to the emergence of ideologies

that are not relevant to Islamic concepts, which in turn have had an impact on the behaviour and values of Muslims, particularly the young and adolescents. This, they assert, make it necessary to revise the philosophy, aims, contents, and methods of delivery of the Islamic Education Curriculum. The researchers were of the opinion that the Islamic Education Curriculum was still seen as a subject like any other subject, instead of being a subject that aims at educating individual Muslims and creating a Muslim society. This is probably one of the causes, in addition to other and factors such as the mass media, which have made many people, and particularly adolescents, gradually move away from the principles and values of Islam. This can be seen in the spread of many devious behavioural patterns such as drinking alcohol and drug-taking and so on (p.6).

The Aim of the Study:

The 1984 study aimed to identify ways of improving teaching of Islamic Education Curriculum in the Gulf States and other Arab countries by examining the views of experts and researchers in the field, sharing these views and making suggestions for ways of developing the teaching of Islamic Education Curriculum.

To further this inquiry, the following questions were posed:

- 1) Does the teaching Islamic Education Curriculum develop as does that of other subjects?

- 2) If there are attempts to develop the teaching of Islamic Education Curriculum, on what aspects of the curriculum do these attempts focus?
- 3) Are there any attempts to develop teaching of the Islamic Education which focus comprehensively on teaching methods, educational aids, the content of teaching, and methods of assessment, or do they simply focus on some elements and ignore the rest of the elements involved in the curriculum?
- 4) Do any attempts to develop teaching of the Islamic Education Curriculum include teacher training?
- 5) To what extent do experiments regarding Islamic Education Curriculum achieve a country's educational aims. Is there any evaluation of this and if so, what are their results?

The scope of the 1984 study:

It is of relevance to teachers of Islamic Education Curriculum and its inspectors within the Gulf states and to those parents who take an interest in Islamic education Curriculum. In addition to studies related to the Islamic Education Curriculum this study has examined the textbook and available documentation on the primary and intermediate stage.

The results of the 1984 study:

1. It is commonly agreed that there is a need to improve the bases of Islamic Education curricula, paying particular regard to methods of teaching,

classroom activities, and methods of assessment, so that Islamic Education will become a field of education interesting enough to attract and excite many learners.

2. The attempts that have so far been made to develop Islamic Education Curriculum are limited, as they have not achieved this target objectives to the same degree as other subjects.

3. The attempt to bring up the Muslim individual and create the Muslim society should be supported by the efforts and guidance of teachers capable of directing learners towards these orientations.

4. Since Islamic Education stresses the cultivation within individuals of moral values and the creating of a society in which learners have virtues and values, the highlighting of only one aspect of Islamic Education, such as the linguistic side, or reciting and listening, is not adequate. There a need to use various teaching styles and methods to achieve the broader aims of the I.E.C.

5. in delivering the Islamic Education Curriculum, the individual personalities of learners should be taken into account. Additionally, opportunities should be allotted to those who have the potential and are capable of expressing their views to take part in decision-making and problem-solving in relation to the teaching methods appropriate of the Islamic Education.

6. The methods of performance in Islamic Education should suit the nature and psychology of the learners.

7. Support should be derived educational aids to make the subject more interesting and increase students' motivation towards it.

8. Islamic Education Curriculum is different from other subjects' curricula, because it is related to the Islamic faith and aims to maintain Islamic values and principles to guide the individual Muslims and their society. That is why specialised Islamic education curriculum teacher training and qualifications ought to be considered (ibid., pp. 299-302).

The Study's Recommendation

In the field of aims:

Islamic education should provide substantial solutions to the problems of our society, such as juvenile delinquency, and should show learners that all the problems they face have solutions in Islam.

In the field of content:

1. Care should be take to ensure that the contents of Islamic education curriculum suited to the average abilities of learners.

2. The contents of the Islamic Education Curriculum should attract the learners and match their interests.

In the field of teaching methods:

1. Financial incentives should be allocated to reward teachers who excel in his/her performance, style, and behaviour in teaching.
3. Teachers should use various styles of teaching, such as problem-solving and group discussion and so on.

In the field of assessment:

1. Assessment should be related to the aims of the Islamic Education Curriculum.
- 2 The methods and means of assessment should be widened, so that they are not confined to a question/answer style. However, they should include oral tests and practical tests in addition to written ones, and should also include observation of behaviour during the year and so on.

Finally, the 1984 study recommended that the time devoted to teaching the Islamic education curriculum in some Gulf States, Kuwait for example, should be increased to not less than four lessons a week.

Saleh Ahmed Abdulrahim: Religious Education In Kuwait Secondary school (An Evaluative Study of Aims (1988))

Abdulrahim examines the curriculum of secondary school Islamic Education in relation to the purpose and aims for which Islamic education is taught under the social conditions of the Kuwaiti society which has witnessed

the emergence of some negative aspects in the behaviour of Kuwaiti students such as taking drugs, not respecting neighbours, and vandalising bus seats, public telephones, and so on. Abdul Rahim explains this saying:

The researcher had observed that many students in Kuwait do not apply and are not governed by the teaching of Islam in their everyday life and the patterns of behaviour they follow is not an Islamic one. This phenomenon, as well as being as dangerous as it looks, has attracted the attention of a great number of researchers in the State of Kuwait (Abdulrahim 1988, p.293).

Abdulrahim ascribes this to the ineffectiveness of the curriculum of Islamic Education in countering the clear change in the behaviour of students as a result of the social circumstances that surround them.

Abdulrahim stresses the deviant pattern of student's behaviour is attributed to the lack in the Islamic Education Curriculum (p. 5). Then, he adds that Islamic education in secondary schools in the state of Kuwait needs to be strengthened and reinforced (p. 5). He also states that:

Paying more attention to the Islamic Education Curriculum in the secondary school would be one of the best way to help face their (students) daily problem and over come them (ibid., p. 104)

However, Abdulrahim has chosen only one element of the curriculum and that is the aims. He tries to examine the aims that drawn up by the Ministry of Education in the State of Kuwait and the extent to which these are applied in practice, in addition to the benefits of these aims to students.

He states that his study is an evaluative endeavour to investigate Islamic Education Curriculum in secondary schools in Kuwait with special reference to the attainment of the objective of the Islamic education curriculum (ibid., p.293).

The Recommendations of the Study

1. According to the results of this study, it is noted that the teachers of Islamic Education Curriculum in secondary schools in Kuwait are not highly satisfied with the current attainment of the aims of Islamic education curriculum. Therefore, the researcher recommends a review of these aims, taking into account the views of the school teachers because they constitute the people standing on the front-line in the attempt to achieve the intended aims.
2. The daily behaviour in the school, whether that of teachers, headmasters, or students, should be in accordance with Islamic norms. Such behaviour should, in the long run, represent the practical experience which must accompany the religious knowledge achieved by the students.
3. To achieve the aims of the Islamic education curriculum more fully, it is recommended that major elements of the Islamic Education Curriculum inside the schools, such as content, teaching methods, teachers and assessment of curriculum, should adapt and clarify the major principles of Islam.

4. The environment around the secondary school students in Kuwait can play an important role in achieving the aim of Islamic education.
5. As school has an essential part to play in achieving the expected aims of Islamic Education, there should be more interest in providing facilities related to the achieving the aims Islamic education such as school mosques, the religious competitions, the religious books in the library and so on.

Adel Al-Sharaf (1992) A Comparative Study of the Development of Primary Stage of Islamic Religious Education in the State of Kuwait and the Kingdom of Saudi Arabia from 1950-1990

In this study, Al-Sharaf examines both Islamic Education Curricula in Kuwait and Saudi Arabia in an attempt to find out the most appropriate methods of developing the curriculum of Islamic Education in those two countries, in respect to some elements of the Islamic Education Curriculum such as aims, contents, methods of teaching, and teachers so as to benefit from Islamic Education Curriculum can be achieved and help in bringing up the Muslim individual and improving the society.

At the beginning of the study Al-Sharaf explains the significance of the Islamic Education Curriculum and the distinction between it and other subjects. Al-Sharaf asserts that the importance of Islamic Education Curriculum comes from religion and the emphasis is on “religion” itself. There is no doubt that

debating the issue of “Religion” is very wide and comprehensive, because, unlike mathematics, religion deals with the soul and body (Al-Sharaf 1992, 21).

Referring to the focus of his study on two countries, Kuwait and Saudi Arabia. Kuwait has been chosen because there is an urgent need to see in what way Kuwait’s education system can cope with Islamic Education Curriculum after the recent war (ibid., p.22). He examined the emergence of some negative phenomena in the Kuwaiti society, such as acquiring social values that are non-Islamic.

Also, he stresses that he hopes this study will help those who do not have a clear picture of the importance of Islamic Education Curriculum in society, particularly in Muslim societies, to see that religion can influence people, both spiritually and in their worldly behaviour (ibid., p.23).

Study Recommendation

1. The subject ‘philosophy of Islamic Education Curriculum’ be taught in Kuwait universities as a required subject as well as in Saudi Universities in order to keep students close to Islamic Education Curriculum in every level of their studies.

2. The time devoted to teaching Islamic Education Curriculum must be increased, particularly in Kuwait, in order to fulfil the aims of Islamic

Education Curriculum, taking into account the changes and development happening in the two countries and responding accordingly.

3. The aims of Islamic education Curriculum ought to be revised every five academic years by experts in the field of Islamic Education. Thus, as part of developing Islamic Education Curriculum, the authorities should give more power and support to Islamic Education Curriculum within different institutions in order to have a better education.

4. The teaching methods of Islamic Education Curriculum ought to be revised from time to time in order to consider the new styles of teaching and updating if necessary.

5. Both Saudi and Kuwaiti societies unite in developing a shared successful Islamic Education Curriculum which can assist in solving their social and educational problems.

6. Further studies may also be needed to examine the aims of Islamic Education in the light of further developments to the social and political fields in Kuwait and Saudi Arabia.

General Comments on Previous Studies

These studies have shown that there is a general deficiency or a weakness in the various stages of the Islamic Education curriculum, whether this is related to its aims, content, methods of teaching, assessment and others.

All studies are in agreement that the role played by the Islamic Education Curriculum in our school is, more or less, non-existent and consequently the demands resulting from the new and rapid social changes they have taken place, and specifically in the behavioural and psychological fields, cannot be met. This is due to the economic growth resulting from the discovery of oil which led to the development of Kuwait society.

With the first export of oil in 1946, quick and fundamental economic, social and demographic changes took place in the state of Kuwait. Reliance on the sea, which was the main livelihood of people in the country, lost its vitality and influence. Thus, the traditional economic activities of fishing, growing vegetables and pearl fishing have gradually diminished in importance. Oil became the main livelihood of the population and also it became the money earner. Consequently, the style of life of Kuwaitis and their income took a high turn. Society began to change as a result of the influx of wealth from oil and its derivatives. Though this change resulted in some prosperity and a comfortable way of life, it also resulted in some tension which affected social behaviour and its capacity for adaptation. There also appeared challenges which had negative educational impacts.

The sudden influx of wealth caused an adverse impact on social values and in particular on religious and moral precepts such as Lying, drinking alcohol, taking drugs and others form of deviance, which are not permitted in Islam, become common. Moreover, there developed unhealthy social practices such as disrespect for the law, an uncaring attitude towards people, dependence

on other people to do the work of an individual who is supposed to undertake it, and dependence on servants (the majority of whom are non-Muslim) to bring up children and look after the household.

This is what previous studies have emphasised in evaluating the curriculum of Islamic education in our schools. Also they have called for this curriculum to have an effective role in meeting the changes in the behaviour and values of Kuwaiti society.

I am fully in support of this call. However, the curriculum of Islamic education will not be effective in the bringing up of individuals, the development of society and in combating the devious problems, which I have referred to earlier, unless other educational areas, such as the mass media, the family and the mosque are taken into consideration. Therefore, I think that there should be a complementary approach and accommodation between all these areas, and in their guidance and aspiration. We do not want the mass media, for example, to dismantle what the school in general and the Islamic Education Curriculum in particular, try to achieve by way of Islamic values and morals and so on.

The situation in Kuwaiti society became worse and more complex and new drastic changes, more severe than previous ones, came with the Iraqi invasion of Kuwait. This caused undesirable psychological and social repercussions, such as anxiety and depression and so on. Al-motwa for example, indicates these negative effects saying:

Behavioural disorders and illnesses appeared in a number of forms such as alcoholism , too much smoking and addiction to sleeping tablets, taking drugs to escape the pressure of life, adopting a hostile attitude towards others, increasing nervousness, neglecting one's duties and work, escaping family responsibilities, insomnia, tiredness, anxiety, confused thinking and constant mental preoccupation with the events of the invasion (Almotwa 1992, p. 15)

Another study carried out on secondary school students' has confirmed the negative psychological and social effects as the result of the Iraqi invasion.

With regard to psychological effects, the study highlighted the following:

1. Negligence in studying.
2. Lack of willingness.
3. Quarrelling between friends at school.
4. Impetuous behaviour and lack of commitment to academic duties at school.

As for the most common problems relating to the social field they are:

1. Asking for many sick-leaves.
2. Absenteeism from school without convincing reasons.
3. Fear, lack of responsibility and uncertainty about the future.

(Social Development Office 1993,p.56)

There have, in fact, been many studies concerning the psychological and social effects of the Iraqi aggression against Kuwait. While these cannot all be cited here as they are not the central topic of the present study, I may cite some of the more important in order to demonstrate the extent of the negative social

impact which Kuwaiti society has suffered. These must be attended to using all educational means such as school, family and mass media and so on.

What is important to us here is the role of the school as an educational medium in dealing with these negative social changes. In particular, the role of the Islamic Education Curriculum as it has vital and effective function of bringing up human beings together in order that they achieve prosperity and progress.

Therefore, the reality of contemporary Kuwaiti society nowadays requires a truthful and scientific effort and consideration in order to rebuild a Kuwaiti people in accordance with Islamic principles and through all available educational means. This is to be undertaken in order to regain progress, as well as social and behavioural control in Kuwaiti society. Hence it is imperative that if we are to achieve these targets and also draw a students' attention to the Islamic Education Curriculum in our schools, that there should be a complementary relationship between the elements of the Islamic Education Curriculum. Also we need to answer the following questions: Why do we teach the Islamic Education Curriculum in our schools? and Does the actual practice of teaching this curriculum bring about the above aims?

A careful consideration of these questions will, without doubt, lead us to adopt a new perspective in defining the I.E.C. We should not view the curriculum as a list of facts or concepts to be acquired as knowledge, but should view it also as embodying our educational purpose, aspirations, ideas, and

practice in school. The view of the I.E.C. as nothing more than 'knowledge content' is perhaps one of the major reasons for the ineffective teaching of the I.E.C. in Kuwaiti schools. As many educators have commented, this view of the curriculum does not encourage or help us to take any account of the children who are the recipients of this content. Their only task is to learn as effectively as they can what is offered to them (Kelly 1989, p.45).

The knowledge content view of the curriculum encourages a system of one-way transmission in defining the role of the teacher. Some types of learning, such as psychomotor and problem-solving learning, will suffer more seriously from this approach, as it will lead to inactive learners and ineffective teaching. Stone stated that the:

teacher's spoken language is the most powerful instrument in developing abstract thought and reasoning skills. Its use by a teacher as a constant in concept learning is crucial. But language cannot be used in such ways unless it springs from a firm grasp of pedagogical principles and those principles imply active learners and two-way interaction, not passive receivers and one-way transmitters (Stone 1992, p. 282).

Teaching of the I.E.C. should not be limited to covering the contents or the statements of the I.E.C. syllabus, but we need also to work under the guidance of the principles and general aims of the I.E.C, which require teachers to apply different aspects of the educational task. This is concerned not only with developing cognitive abilities, but also with involving pupils in activities involving problem-solving and psychomotor exercises. Curriculum planners of the I.E.C. should take these considerations into account and should understand the different types of learning and what they require, whether rote learning,

concept learning, psychomotor learning, or problem-solving learning. Furthermore, the programme of teacher education for the I.E.C. should continue and should pay particular attention to the principles outlined above as well as to other major dimensions of the educational debate, for example, the different views of what the curriculum is and the purpose of education. These educational activities and debates should then be related to the task of developing the most effective and active means of teaching the I.E.C. This is the concept which has been asked for and adopted by progressive educationists and which I have already referred to in the first section of this chapter.

Conclusion

This chapter has been divided into two sections, in the first of which I have reviewed various aspects of curricular science referred to in relevant literature, such as the different definitions of the curriculum. I have found it most convenient to divide these definitions into three groups. The first defines the curriculum in terms of the content or body of knowledge. The second defines the curriculum in terms of the learning experience which learners acquire during their enrolment in a given school. The third defines the curriculum in terms of the outcomes, purposes, and aims involved in the planning of the educational process, i.e. the policy and plans of the educational process. Each of these views is carefully criticised. Eventually, I arrived at a comprehensive definition of the curriculum which has been the focus of attention to many educators. This definition combines the theoretical aspects of

the curriculum, such as the plans and policies, and the practice in the classroom.

I have also attempted to provide some insight into the concept of the curriculum in general in the context of Kuwait, particularly the concept of the Islamic Education Curriculum, the subject of this study. This has been done in order to give readers a clear insight regarding the present state of education in Kuwait. This has been followed by a presentation of the theoretical background of the four curriculum elements: aims, content, teaching methods, and the methods of students assessment, after which I examined these curriculum elements in Kuwait, particularly in respect of the Islamic education Curriculum. At the end of this first section, stress was laid on the needs to develop the educational curricula so as to be able to cope with the changes that are happening in society, since curricular issues have a vital role to play in sound social development.

In the second section of the chapter, I have examined previous research carried out with the aim of developing the Islamic Education Curriculum in Kuwait in such a way that it may adapt to the rapid changes occurring in Kuwaiti society such as some of the social changes, which preceded the Iraqi aggression on the State of Kuwait. These included the emergence deviant patterns of behaviour exemplified in lying, taking drugs, drinking alcohol and many others. Such behaviour contradicts the religious and moral values of Kuwaiti society. This social change is the result of the enormous influx of wealth which followed the discovery of oil and its subsequent export.

Moreover, the Iraqi aggression has left negative effects on our society which caused some Kuwaiti people to suffer severe psychological illnesses such as anxiety and depression and so on. This idea has been further examined by a number of Kuwaiti researchers, who assert that the Islamic Education Curriculum should be put in the service of a comprehensive development of the Kuwaiti people and society.

In the next chapter the research methodology will be presented.

Chapter Five

Research Methodology

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5.1 The Methodology

The previous chapters have concentrated on the theoretical, background and the contextual aspects of this research. This chapter will explore the actual methodology used in this study for data collection and analysis.

In the Muslim countries teaching of I.E.C. is regarded as one of the most important subjects in schools. as it is related to the improvement and development of the individual and Islamic society. Most studies of the I.E.C., whether in Kuwait or other countries of the Arab world, have concentrated on one aspects of the I.E.C. (see for example Al-Shafee, 1985; Al-Rashd, 1988; Gulf Arab States Educational Research Centre 1980, and 1984). My study, therefore, tries to redress this problem by studying both aspects of I.E.C. the theoretical and practical aspects of the I.E.C. with its four major components: aims, methods of teaching, aids and activities, and methods of assessment.

The present research into the above four elements of the I.E.C. will be of a descriptive nature, employing qualitative and quantitative methods. The reasons behind the selection of these research techniques were firstly that there was, in general, a shortage of research in the field of I.E.C. There is, in fact, only one study that has been carried out of secondary school students, that of Al-Rashd (1988). Secondly, the need for Islamic education to play an effective role in our society is urgent and particularly so because of the widespread

immoral behaviours now prevalent in Kuwaiti society. Although the I.E.C. is taught at school, its role is not as effective as it should be. In an attempt to investigate the core of this problem, I will attempt to answer the following questions: does the weakness, if there is any weakness, relate to any of the following, or a combination of them:

1. The aims of the curriculum?
2. The content of the textbook?
3. The methods of teaching, aids and activities?
4. The methods of assessment?

In addition, students' attitudes towards the I.E.C. will also be investigated.

5.2 The Research Sample

The population of the research sample was drawn from students at secondary schools in Kuwait. The rationale behind this choice may be explained as follows. Firstly, secondary school students are at the adolescent stage, which is a critical stage in the development of the individual and one which requires careful and delicate guidance. Therefore, Islamic education could be used effectively to help students find answers to the problems which they may experience at this point in their lives. Secondly, students in the secondary school stage of their education are more able to express their views than are students in the earlier stages of education and therefore they are valuable sources of information. In addition to the above reasons, I have

chosen the tenth grade students because it would be a major task beyond the scope of a study like this if I were to include all the grades of Kuwaiti secondary schools. Thirdly, I believe that students in the age range 15-16, which represents, generally speaking, the early stage of adolescence, are in need of an intensive and effective curriculum which is relevant to their stage of social and psychological development. Fourthly, being myself an experienced teacher of the I.E.C. at secondary school, this has helped a great deal in my contact with students, teachers, and supervisors of the I.E.C.

In the present study, the sample of students' surveyed in the research was subjected to multi-stage sampling. Cohen and Manion define multi-stage sampling as follows:

Stage sampling is an extension of cluster sampling. It involves selecting the sample in stages, that is, taking samples from samples....., one type of stage sampling might be to select a number of schools at random, and from within each of these schools select a number of classes at random. And from within these classes select a number of pupil (Cohen and Manion 1989, p. 102).

This method of selecting a sample is most appropriate when it is either impractical or impossible to obtain a list of all the members of the accessible population, and also when it is imperative to save time and money (Borg and Goll, 1989, p.250).

It is for these reasons that multi-stage sampling is used in the present study. This method of sampling is also appropriate in view of fact that this study covers all five Kuwaiti educational districts.

The total number of secondary schools in the sample is 64 (29 for boys and 35 for girls). The strategy used in employing multi-stage sampling in this study was first, to select at random two schools from each educational district (one for boys and one for girls). The next step was to select at random one class from each of the schools previously selected.

294 questionnaires were distributed to students, 270 of which were completed and returned. Teachers also came within the purview of the research since they play a major role in transmitting the I.E.C. to students. Knowing both the students and the textbook, the teachers may be able to give a clear picture about the curriculum and its implementation in schools. I surveyed all the teachers of I.E.C. in the schools selected. 60 questionnaires were also distributed to the teachers of the I.E.C, 55 of which were completed and collected.

With regard to supervisors, the major task of I.E.C. supervisors is to guide teachers in their implementation of the I.E.C. Therefore, they have a role to play in the teaching of the I.E.C. and hence they were included in the research. There were 16 supervisors of the I.E.C. The researcher wanted to interview all of the supervisors of I.E.C. but owing, first the fact that it was difficult to get hold of them because of their movement between schools and, second, to the fact that only a few of them have experience of supervising secondary school teachers of the I.E.C., I succeeded in interviewing ten of them.

5.3 The Tools used in Data Collection

The tools, which have been used to collect data from students in Kuwaiti secondary schools and the teachers of the I.E.C., were the questionnaire and the interview, while the views of supervisors of the I.E.C. were studied by semi-structured interviews alone.

There are, generally speaking, two types of questionnaires: the closed-ended and the open-ended questionnaire. In the former respondents are offered a choice of alternative replies, while in the latter they are free to record their own answers. Verma and Mallick (1999: 118) note that a closed question is one expressed in a way that allows a limited number of options for the respondent to select, while open questions, on the other hand, allow the respondent to answer in as much detail as he or she wishes without any prompting. However, the open-ended questionnaire may sometimes elicit data that are difficult to interpret or tabulate. Closed-ended questionnaires will be employed in this present study for several reasons, for instance, because they are easy to fill out, take little time, keep the respondents to the point of the subject, and provide data that is fairly easy to tabulate and analyse. This does not mean that the type of close-ended questionnaires used in this present study is better than the open-ended questionnaires, but, because I will also use the semi-structured interview to collect data for this research, I think these two types of

data collection will be the best tools to use in this research, for reasons which we shall see shortly.

The questionnaires for the teachers (see appendix One) of the Islamic education curriculum is divided into four fields containing several items gathered together to give general responses to one idea or topic. The four fields of enquiry relative to the teachers of the I.E.C. and reflected in their questionnaire are:

1. The aims of I.E.C. in secondary schools.
2. The content of the I.E.C. for secondary schools.
3. The teaching methods, aids, and activities employed to teach the I.E.C.
4. The methods used in students' assessments.

The students' questionnaires (see appendix Two) are similarly divided into four fields, viz.:

1. Students' attitudes towards the I.E.C.
2. Students' views regarding the content of the textbook.
3. Students' views of methods of teaching, aids and activities that have been used by teachers of the I.E.C.
4. Students' views of the methods of assessments employed by their teachers of the I.E.C.

The main reasons for examining teachers' and students' views are those which I have mentioned earlier in connection with certain problems of the I.E.C., in addition, to the fact that neither teachers nor students participate

in designing the I.E.C., whether the aims of the curriculum, the topics included within the content of the textbook, or other elements related to actual teaching. The data required for carrying out this research was collected through questionnaires and interviews. These tools are the most common instruments for data collection in survey research (Borg and Gall 1989, p.418).

Questionnaires were used because I believed it to be the appropriate means of obtaining information about attitudes, opinions, feelings, and facts because, especially in sensitive questions, respondents might would to be remain anonymous when they answer the questions which is sometimes essential (Turney and Robb 1971, p.130). in the other word, obtained information, particularly about some opinions and fact related to problems encountered teachers in the actual teaching, some teachers might be need to be anonymized in order to be turn away any blame or responsibility and so on. Moreover, because the sample of this research covered all the educational areas in the State of Kuwait, this made it difficult to employ the interview as the only tool for data gathering. In addition, the questionnaire was particularly suitable because it required little time to administer and permitted the respondents to remain anonymous to the researcher. The questionnaire does, however, have a number of disadvantages; respondents may not, for example, complete all the questions or even the questionnaire itself, and there is no guarantee that all the respondents will answer the questionnaire themselves or that they will be strictly truthful in replying to the questions in it (ibid., 1971, p. 130).

The other tool that the I used was the interview. There are three types of interviews: structured interviews, semi-structured interviews, and unstructured interviews. The semi-structured interview has the advantage of being reasonably objective while still permitting a more thorough understanding of respondents' views or opinion and the reasons behind them than would be possible using the mailed questionnaire. The semi-structured interview is generally most appropriate for students' in education as it provides a desirable combination of objectivity and depth, and often permits the gathering of valuable data that could not be successfully obtained by any other approach (Borg and Goll 1989, p.442).

Taking the nature of my research into account, I thought that the semi structured interview was the most appropriate tool to collect in-depth information to supplement the other data collected through the questionnaire (see appendix Three).

As Wellington has observed, the interview is “the most rewarding and potentially the most informative way of carrying out a small scale study ” (Wellington 1996, p. 21). The interview is also useful when dealing with individual situations and is especially suitable for young children, illiterates, those with language difficulties, and those of limited intelligence (Best, 1981; Drever, 1995).

Borg and Goll indicated that:

The main advantage of the interview over the mailed questionnaire for this type of data collection is that the interviewer is likely to get responses from of the persons in the

sample selected and will get fewer “don’t know” and unusable responses than would occur on a questionnaire (Borg and Goll 1989, p.442)

Turney and Robb (1971) have stated some of the advantages and disadvantage of the interview. According to them, the interview provides an opportunity to question thoroughly certain aspects of the research inquiry and allows a greater depth of information. Furthermore, it also enables the researcher to collect data in relation to the feelings and emotions of individuals. Having said that, the interview is a time consuming tool and, although its effectiveness depends greatly upon the skill of the interviewer, it is also possible that respondents, because of the interviewer’s presence, may not respond freely and accurately (Turney and Robb 1971, p. 135). In relation of my survey, I have faced some of problems during conducted the interview especially with female students and women teachers. They found it embarrassing to talk about certain kind of issues such as the views from their religion regarding how the female students deal with, for example, menstruation or some immoral behaviours like sexual problems and so on. They were usually unhappy to give detailed answers about these issues and were also very shamed.

The interview is wonderfully, adaptable and flexible. A trained, experienced, and skilful interviewer can probe responses and investigate feelings, motives, experiences, and attitudes which no other investigative technique can reach (Verma and Mallick 1999, p.128).

Cohen and Manion explained that:

the interview may serve three purposes. First, it may be used as the principal means of gathering information, having direct bearing on the research objectives. Second, it may be used to test hypotheses or to suggest new ones, or as an explanatory device to help identify variables and relationships. And thirdly, the interview may be used in conjunction with other methods in a research undertaking (Cohen and Manion, 1980, p. 243).

In addition, and other most important reason for using the interview method in addition to questionnaires is that when data is collected by interview, it is possible to reduce, if not eliminate, one of the major limitations of the questionnaire technique-lack of response due to inability of the respondent to understand the questions (Engelhart 1972, p. 108).

In investigating the I.E.C's four major elements: aims, the content of the textbook, teaching methods, and methods used for student assessments, the questionnaires will yield essential data describing the position or status of the I.E.C and its four elements, while interviews will offer opportunity to detect problems and difficulties related to the implementation of the I.E.C. in actual school teaching. For example, with regard to the teaching methods used by teachers of I.E.C., the questionnaires will establish exactly what methods are used, while interviews will clarify why these methods are used and not others. Furthermore, semi-structured interviews will help us to obtain other information relating to the four major elements of the I.E.C. such as school management and the time allocated for teaching the I.E.C. in Kuwaiti secondary schools and so on. In addition, even though the questionnaire may be clear and precise, Kuwaiti students' may find some difficulty in interpreting

or understanding it, possibly because they are unfamiliar with the questionnaire's technique. In this case interviews will help us to interpret further a lot of unclear points as they emerge from the results of the questionnaire. By using this dual approach to the gathering of research data, we will gain a greater insight into the actual state of affairs as it is perceived by the individuals being studied (Verma and Mallick 1999, p.38).

Moreover, on account of the sensitivity of this research, touching as it does on a number of educational matters of current concern such as modern teaching methods and students' assessment and others, which teachers of the I.E.C. or even their supervisors have little knowledge of, using a questionnaire alone will not suffice to elicit the required information, so that interviews will be the more efficient tool to employ in researching these matters. Finally, it may be said that this two-pronged approach in researching the topic in view will increase our confidence in offering solutions and recommendations regarding the teaching of the I.E.C. in Kuwaiti secondary schools.

Verma and Mallick state that:

Where the object of a questionnaire survey is to produce quantitative data, interviews are normally used to obtain qualitative data. It is common for the two tools to be used in the same study, the questionnaire providing what are often called the hard data, and the interviews making it possible to explore in greater detail and in depth some particularly important aspects covered by the questionnaire (supplementary) or related topics which do not lend themselves to the questionnaire approach (complementary). (Verma and Mallick 1999, p. 122).

In short, there were then a number of reasons that encouraged me to use both these methods of data collection. First, because of the nature of this research, requiring as it does both qualitative and quantitative information, I decided to use them both for the reasons suggested by Verama and Mallik above. Second, because of the advantages and disadvantages of the two tools, I decided to use them both to complement each other. Third, because this study seeks to investigate the major elements of the curriculum of Islamic education in Kuwaiti secondary schools, it seemed to me that one tool of data collection, the questionnaire for example, would not be enough to obtain a clear picture of the actual situation and related issues regarding the teaching of the I.E.C.

5.4 The Pilot Study

In order to test the tools and procedure employed, a pilot study was carried out. As Oppenheim has noted, a pilot study:

can help us not only with wording of questions but also with procedural matters such as the design of letters of introduction (as from whom it should come), the ordering of question sequences and the reduction of non-response rates (Oppenheim, 1992, p. 47).

I chose for the purpose of the present pilot study, 40 students (20 males and 20 females) 14 teachers, and 2 supervisors. In addition to the pilot study's suggesting a numbers of minor corrections to the wording of the questions, and a review of the nature and the sequence of the items in the questionnaire, it was also noticed that the majority of the students' and teachers' responses to questions concerning methods of teaching and of assessment were concentrated on the 'sometimes' option. Therefore, after, consultation with my supervisor,

we decided that the scale should be reduced to four instead of five alternatives, that is 'always', 'often', 'seldom,' and 'never'.

5.5 Statistical Analysis:

The SPSS was used for the statistical analysis of the data. Statistical processes are normally used to interpret the hypothesis or answer research questions. After the application of the study and the data collection, the view arrived at by the Statistics Department and statisticians in Kuwait was that certain statistical methods, such as level of significance, standard deviation, and means, should be used. For example, in the field of aims, the level of significance was calculated to find whether the difference between those teachers who said that the curriculum tried to achieve the aims and those who said that it did not was statistically significant (see the following table for example).

The distribution of teachers' responses to the aims

Try to achieve		Chi-square value	Level of sign
Yes	No		
44	11	19,800	0,000

The analysis of data was submitted to my academic supervisor. After some consultation with my supervisor and other colleagues in the Education Department of Sheffield University such as Dr. Opie and Dr. Thompson,

bearing in mind the descriptive nature of the research question, the final decision was made to use only the frequencies' distribution and percentages. In other words, the present research seeks to discover any weaknesses related to the I.E.C., whether to do with aims, the content of the textbook, teaching methods, or methods used for student assessment. What is important for us here is to discover the opinions of the study population regarding those four elements. In addition, the present study does not try to detect the levels of difference among the sample group such as gender, age and so on. Therefore, as previously mentioned, some statistical processes like means, standard deviation and level of significance are not deemed suitable to the nature of what the current study tries to research. So, for the purpose of the research questions, the frequencies, distribution, and percentages, may will be enough for a clear, general description of the I.E.C. and its four major elements. For example with regard to the teaching methods used by teachers of the I.E.C., the frequencies, distribution, and percentage will indicate which methods are most and least used. This and other matters are what I try to discover through this present research by means of questionnaires and semi-structured interviews. I attempt to detect the causes of some problems which may interfere with the effective teaching of the I.E.C. in Kuwaiti secondary schools.]

This does not mean that the additional statistical processes used, such as chi – square values, standard deviations, means and levels of significance, are incapable of supplying answers to the research questions, but only that some statistical processes are made use of which will not affect the interpretation of the data of this research if they are removed from the study. For example, it is

clear from the above example, that the majority of teachers feel that the curriculum does try to achieve the aims of the I.E.C. Consequently, as Dr Opie in particular has indicated, other statistical analyses in the example above, like level of significance do not have any bearing on the particular investigation into whether or not the curriculum tries to achieve the aims presented.

5.6 Validity:

In the field of educational measurement, validity, as Verma and Mallick argue is the degree to which a test, tool or technique measures what it is supposed to measure (Verma and Mallick 1999, p.203). Validity, in other words, refers to the accuracy of an instrument relative to the question, “Does the instrument really measure what the researcher says it measures?”

Generally speaking, there are four types of test validity. These are: content validity, concurrent validity, predictive validity, and construct validity (Borg and Gall 1989, p.276). Content or face validity, for example, is the degree to which the sample of test items represents the content that the test is designed to measure (ibid., p.276).

Verma and Mallick state that:

Concurrent validity refers to the extent to which a test is judged to be in keeping with other established tests considered to be valid measures of the same attribute or trait. ‘Predictive’ validity refers to the ‘predict’ performance. ‘Construct’ validity is judged by the extent to which scores on a test of some well-defined attribute are shown to correlate highly with known differences among subjects in the samples being tested (Verma and Mallick 1999, p.133)

As noted earlier, two questionnaires were constructed to examine the views of teachers of the I.E.C. and of students' in the tenth grade of secondary schools. The first instrument, for teachers, contained 52 questions, and the second instrument, for students, contained 43 questions.

Both questionnaires were checked and revised by experts and specialists in the field of the I.E.C. These were as follows:

1. A professor of Islamic Education;
2. A professor of Educational Psychology;
3. A senior teacher of the I.E.C. ; and
4. A teacher of the I.E.C. in a Kuwaiti secondary school.

These people's suggestions and opinions were taken into account in modifying some of the items in the questionnaire. However, in general, they thought that the questionnaire was very clear, suitable for the study sample, and comprehensive.

5.7 Reliability

Reliability is testing is commonly used in connection with a test or examination. The validity of a measuring device depends upon its reliability to a great extent. If a tool is not consistent in measuring what it is designed to measure, it's accuracy will be impaired (Billy and George 1971, p.156).

Verma and Mallick note that 'reliability refers to the extent to which a test or technique functions consistently and accurately by yielding the same results' (Verma and Mallick 1999, p.202).

Reliability studies, as Borg and Goll have stated, can give us information on the degree to which a measure will yield similar results for the same subjects at different times or unclear different condition, they can give us an estimate of consistency (Borg and Goll 1989, p. 209).

Testing the reliability of the instruments used in the present study was achieved by use of the SPSS programme's Alpha- test. The results showed that all aspects of the questionnaires, either the teachers' tool or the students' tool, were acceptable (see appendix Four and Five).

Conclusion

In this chapter the reasons for selecting the research methods used for my have been presented. I have attempted to explore such problems by examining the four major elements of the I.E.C., namely aims; the content of the text book; teaching methods, aids, and activities; and methods of student assessment, or any particular aspect of them like teacher's standards and the time allocated for teaching the I.E.C. The research samples, whether students in the tenth grade of secondary schools, teachers of the I.E.C. or their supervisors, have been presented. In addition, the tools used to collect data for this study (questionnaires and semi structured in interviews), their

characteristics advantages, disadvantages, and the reasons which encouraged me to use them, have been explained and justified.

Moreover, in this chapter we have also discussed the methods of statistical analysis which have been used to interpret the data involved in this research. The reasons for passing over some statistical processes, like means, standard deviations, and levels of significance, have also been stated. Furthermore, the validity and reliability of the research has been presented.

The next chapter will deal with the interpretation of the research data and their analysis in order to arrive at a clear description of the actual teaching of I.E.C. in secondary schools and of some of the hindrances to the effective implementation of I.E.C.

Chapter Six

The Research Findings

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The Research Findings

6-1 Introduction

In this chapter, two major sections are going to be presented. Firstly, I will describe the data, which I collected from the research population (students, teachers and supervisors of the Islamic Education Curriculum). The data was collected, as we have seen before, through questionnaires and semi-structure interviews related to the Islamic Education Curriculum (I.E.C) in Kuwaiti secondary schools. It covers the four elements of I.E.C, that is:

- 1- The aims of the Islamic education curriculum in tenth grade secondary school ;
- 2- The content of textbook ;
- 3- The teaching methods, aids and activities of I.E.C ;
- 4- The style of assessment.

Secondly, I will analyse the data related to the students' attitude toward I.E.C.

6-2 The Aims of Curriculum

Regarding the aims of I.E.C., I will be following other studies in identifying the most important aims of the I.E.C. which are related to the daily life of the students and the social problems, which need to be concentrated upon at the present time.

The aims are to :

- 1- Relate the curriculum to the daily life of the student.

- 2- Achieve students' needs.
- 3- Relate the curriculum to the reality of the society.
- 4- Relate the curriculum to social problems in society.
- 5- Improve the motives and tendencies of student's.
- 6- Protect students from bad thoughts and deviant ideas.
- 7- Develop a passion in students towards Islam as a way of life and thinking.

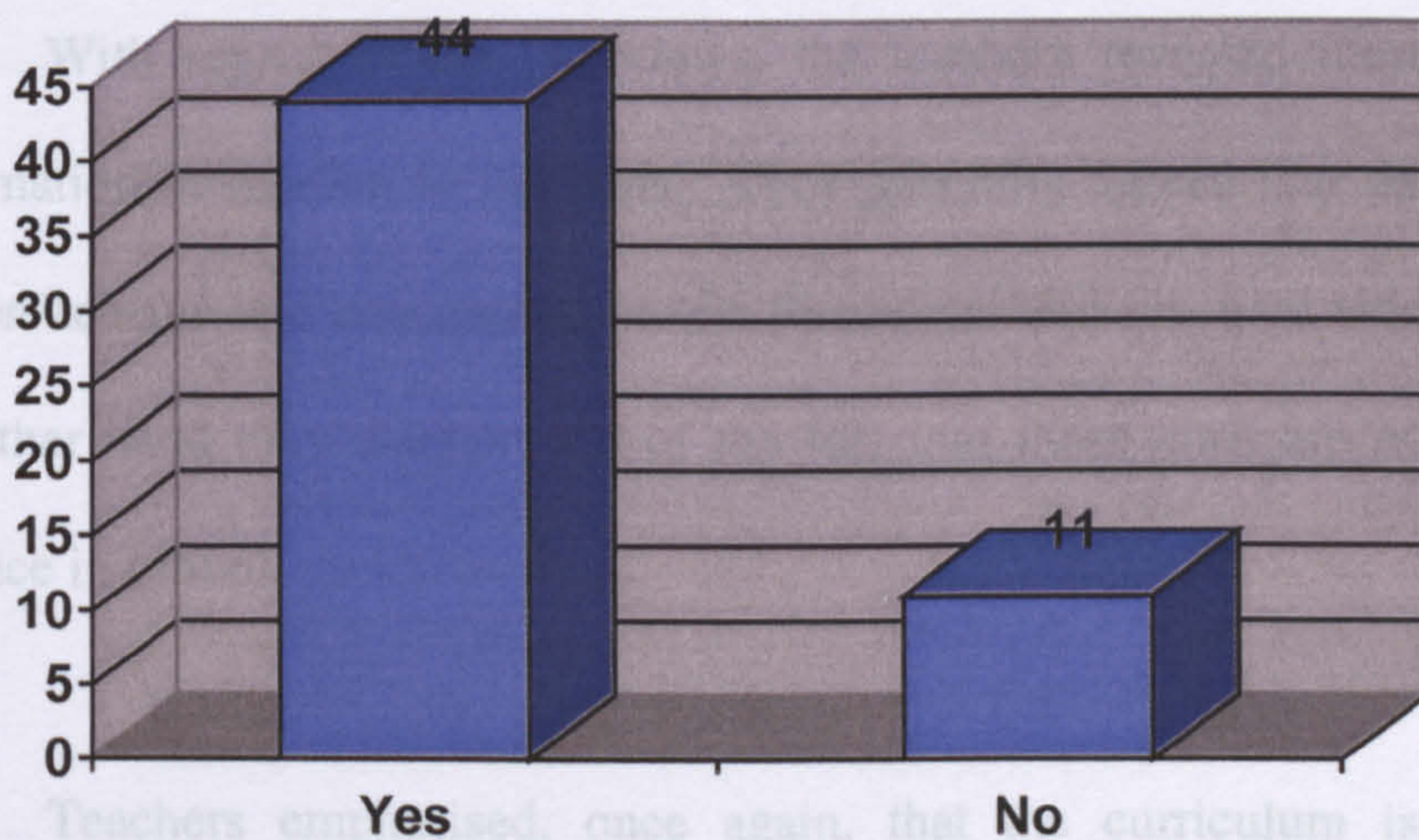
One must mention that the aims of the Islamic Education Curriculum, which were already decided upon by the Ministry of Education, are rather vague, ambiguous and general. In this study I try to examine, with the guidance of the general aims and with reference to other Islamic education studies conducted in Kuwait (Al-Sharaf 1992, Al-Rashed 1988, G.A.S.E.R.C. 1981 and 1984), a specific numbers of aims as mentioned above. Furthermore, this research will be concerned with the aims that are related to the social and psychological aspects of the students' development.

Furthermore, I would like the reader to bear in mind that my concern here is with aims and not objectives because, as we have seen in Chapter Four, there are no clear objectives provided regarding the teaching of the I.E.C. in secondary schools. In other words, I will examine the views of teachers and supervisors of the I.E.C. concerning the aims of the curriculum. These aims are intended to guide all activities involved in teaching the I.E.C. in secondary schools, whether the contents of the textbook, the teaching methods used in the classroom, or the methods of student assessment employed by teachers. My major question will be:

In the view of teachers and supervisors, does the I.E.C. theoretically try to achieve these aims? Furthermore, we must ask: Do teachers and supervisors believe that the major task of teaching the I.E.C. (in practice) is, eventually, try to achieve these aims?

There were two main groups who took part in this discussion. Teachers and supervisors who were already involved in teaching and supervising I.E.C. From the result of the questionnaire, the teachers' response to the question 'does the I.E.C. try to achieve its aims' indicated that there is a significant differences in views among the teachers of the Islamic education curriculum. My findings show that teachers, in general, who think that the I.E.C. try to achieve these aims are the majority (see Figure 1).

(Figure 1)
The distribution of teachers' responses to the aims



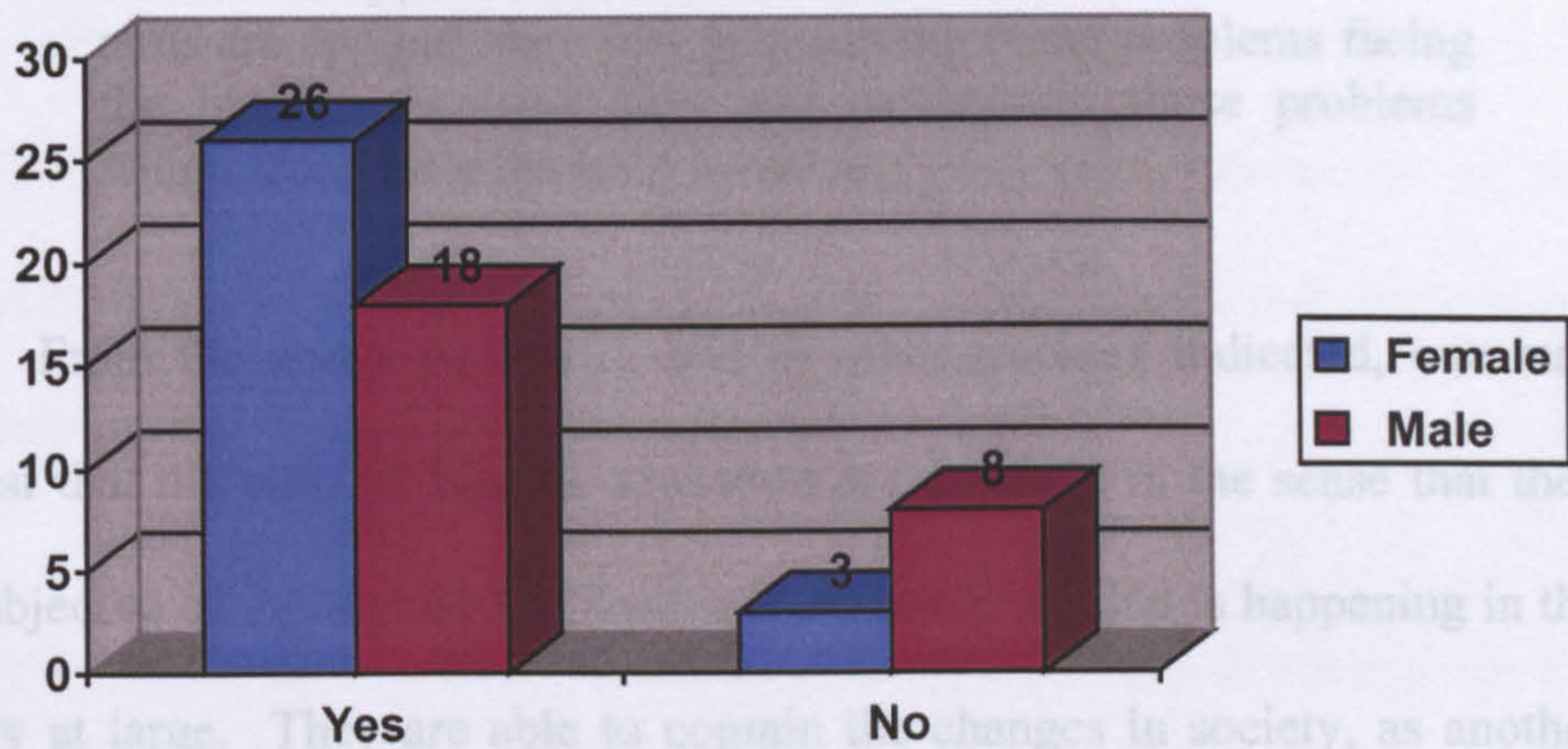
To investigate the above issue between female teachers, the outcome shows that there is a significant difference among themselves. Again the majority of the female teachers were in support of the view that the curriculum tries to achieve its aims. In addition, when the male teachers were studied,

there is also, a significant difference between themselves with regards to whether the curriculum tries to achieve its aims. One could trace a similar response among male teachers where the majority are in favour of the idea that the curriculum tries to achieve its aims (see Figure 2).

saying:

(Figure 2)

The distribution of teachers' responses to aims according to gender:



With regard to the interviews, the teachers revealed more in-depth information in relation to the aims. They generally agreed that the aims are comprehensive and concentrate on the theoretical and practical side. But, on the other hand they disapproved of the fact that those aims are not put into practice in school.

Teachers emphasised, once again, that the curriculum is basically concerned with the knowledge of subjects, and they not only employed the textbook to serve this purpose but also the methods of teaching, aids and activities and styles of assessment (as we shall see later). The aim was to teach the students as much as they can from the textbook, ignoring the relevance and

the practice of such knowledge in their daily life and especially those issues which are related to the social and psychological aspects of the student development (for example, how the student deals with social problems surrounding them). One of the male teachers explained this problem by saying:

Theoretically, the aims of Islamic education are good, comprehensive, and include some important aspects which are cognitive, affective and psychomotor aims. The primary function of Islamic education is the modification in behaviour, but unfortunately it is not able to achieve these aims because there is no application for these aims in school. I think if these aims are applied, they will help solving many problems facing the individuals these days and particularly those problems which arose from the Iraqi invasion.

From the above statement, and as other teachers indicated, one may suggest that the aims of Islamic education are dynamic in the sense that they are subject to changes and modification in response to what is happening in the society at large. They are able to contain the changes in society, as another female teachers stated that:

Firstly, I would like to emphasise that usually after wars societies are bound to change, whether those changes are positive or negative. In Kuwait, for example, and after the Iraqi invasion, there are negative social changes which take place in the society. For instance, lack of confidence, anxiety, depression and others are well known. Therefore, it is the duty of the government and non government institutions to tackle these negative phenomena and the school in general as an educational institution must play its important role through the Islamic education to face up to these problems.

Researcher: So, do you think that the Islamic education curriculum takes these changes into account?

Interviewee:

The aims of Islamic education curriculum are comprehensive and integrated and have the ability to contain changes in society.

They also concentrate on the preparation of the committed individual spiritually, mentally, behaviourally, and knowledgeably. Unfortunately, there is no practice for those elements in the daily life at school except for the aspect that related to the knowledge, We are required to concentrate on the content of the textbook, teach as much as we can and then examine the students to see how much knowledge they learnt from the textbook while neglecting other aspects. I am sure the aims are only on a piece of paper, there is no application for their integral and comprehensive dimensions.

I think this statement illustrates the reality of teaching Islamic education in schools. Islamic education is still traditional and separated from the social life of the learner. Although Kuwaiti society is experiencing social and economic changes, the school and the Islamic education in particular are not responding in the same degree to these changes.

Therefore, and as Kelly (see chapter four) implied, it is strange that the social and economic changes in the Kuwaiti society are not accompanied by changes in the Islamic education curriculum in the schools. Another male teacher with thirteen years of experience mentioned that:

The aims in theory are comprehensive and general and especially those aims related to the social and psychological aspects of the learner, while the aims which are related to the cognitive role are very clear, specific and easy to assess. Our problem is with the textbook, we have to finish it by the end of the academic year. Our efforts are channelled to achieve this goal rather than adding an additional load with regard to the social and psychological aspects of the aims. I have been teaching for 13 years and I have never been invited to one single meeting or a seminar related to the discussion of the ways and means in employing those aspects to tackle our problems. All our meetings are to discuss how we can reduce the size of the textbook in order to match the number of lessons allocated to it. In other words most of the meetings did not take into account how we execute the curriculum in its integral form relating the aims to other aspects of the

curriculum. The emphasis is always on the content of the textbook and nothing else.

One may derive two points from the above quotation. Firstly, the aims are general and comprehensive and some of these are so general that they make the aim ambiguous and especially those related to the psychological and practical aspects of the learner. Secondly, the planners of the Islamic education curriculum are trying to achieve all the aims through one element of the curriculum, that is the school textbook. I think this is an incorrect understanding of the policy which eventually leads to the inefficiency of the curriculum. The method of concentrating on the textbook will diminish the role of the students in the learning-teaching process. The emphasis will be on the role of the teacher in this process.

A female teacher expressed strong views about the aims when she said:

The problem is not with the aims, but it is with application of these aims. Other aspects of the curriculum are absent when it comes to the achievement of the totality of the aims. Once I requested a visit to the centre of young offenders in order to make the students aware of the consequences of bad behaviour. Both the school and the Ministry of Education turned down our request on the basis that we should concentrate on the content of the textbook and teach the students those matters inside the classroom. So, if they are interested in achieving the aims they should plan carefully for how to achieve the totality of those aims.

These views were echoed by many other teachers who think that there is no problem with the aims as a theory, but the problem is with practising those aims in reality. In other words there is no balance between the aims in theory and the reality of practice.

In addition, a lot of teachers stated there is a need to revise the aims in general and those related to the psychological and practical aspects in particular. This may help teachers in the learning-teaching process, by employing some teaching methods, activities and so on related to the role of the student in the learning process (for example, projects, field visits, practical teaching and so on).

Supervisors, on the other hand, suggested that Islamic education aims to create a good and balanced individuals from all social, psychological and knowledgeable aspects. This could be attained by providing these students with Islamic knowledge and detect the problems of our daily life and thus find solutions to them.

One supervisor explained that:

Islamic education in secondary school is aiming to deal with reality of students at this age. The aims, in theory, consider the age of the student at this stage and how the student deals with others.

Like teachers, supervisors insisted that the aims are comprehensive and include, spiritual, practical and the knowledge that the students need at this age.

By analysing the interviews of supervisors it is clear that they thought these aims seem to be comprehensive and include the three dimensions of aims cognitive, effective and psychomotor. However, they stated that in actual teaching the emphasis is on the cognitive aims and they neglect other aims.

The reasons for that, as they think, refer firstly to, the focus on delivering, the information of textbook to students by easy methods, secondly, the style of assessment which focuses to measure students' achievement of knowledge and thirdly, some teachers may not know the aims or they are not clear to them.

As one of them said:

Theoretically, the aims are comprehensive, but in actual teaching the focus is on cognitive aims. Because the important thing in school practice is to deliver the knowledge of textbooks to students in order to measure their achievement in the examinations. Also, I think some teachers do not know the aims or it is not clear to them, and that may be related to their preparation in the college or may be related to other reasons.

The researcher asked, 'What do you mean by other reasons?' The supervisor replied:

I think as supervisor of I.E.C. there is a lack of care by the planners of I.E.C. regarding the aims or some of them are not qualified as planners of I.E.C.

6.3 The content of textbook

The content of the Islamic education textbooks plays a central role in education in the state of Kuwait. The textbook is considered to be the major instrument in the teaching-learning process. The role of the textbook is so important in the education system of Kuwait it affects the other elements of the curriculum such as the teaching methods, activities and style of test and so on.

The style of assessment for example, is purely concerned with how much knowledge and information the students are taught from the textbook. In other words, in measuring students' academic achievement, the knowledge in

the textbook does matter and not other skills which students' may acquire through the learning- teaching process. Certain criteria, as we shall see shortly, were taken into consideration in publishing the Islamic education textbook. Those criteria were chosen from the educational literature in general and from those which are related to Islamic education in Kuwaiti schools. They were implemented in order to make sure that the textbook is suitable for students, teachers and the whole learning teaching process. Finally, the Ministry of Education insists that the content of textbook must be completed by the end of the academic year.

Students, teachers and supervisors participated in airing their views with regard to the suitability of the Islamic education textbook according to the criteria chosen by the researcher.

In relation to the teachers, table four shows that there is a slight variation in the teachers' responses to certain criteria to measure the suitability of textbook. For example, teachers who either agree or strongly agree with regard to criteria 1, 3 and 9 their percentages were 52.8%, 49.4% and 49.1% respectively. While those who either disagree or strongly disagree their percentages for the same criteria were 47.3%, 49.1% and 50.9% respectively. On the other hand, the majority of teachers either agree or strongly agree with the textbook meeting the following criteria: the textbook meet the objectives of the curriculum, the content of textbook matches the ability of the students, the language of the content of textbook is appropriate to the level of students capability, the content of the textbook consider contemporary matters and

finally the number of lesson is appropriate to the content of the textbook. Their percentage were 70.9%, 72.7%, 80%, 56.4% and 72.8% respectively (see Table 4).

(Table 4)
The distribution of teachers' responses to the criteria of textbook:

Criteria	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1- Providing students with experience enabling them to deal with daily problem	3 5.5%	26 47.3%	—	21 38.2%	5 9.1%
2- The content of textbook agrees with the objective of the curriculum	6 10.9%	33 60%	—	14 25.5%	2 3.6%
3- The content of textbook agrees with students interests	2 3.6%	25 45.8%	1 1.8%	23 41.8%	4 7.3%
4- The content of textbook agrees with the ability of students	10 18.2%	30 54.5%	—	11 20%	4 7.3%
5-The language used in the textbook is appropriate to the level of the students	20 36.4%	24 43.6%	—	8 14.5%	3 5.5%
6- The content deals with contemporary matters	3 5.5%	28 50.9%	—	18 32.9%	6 10.9%
7- Emphasising the importance of the practical application of the subject problems	3 5.5%	20 36.4%	3 5.5%	23 41.8%	6 10.9%
8-The number of lessons is appropriate to the content of textbook	14 25.5%	26 47.3%	—	9 16.4%	6 10.9%
9- Link the content of textbook with the problems of society	2 3.6%	25 45.5%	—	20 36.4%	8 14.5%

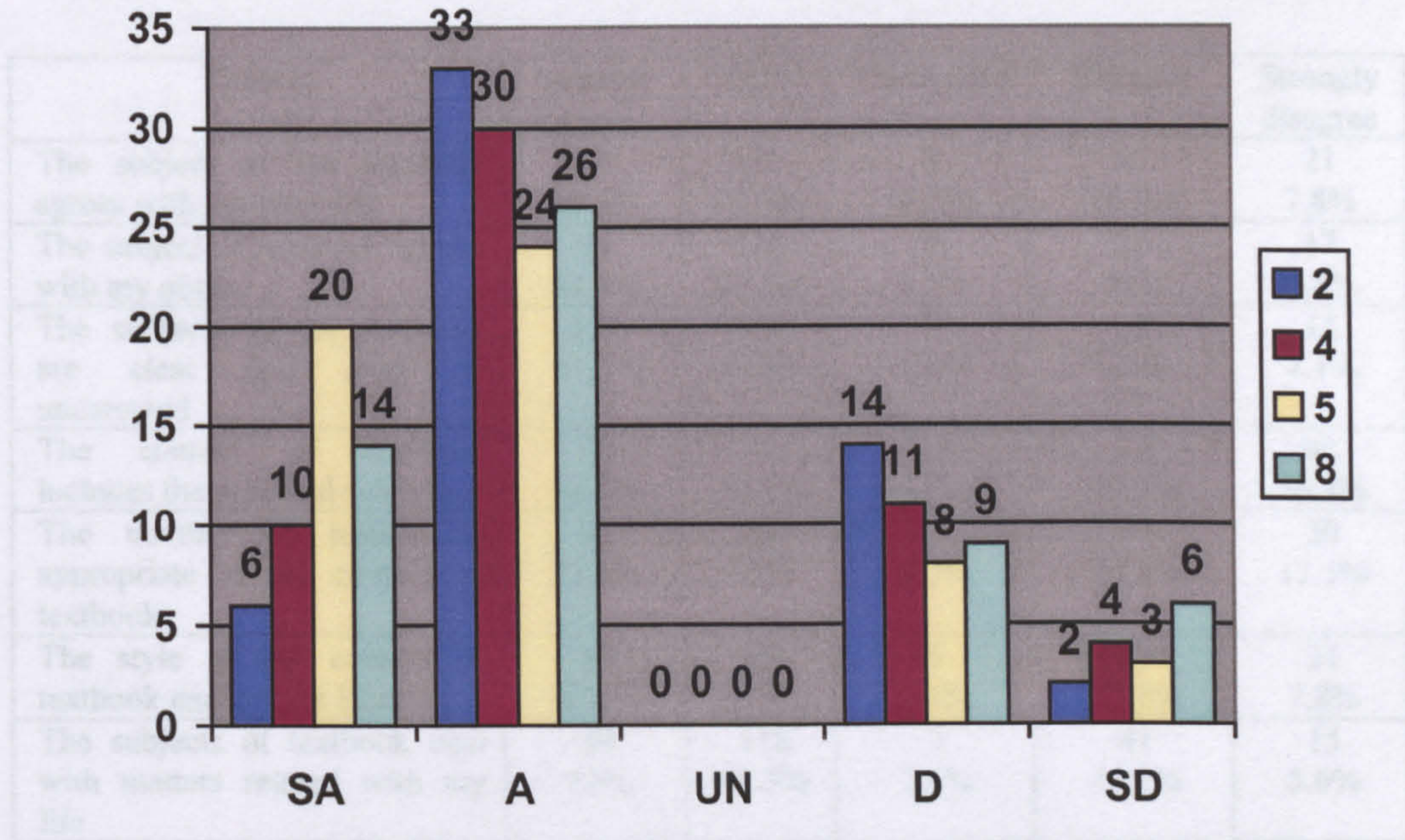
Through the interview with the teachers of Islamic Education Curriculum, it appears that there are differences between them in relation to the criteria. For example, the suitability of the content of textbook to the interest of the students, the linking of the content to the problems in society

and the emphasis of the importance of the practical application of the subject problems and so on. The teachers have shown that the level of interest in these criteria is limited. In other words, even if the content of textbook include one subject sometimes, this would not be enough, therefore it must include other criteria as it has been emphasised by students, teachers and supervisors. It is very important that the emphasis should be on all the criteria in constructing the content rather than focusing on the simplicity of the language, reduce the size of the content of textbook in order to matches the allocated hours and so on. It is obvious that although the content of the textbook contains some of these criteria it is still not enough. That is because of the topic's importance and the need to achieve the interest of the students and connect them with subject matter and hence achieve the expected aims in this age (as we shall see later).

Further analysis showed that there are no other significant differences between teachers of the Islamic education curriculum except in the questions that have high response and consequently high percentage in favour of those who said that the content of textbook include these criteria (see figure 3). In other words, there is limited variation between teachers' responses with regard to criteria 1, 3, 6, 7 and 9 which makes it difficult to generalise except in the criteria 2, 4, 5 and 8 where there is significant difference between teachers of Islamic education curriculum.

(Figure 3)

The distribution of teachers' responses to the criteria of the textbook:



Concerning students the results of the statistical analysis of the students' responses to the criteria of the content of the textbook showed that, generally speaking, the majority of them agree that the content of textbook meet those criteria (see table 5). For example, in the case of the subject of the textbook matching the ability of the students there were 82.2% of the students who agreed, in contrast with 16.3% of the students who disagreed. Although there is general agreement between students in relation to those criteria from the result of the questionnaire, the interview showed that although they agree with those criteria which relate the content to the daily life of students there are certain topics within the textbook which need to be given more attention than other traditional topics which are repeated, more or less, every year. By doing so the

content of textbook will appeal more to the students' life and to contemporary issues.

(Table 5)

The distribution of the students' responses to the criteria of the textbook:

Criteria	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
The subject of the textbook agrees with my interests	77 28.5%	129 47.8%	2 0.7%	41 15.2%	21 7.8%
The subject of textbook agrees with my ability	94 34.8%	128 47.4%	4 1.5%	27 10%	17 6.3%
The subjects of the textbook are clear and easy to understand	112 41.5%	124 45.9%	3 1.1%	20 7.4%	11 4.1%
The content of textbook includes the practical subjects	40 14.8%	93 34.4%	14 5.2%	79 29.3%	44 16.3%
The number of lessons is appropriate to the content of textbook	69 25.6%	89 33%	3 1.1%	79 29.3%	30 11.1%
The style of the content of textbook encourages learning	87 32.2%	124 45.9%	5 1.9%	33 12.2%	21 7.8%
The subjects of textbook deal with matters related with my life	89 33%	118 43.7%	7 2.6%	41 15.2%	15 5.6%

With the regard the interview, the majority of the interviewees thought that the subjects of the textbook are generally acceptable. However, they gave some detailed information about certain topics that interested students and related to their lives.

The teachers of I.E.C. strongly believed that the subjects of the textbook should be more practical and related to the daily life of the students.

Although there are some topics related to the contemporary issues they are few and general. A female teacher summarised this point:

The majority of the subjects are related to the basic and traditional concepts of Islam rather than issues and topics which touch the daily life of the student.

Teachers argue that there should be a balance between the traditional topics of Islamic I.E.C. and those topics related to the problems of the present time. They think that too much concentration and repetition of the traditional topics will generate a lack of interest among the students and consequently drive them away from the subject.

A male teacher summed this view up by saying:

Once I was discussing the topic of adultery and related this to cases happening recently. The students were so curious and interested, they demanded that there should be topics touching the social problems of our recent times.

Another male teacher demanded that:

As you know, and since the textbook plays the central role in the learning teaching process, topics related to our daily life must be included. This will enable the students to translate what they learn in the classroom in reality and deals with negative phenomenon such as drugs and other.

A female teacher emphasised the same view. She said:

The textbook, generally concentrates on facts of Islamic religion, which are deep-seated in the mind of the students such as God creates the universe. It is a repetition which the students do not agree with. The students are interested in contemporary topics related to their present daily life.

It is clear that teachers, generally speaking, do not agree with the content of the textbook as it is. They demand that topics relate students to their daily problems and it is these topics which need to be included. In other words, the content must be more practical and directly related to the reality of everyday life.

I strongly believe that any development of I.E.C. in general and the content of textbooks in particular must take into account the importance of the subjects of the textbook rather than just concentrating on formalities of the style of language used in writing the textbook, the size of the book and the presentation of knowledge.

The above view was confirmed by a male teacher when he said that:

Quite honestly the writers of the textbook of Islamic education were extremely good in the language they used, the presentation of the information and the size of the book. They planned the text book in such a way that it makes the topic easy to understand by the students.

With regard to student interviews in relation to the content of textbooks it appears that they were critical of certain aspects of the I.E.C. Firstly, they disliked the repetition of the same basic Islamic concepts presented in the same way as they had experienced before. Secondly, they complained that topics relevant to their daily life and their age are absent in the textbook. Thirdly, they think that the number of lessons allocated to the I.E.C. are not sufficient. Furthermore, the students indicated that they were satisfied with the way the knowledge of the textbooks is presented, and the style of language used in explaining the content.

One of the male students said that:

The language of the textbook is clear and easy to understand, but the problem is with the repetition of the same topic.

Another male student explained:

The major problem facing us in this subject is the repetition of the topics every year. Topics, like God is the one was discussed in previous years.

A female student was of the same opinion. She stated that:

The contents of the lessons of I.E.C. are repeated every year. We have already studied them and we know those basic concepts of Islam.

Another female student argued that:

Some repetition for certain matters may be useful, but the problem is the repetition of the topics is in the same manner of explanation. There should be more detailed analysis of those topics matching the stages of the students' social and psychological development.

In relation to the topics, students again were critical of the traditional way of discussing the same topics rather than including topics which are related to contemporary issues. Students, generally speaking, were interested in traditional topics on the I.E.C., but they demanded more recent social problems should be included in the textbook where Islam may provide a solution to them.

One male student stated that:

There are not enough topics discussing matters associated with our lives at the present time. However, there are topics included in the textbooks which are related to our future lives such as; Will (Wasia).

Another male student suggested that:

Certain topics discuss issues and problems of our present time such as drugs and adultery which are very limited when compared with traditional topics. There are matters in our

present time, and on the basis of what I studied in the I.E.C, I am able to judge whether they are right or wrong.

A female student expressed her feeling by saying:

The topics of the textbook are theoretical and there are not enough practical lessons to teach us how to behave in our daily life and to perform our religious duties in this age. I would also like to mention that there are no subjects about prayer and tahara. (*The researcher then asked: But you said that you already studied such topics in previous stages?*) The student replied:

Yes I studied this when I was young when there are things were not applicable to me according to Islam. Now I am an adult and I must know more about my religious duties.

Another female student mentioned similar views when she said that:

I.E.C. should discuss problems related to our modern life and especially those problems related to the youth such as inappropriate public behaviour and indecently dressed girls and bad behaviour in general.

Supervisors like teachers of I.E.C. have their own reservation on the content of the textbook. They think that the content concentrates on the theoretical information more than on the practical side of the students' daily life.

One of the supervisors who held a Ph.D. with 15 years experience stressed the above point. He said:

The majority of the topics of the textbook are focusing on the theoretical and philosophical aspects of Islam rather than on practical life of the students at the present time. In this type of curriculum, I do not think that we would be successful in relating their religious view to their daily life.

A female supervisor added that:

The Kuwaiti society of today is different from that before the Iraqi aggression. There is a clear change in the values and behaviour of the Kuwaiti people and especially among the youth. What was not acceptable eight years ago, now is acceptable. We can hear some of the youth using indecent words, the way girls dressed is not decent. This may be explained due to reasons related to the state of anxiety that the Kuwaiti society is experiencing. Therefore, I suggested that the textbook must include topics that enable the students to deal with the negative phenomenon.

The researcher asked the supervisor about the implementation of such suggestions, and she replied:

Well, the content of the textbook should include subjects teaching students how to deal with problems that may face them in the daily life. Subjects must be related to the age and the contemporary issues more than the traditional teachings.

Another female supervisor said:

Yes, there are topics in the curriculum but those topics do not relate directly to students' life. The subjects are general. How can the teacher teach behavioural issues in one hour and a half a week and especially now when our society is experiencing some social and psychological problems'.

To conclude, and as it was stated above, there is a need for the I.E.C. to include subjects related to the problems of the students' present life. Furthermore, and with regard to the number of lessons allocated to I.E.C., there is a general agreement that the numbers of hours are not only insufficient to teach the curriculum but also insufficient to implement the curriculum.

I strongly agree that it is useful to repeat certain topics which are important to our life at different stages. For example, lessons about Faith should not only be included in the textbook but also must be practised in our

daily life. The discussion of Faith in theory such as how the universe was created is useful at an earlier stage of school education. At the secondary stage of education the discussion of subjects related to Faith must be dealt with in a more practical way.

The variation of the topics in the textbook is another point raised. There is a general consensus among the people concerned that although there are too few topics related to their present daily life, Moreover those topics are either discussed only in very general and abstract terms or poorly presented.

6.4 Teaching Methods Aids and Activities

In relation to teaching methods, aids and activities, teachers of Islamic education curriculum, students of tenth grade secondary school and Islamic education supervisors were the source of my data. The questionnaires and interview were used as tools of data collection with teachers and students, while supervisors were interviewed only.

I specified some methods of teaching which were recommended by the Ministry of Education in Kuwait. Those methods were also discussed in the literature review. Those are: question-answer, group discussion, lecture, repeating after the teachers, problem solving, telling relevant stories, explanation of the word and ideas of textbook, project and practical teaching.

The outcome showed that both teachers and students indicated that the most commonly used methods of teaching in the Islamic education curriculum

were the explanation of words and ideas of the textbook and questions-answer. The percentage of teachers who used the explanation of the textbook ideas and words was 98.2%. which represent 54 out of 55 teachers and the percentage of students who said that their teachers use the above methods of teaching was 84.2% and that represent 230 students out of 270. In the case of question-answer methods of teaching, the percentage of teachers who used this method frequently was 98% which represent 54 out of 55 teachers and the proportion of students who said that this method was used by their teachers regularly was 81.4% and that represent 220 out of 270 students (see Tables 6 and 7).

(Table 6)
The distribution of teachers' responses to the methods of teaching:

Teaching methods	Always	Often	Seldom	Never
Question-answer	43 78.2%	11 20%	1 1.8%	0 0
Group discussion	4 7.3%	19 34.5%	25 45.5%	7 12.7%
Lecture	10 18.2%	12 21.8%	19 34.5%	14 25.5%
Repeating after the teacher	2 3.6%	9 16.4%	17 30.9%	27 49.1%
Problem solving	17 30.9%	27 49.1%	9 16.4%	2 3.6%
Telling relevant stories	12 21.8%	28 50.9%	13 23.6%	2 3.6%
Explanation of the textbook words and ideas	43 78.2%	11 20%	1 1.8%	0 0%
Practical teaching t	5 9.1%	19 34.5%	22 40%	9 16.4%
Project	3 5.5%	14 25.5%	22 40%	16 29.1%

(Table7)

The distribution of students' responses to the methods of teaching:

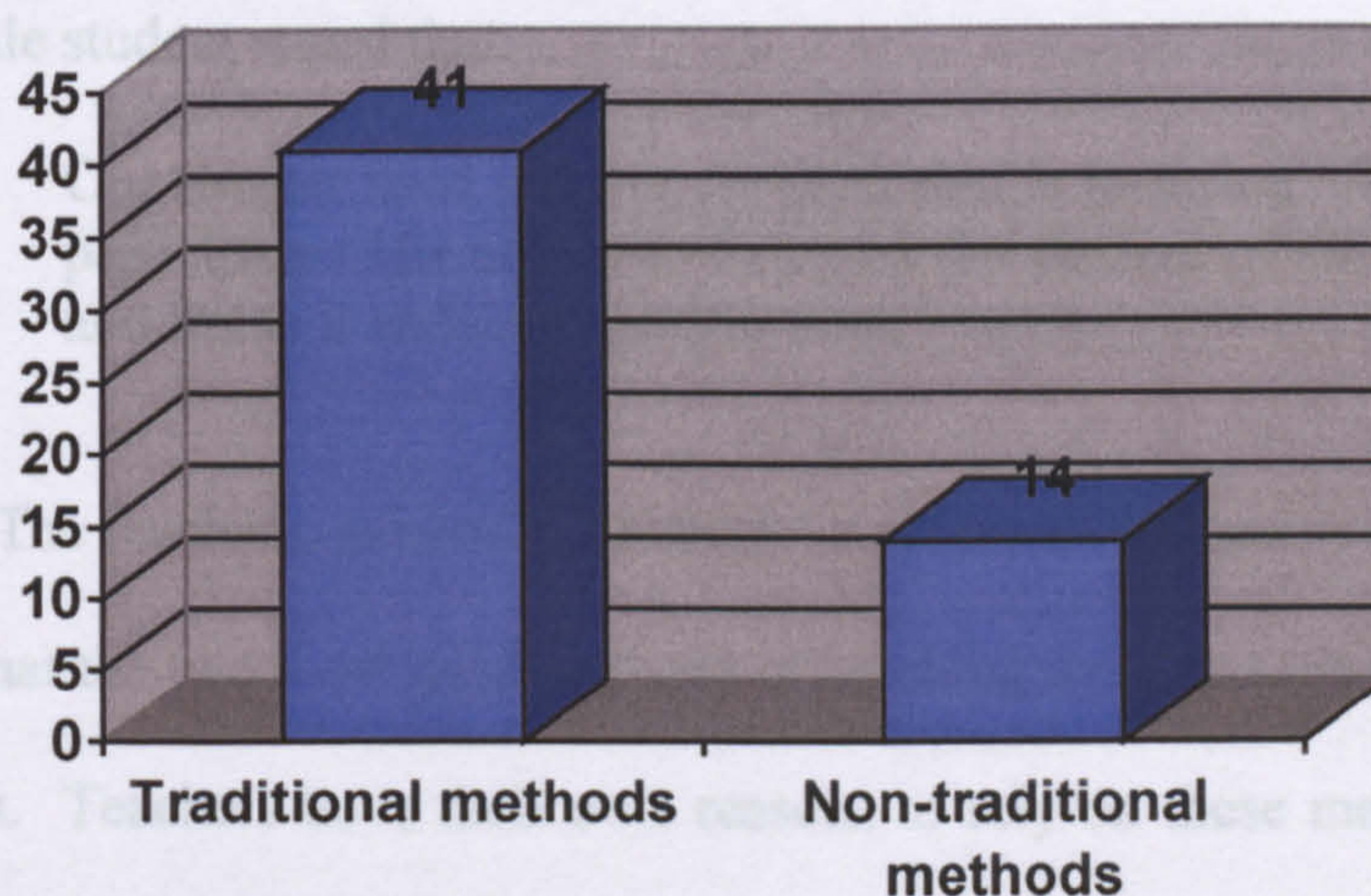
Teaching methods	Always	Often	Seldom	Never
Question-answer	132 48.9%	88 32.6%	33 12.2%	17 6.3%
Group discussion	12 4.4%	30 11.1%	55 20.4%	173 64.1%
Lecture	57 21.1%	83 30.7%	67 24.8%	63 23.3%
Repeating after the teacher	16 5.9%	36 13.3%	54 20%	164 60.7%
Problem solving	59 21.9%	95 35.2%	77 28.5%	39 14.4%
Telling relevant stories	69 25.6%	87 32.2%	77 28.5%	37 13.7%
Explanation of the textbook words and ideas	161 59.6%	69 25.6%	29 10.7%	11 4.1%
Project	14 5.2%	37 13.7%	47 17.4%	172 63.7%
Practical teaching	18 6.7%	48 17.8%	73 27%	131 48.5%

In contrast, the least methods of teaching used by teachers of Islamic education curriculum and confirming by students was the project and practical teaching and their percentages among teachers were 69.1% and 56.4% respectively (see table 6).

While among students the proportions were 81.1% and 75.5% respectively (see table 7). Finally, one may conclude with the following points. Firstly teachers were in favour of the traditional methods of teaching, and the result indicate that very limited number of teachers used non-traditional

methods. Secondly, as it is obvious from the above results, generally speaking, the majority of teachers were focusing on the content of textbook while neglecting other aspects of the learning process. There is also a difference among the teachers of Islamic education curriculum with regard to the most widely used methods of teaching, which are the traditional methods (see figure 4).

(Figure 4)
The distribution of teachers' responses to the methods of teaching:



The majority of the students indicated that the most widely used methods of teaching were the lecture and question-answer. They also mentioned that although these methods tried to relate the content of the textbook on a few occasions to their daily life, the emphasis of the methods was always on the theoretical aspects of the textbook. Moreover, the students

wished that other methods, such as, project, practical teaching and group discussion were employed by their teachers.

One of the female students said:

Our Islamic education teachers usually used question-answer and lecture methods. I think these methods are good. However, if she (the teacher) used other methods these may be useful for us.

In addition, the majority of the male students think that their teacher should reduce their reliance on the lecture methods and employ other methods which allow more participation of the students in the teaching-learning process.

One male student stated that:

Our teacher used just one method, that is lecturing. We do not participate. His aim is to focus on the content of the textbook and finish it within a specific time.

The teachers, generally speaking, confirmed students' views when they stated that the two most used methods of teaching were lecturing and questions answers. Teachers have their own reasons to rely on these methods. One of the female teachers argued that:

I usually use the question - answer and lecturing methods. I believe that these methods are less useful, but due to the limited time allocated for the I.E.C. I have to use them.

They also gave other reasons that prevent them from using more productive methods. For example, the nature of the curriculum, school environment, students themselves and so on. Other male teachers said:

I usually use question-answer methods. I explain the ideas, words of the textbook. Other methods such as, group discussion, project and others I could not use because they require certain element which are not available. For example, the ethical state of the students, the scientific maturity of the student and time limit.

The supervisors, on the other hand, showed their dissatisfaction with teaching methods used by I.E.C. teachers. They stated that they always demand that teachers should use methods which allow greater participation of the students in the learning-teaching process.

One supervisor argued:

The most commonly used methods by the teachers of I.E.C. are the traditional ones such as lecturing and question-answer. We always asked the teachers to use those which allow the students to participate. They only employ those methods when they know that we are going to visit them.

Another supervisor mentioned another problem which discourage teachers of using the new methods. He said,

Although we request that teachers should use the new methods, they do not implement our instructions because they are used to the old methods of teaching.

Some supervisors mentioned the lack of financial resources. The Ministry of Education's financial contribution to purchasing new teaching aids in implementing the new methods of teaching in I.E.C. is very limited. One supervisor suggested that:

There are certain problems in implementing modern teaching methods which are not just related to the teachers but also to the Ministry of Education. There is a shortage in the teaching aids such as overhead projectors and other audio visual instruments in schools in general and in the I.E.C. in particular. The use of modern methods is important and I think if those aids are available, the teachers will use them and avoid the traditional methods.

From the above interviews with students, teachers and supervisor of I.E.C., there appear to be certain problems. Those problems are either related to the time allocated to teaching the subject, or the teachers themselves or to the availability of the financial resources. If there is any attempt to develop the I.E.C., it must take into account those issues. In addition, the nature of the I.E.C. does not encourage the use of other methods of teaching and that is because it concentrates on the knowledge of the textbook. It is always the case that the nature of the curriculum determines the methods of teaching. In the case of I.E.C. the teachers will emphasise the methods that can be employed in order to spoon-feed the student with the information in the book.

Moreover, I do not agree with those teachers who blame the students for not using a variety of teaching methods. They think that using certain teaching methods may create disorder in the classroom. This reason can be rejected if those teachers are well trained and have the right personalities. On the other hand, teachers are not only to blame for using one or two teaching methods. They are required to finish the textbook within the year and on the basis of only 90 minutes teaching a week.

The above results are important since this study was trying to discover the problems encountered with the I.E.C. Those findings also related to the content, methods of teaching, and the aims will help the planners in their future development of the I.E.C.

6.5 Educational aids

The discussion of the educational aids is part and parcel of the methods of teaching. The most common teaching aids widely used by teachers and confirmed by students was the blackboard. 100% of teachers and 97.1% of students indicated that the board was always used and that represents 262 students out of 270 (see tables 8 and 9). Students also stated that maps 5.9% and drawing 10.8% were hardly used. Furthermore, from the students' findings, there was a lack in the use of audio-visual and overhead projector aids in the schools. 5.2% of students said that audio-visual aids were used and that represents 14 students out of 270 and 16.3% of the students stated that the overhead projector was used and that represents 44 students out of 270. On the other hand, the number of teachers who did not use audio-visual were 39 teachers out of 55 (70.9%) in comparison with 16 teachers (29.1%) who did use this aid. In the over head projector the percentage of teachers who did not use this type of educational aid was 34.5% (see table 8).

(Table 8)

The distribution of teachers' responses to the educational aids:

Educational aid	Always	Often	Seldom	Never
Audio-visual aids	12 21.8%	4 7.3%	26 47.3%	13 23.6%
Maps	0 0%	6 10.9%	18 32.7%	31 56.4%
Drawing	6 10.9%	12 21.8%	24 43.6%	13 23.6%
Recommended book	19 34.5%	25 45.5%	9 16.4%	2 3.6%
Overhead projector	17 30.9%	19 34.5%	12 21.8%	7 12.7%
Tape recorder	30 54.5%	19 34.5%	6 10.9%	0 0%
Using the board	54 98.2%	1 1.8%	0 0%	0 0%

(Table 9)
The distribution of students' responses to the educational aids:

Educational aid	Always	Often	Seldom	Never
Audio-visual aids	4 1.5%	10 3.7%	32 11.9%	224 83%
Maps	2 .7%	14 5.2%	31 11.5%	223 82.6%
Drawing	4 1.5%	25 9.3%	69 25.6%	172 63.7%
Recommended book	13 4.8%	32 11.9%	69 25.6%	165 57.8%
Overhead projector	12 4.4%	32 11.9%	53 19.6%	173 64.1%
Tape recorder	52 19.3%	61 22.6%	38 14.1%	119 44.1%
Using the board	241 89.3%	21 7.8%	5 1.9%	3 1.1%

6.6 Islamic Education Curriculum Activities

Curriculum activities are another factor which may contribute to the learning process. In Islamic education curriculum there are varieties of activities such as, religious competition, writing a report, school trip, write an article on the display board, going to the mosque under the teachers' supervision and reading an article in newspapers and magazines and so on. The data showed there was general lack of a variety of curriculum activities. Students stated that the least activities practised was school trip (field visits) 2.3% and writing an article on the display board 8.9% (see table 11). The teachers of Islamic education responses were general speaking in line with those of the students in relation to school trip, 9.1%, and to a certain extent writing an article on the display board 45.5% (see table 10). In addition, the most popular activities used by teachers of Islamic education curriculum were religious competition 75% followed by writing a report 67.3% and the going to the mosque 56.4% (see Table10). However, students stated that writing a

report 24.1%, going to the mosque 23.4% and reading an article in a newspaper 23% were the activities which widely used (see Table 11).

(Table 10)

The distribution of teachers' responses to the curriculum activities:

Activities	Always	Often	Seldom	Never
Religious competition	19 34.5%	22 40.5%	8 14%	6 10.9%
Writing report	16 29.1%	21 38.2%	15 27.3%	3 3.7%
School trip (field visits)	0 0%	5 9.1%	16 29.1%	34 61.8%
Write an article on the display-board	9 16.4%	16 29.1%	18 32.7%	12 21.8%
Going to the mosque under teacher's supervision	10 18.2%	21 38.2%	18 32.7%	6 10.9%
Reading article in newspaper and magazines	17 30.9%	15 27.3%	15 27.3%	8 14.5%

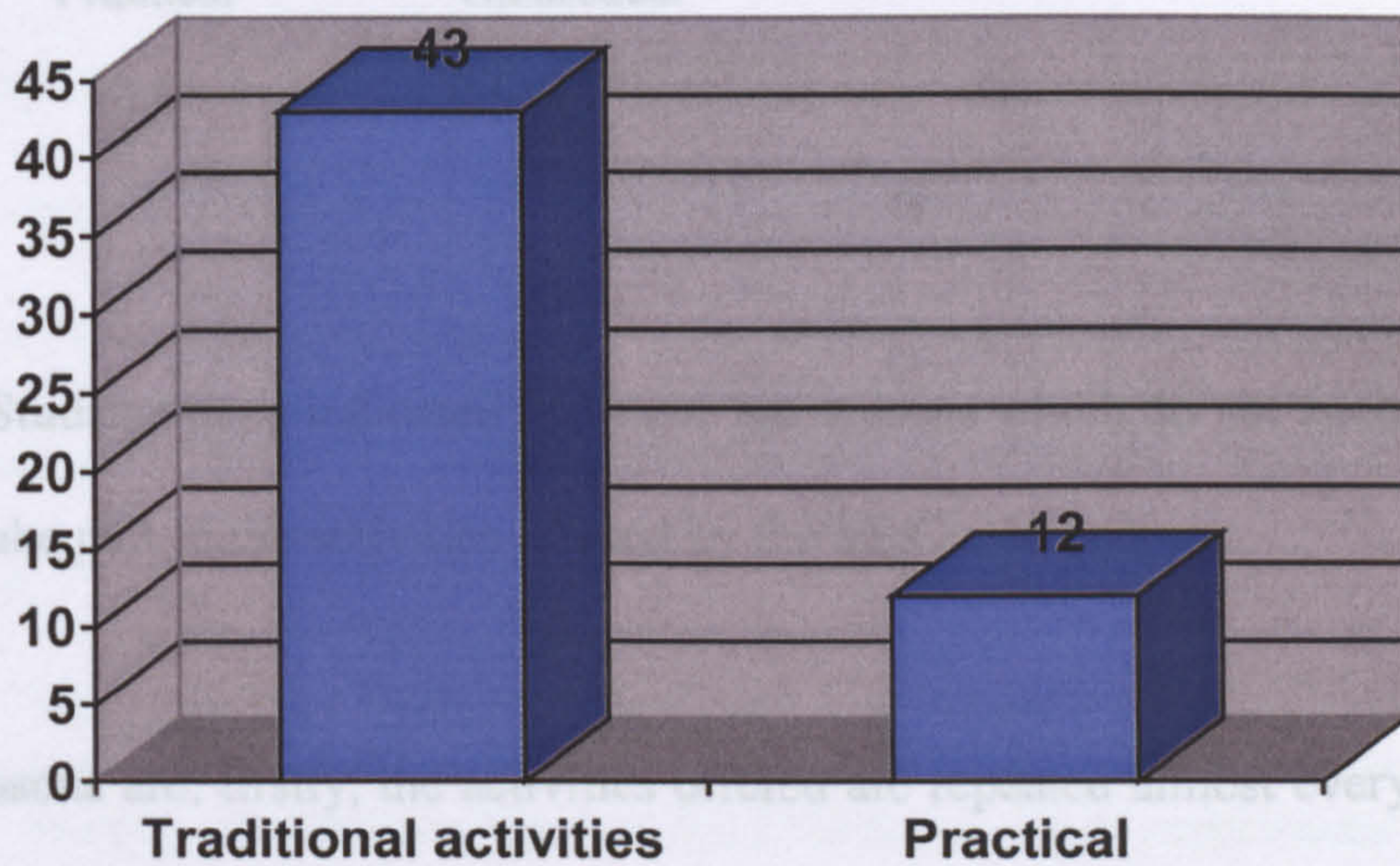
(Table 11)

The distribution of students' responses to the curriculum activities:

Activities	Always	Often	Seldom	Never
Religious competition	15 5.6%	41 15.2%	63 23.3%	151 55.9%
Writing report	25 9.3%	40 14.8%	74 27.4%	131 48.5%
School trip (field visits)	1 .4%	5 1.9%	24 8.9%	240 88.9%
Write an article on the display-board	7 2.6%	17 6.3%	49 18.1%	197 73%
Going to the mosque under teacher's supervision	18 6.7%	45 16.7%	74 27.4%	133 49.3%
Reading article in newspaper and magazines	35 13%	29 10.7%	49 18.1%	157 58.1%

Regarding the level of significance the data showed there was a significant differences between teachers of Islamic education curriculum who used religious competition and writing a report more than other activities, who think that such activities may play an important role in the learning process. (see Figure 5).

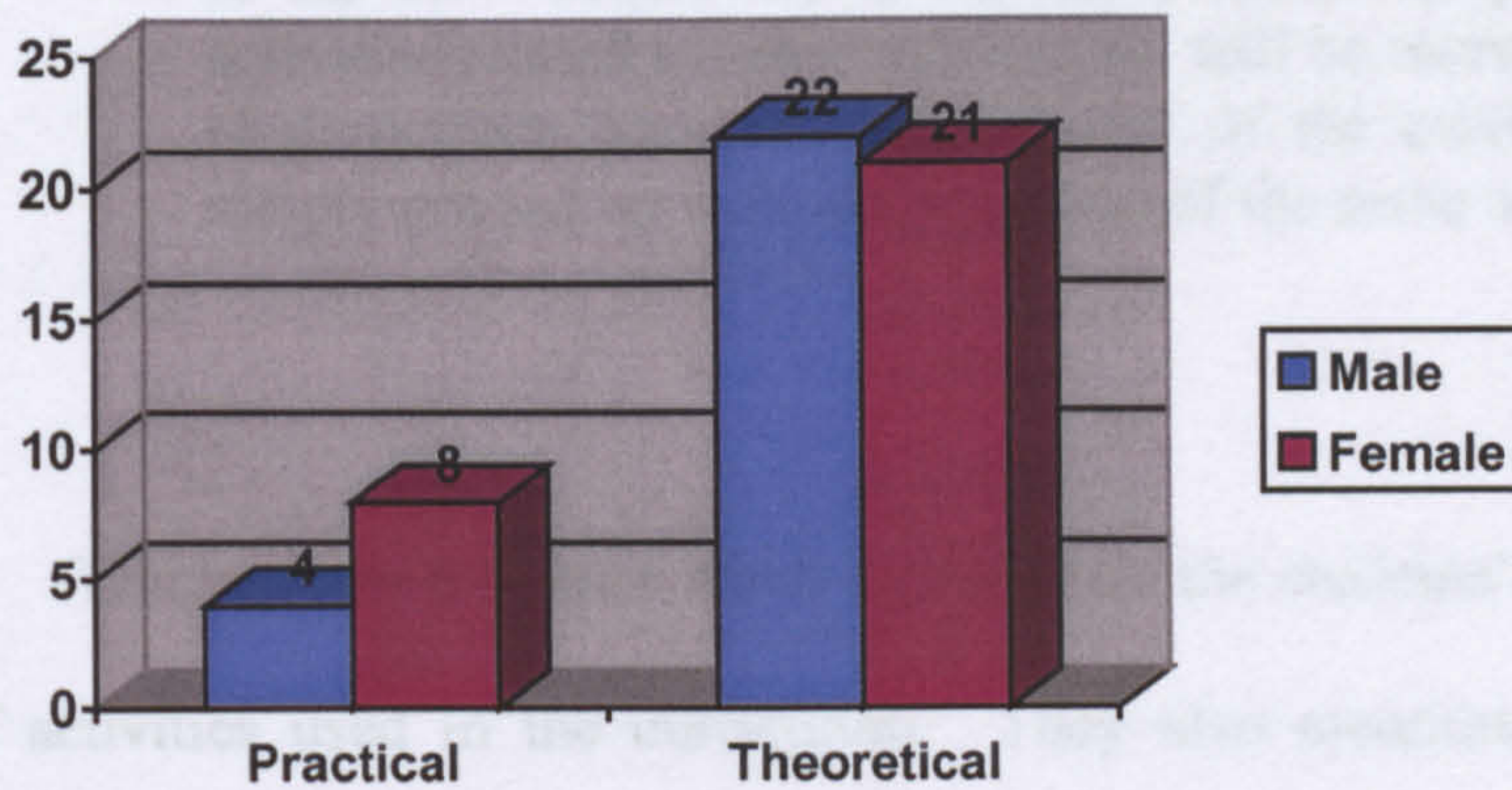
(Figure 5)
The distribution of teachers' responses to the curriculum activities:



The outcome of the statistical analysis of the comparison among male teachers of I.B.C. do not encourage students to participate in the activities. teachers in relation to the use of curriculum activities indicates that there was a significant differences between them with regard to those who use activities related to the content of textbook such as writing a report and those who used activities required by the ministry of education such as religious competitions. The same trend can also be tread among the female teachers (see Figure 6).

(Figure 6)

The distribution of teachers' responses, according to gender, to the curriculum activities:



Students have indicated that there are reasons which do not encourage them to take part in the activities offered by the I.E.C.

Those reasons are; firstly, the activities offered are repeated almost every year and focused on the academic side, like for instance writing a report, competitions about certain Islamic religious events and so on. Secondly, the teachers of I.E.C. do not encourage students to participate in the activities.

One female student said,

I have not participated in any activities recently. The teachers always repeat the same activities every year such as competitions about the dates of Islamic occasions and events. For example, the birthday of prophet Mohammed, his death, Ramadan and fasting and so on. I did not need questioning like that every year. Competitions should include subjects relating to our studies in I.E.C. and present life. Such a procedure will motivate us to take part in those competition.

A male student said,

We do not participate in I.E.C activities because our teacher does not encourage us to take part in them. He never asked us to do so. Moreover, if we have asked to participate in activities related to other subjects we will be more than willing to participate because of the nature of the curriculum. We simply got fed up with the repetition of the same activities.

Teachers, on the other hand, agreed with the students' views on the kind of activities used in the curriculum. They also mentioned some problems which may hinder their use of other activities. For instance, the very limited time allowed for teaching I.E.C., the lack of importance attached to the activities of the curriculum and finally the school administration are not helpful in granting permission for activities outside the classroom. A male teacher stated that:

The types of activities we use are those related to the knowledge of the textbook or those celebrating major Islamic events. Activities related to field visits we never experienced because of the refusal of school administration for such attempts. The time allowed for I.E.C is not sufficient to encourage extra activities.

Another female teacher insisted that:

Activities are always focused on the academic side. As you know students do not like to do academic work all the time. I think we need to offer more exciting activities in order to motivate the students, like school visits.

6.7 Assessment and Examinations

The fourth part in the course of discussion of these matters is assessment. It is an important dimension of the curriculum. It helps teachers to improve their teaching skills, to develop some students' skills, like inference by using

open book test and so on. It also helps to identify the weakness and strengths of the education system and allows people who have an interest in education, like parents, to check on their children' performance. The types of test that were used in assessing students were: essay, objective, oral, practical, opens book and self-assessment test and others.

The statistical analysis of the students' results showed that the most used types of assessment were essay test, oral test and objective tests. The percentages were 94.4%, 71.1% and 61.1% respectively. Other minor types of assessment used were practical test, self-assessment and open book test. The percentages were 18.5%, 6.3%, 3% respectively (see table 12).

In the case of the teachers of Islamic education curriculum, the results indicate the same trend, for example, those teachers prefer the following types of test: oral test, essay test and objective test and their percentages were: 98.2%, 94.6% and 91% respectively (see table 13)

(Table 12)

The distribution of teachers' responses to the type of assessment:

The type of assessment	Always	Often	Seldom	Never
Essay test	38 69.1%	14 25.5%	3 5.5%	—
Objective test	25 45.5%	25 45.5%	4 7.3%	1 1.8%
Oral test	36 65.5%	18 32.7%	1 1.8%	—
Practical test	18 32.7%	15 27.3%	8 14.5%	14 25.5%
Open book test	—	1 1.8%	11 20%	43 78.2%
Observation	34 61.8%	12 21.8%	3 5.5%	6 10.9%
Self assessment	10 18.2%	18 32.7%	10 18.2%	17 30.9

(Table 13)

The distribution of students' responses to the type of assessment:

The type of assessment	Always	Often	Seldom	Never
Essay test	175 64.8%	80 29.6%	10 3.7%	5 1.9%
Objective test	89 33%	76 28.1%	64 23.7%	41 15.2%
Oral test	95 35.2%	97 35.9%	52 19.3%	26 9.6%
Practical test	20 7.4%	30 11.1%	59 21.9%	161 59.6%
Open book test	5 1.9%	3 1.1%	19 7%	243 90%
Self assessment	8 3%	9 3.3%	25 9.3%	228 84.4%

From the above statistical results in relation to the types of test, the three most popular and widely used methods of assessment were those concentrated on the content of textbook, such essay test, oral test and objective test. The rest of the types of assessment, which may measure other skills, were hardly used. This reflects the reality of the educational practice in school where the focus of the learning-teaching process is upon memorisation of the knowledge in the textbook.

Among the students, the data showed that there were no significant differences between them except in three types of assessment: essay, objective and open book tests. The male students said that their teachers used the essay and objective test more than those female students who said that their teachers used them. In addition, the number of female students who stated that their

teachers did not use the open book test is higher than those of the female students (see table 14).

(Table 14)

The distribution of students' responses to the type of assessment:

Exam	Sex	Always	Often	Seldom	Never
Essay	Male 137	81 59.1%	44 32.1%	7 5.1%	5 3.6%
	Female 133	94 70.7%	36 27.1%	3 2.3%	—
	Total 270	175 64.8%	80 29.6%	10 3.7%	5 1.9%
Objective	Male 137	31 22.6%	37 27.5%	40 29.2%	29 21.2%
	Female 133	58 43.6%	39 29.3%	24 18%	12 9%
	Total 270	89 33%	76 28.1%	64 23.7%	41 15.2%
Open- book test	Male 173	4 2.9%	3 2.2%	11 8%	119 86.9%
	Female 133	1 .8%	—	8 6%	124 93.2%
	Total 270	5 1.9%	3 1.1%	19 7%	243 90%

Students and teachers, both agreed that the methods of assessment used are, the essay, objective test and oral test. Nevertheless, teachers indicated their willingness to use other methods of assessment but are not allowed to by

their supervisors. The supervisors, on the other hand, blamed the Ministry of Education for imposing such methods.

A female teacher stated that:

The only methods we used are, essay, objective and oral test. We cannot use other types of assessment because we are simply not allowed. Moreover, and probably the nature of the curriculum justifies the use of such methods.

A male supervisor agreed with teacher's views when he said:

The Ministry of Education demanded that teachers are only allowed to use the essay, objective test and oral test in the examination of the I.E.C.

6.8 Conclusion

The above presentations reveal that the aims of I.E.C. seem to be comprehensive and include the social and psychological aspects of students' development. However, the people concerned expressed some reservation that the aims are focusing on the cognitive aspect and are neglecting other aspects which are important in students' daily life at the present time and especially the negative social change which are taken place in the Kuwaiti society after the Iraqi invasion of Kuwait.

In relation to the content of textbook, there is clearly a lack of topics that are related to students' present life. Topics related to students' daily life and how to deal with social problems are requested to be included in the

textbook. Furthermore, the majority of topics in the textbook are a repeat and need to be redeveloped.

The teaching methods and aids are also those which concentrate on explaining the ideas and words and question-answer. Such methods mainly focus on the role of the teacher in the learning-teaching process. Methods like these will give limited chance for the students' to participate in the learning process.

There is also a lack of educational technology such as audio-visual aids and over head projectors in teaching I.E.C. In addition, there is a limited use of the varieties of activities as field visits for example, the activities were also concentrating on the academic side of the curriculum like writing an essay or religion competition which are required by the Ministry of Education.

Finally, the style of assessments are also in line with the educational activities, methods of teaching and the textbook, of being concentrated on the cognitive aspect of the subject. Teachers mainly employ essay, oral and objective tests in measuring students' achievement. Other tests such as practical tests, open book test and students' self-assessment were hardly used.

The following section will presents the statistical analysis of the students' attitude towards the I.E.C.

6.9 Students' Attitude Towards Islamic Education

The two instruments used in collecting data related to the examination of the students general attitude towards I.E.C. were questionnaires and interviews.

One of the purposes of this procedure was to study students feelings regarding the relationship between what they learnt from I.E.C and the reality of their daily lives. It also tried to research the importance and enjoyment of I.E.C. by the students and the capability of I.E.C in providing students with guidance and values which they need in their daily lives.

The data indicated that 79.6% of the students thought that there was a conflict between the actual practice of I.E.C. in school and the way of life in society. In other words, the real practice of I.E.C. is not related to the students outside environment. With regard to the importance of I.E.C there were 72.2% of students who believed that I.E.C. was the most important subject in school. Furthermore, 94% of the students thought that the I.E.C. could play a role in guiding the providing them with the necessary knowledge or skill in dealing with their daily problems (see Table 15).

(Table 15)

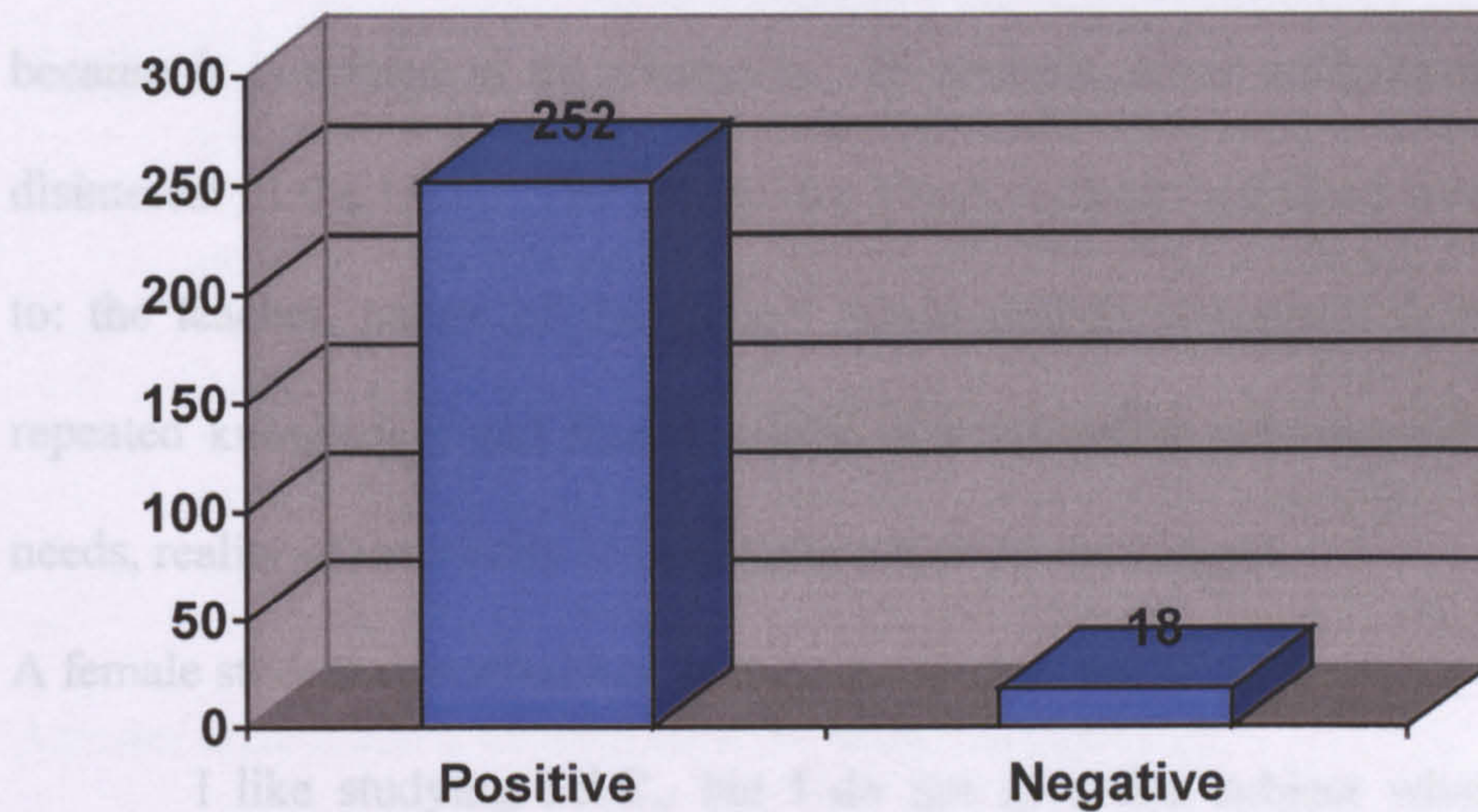
The distribution of students' attitude responses towards Islamic Education:

Statement	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I believe that there is contradiction between the actual life and what I was taught in the Islamic education curriculum	93 34.4%	122 45.2 %	3 1.1%	36 13.3%	16 5.9%
I believe that the Islamic education curriculum is the most importance curriculum in the school	103 38.1%	92 34.1 %	8 3%	37 13.7%	30 11.1%
I think that the time specified for Islamic education is enough	50 18.5%	75 27.8 %	3 1.1%	89 33%	53 19.6%
I enjoy studying Islamic education curriculum	155 57.4%	92 34.1 %	4 1.5%	9 3.3%	10 3.7%
Islamic education can gives us an important guidance and values which are needed in our daily life	198 73.3%	56 20.7 %	1 .4%	9 3.3%	6 2.2%

I am happy with the students' attitude, particularly where they stated that the I.E.C. is capable of playing an important role in guiding them in their daily lives. This shows that the students feel the importance of religion and its capabilities in solving many of their problems which they encounter in their practical lives. Therefore, we should exploit this feeling and try to connect the curriculum with their daily lives and negative phenomenon in order to enable the school to play a more positive role in general and the I.E.C. in particular in the development of the individual and society.

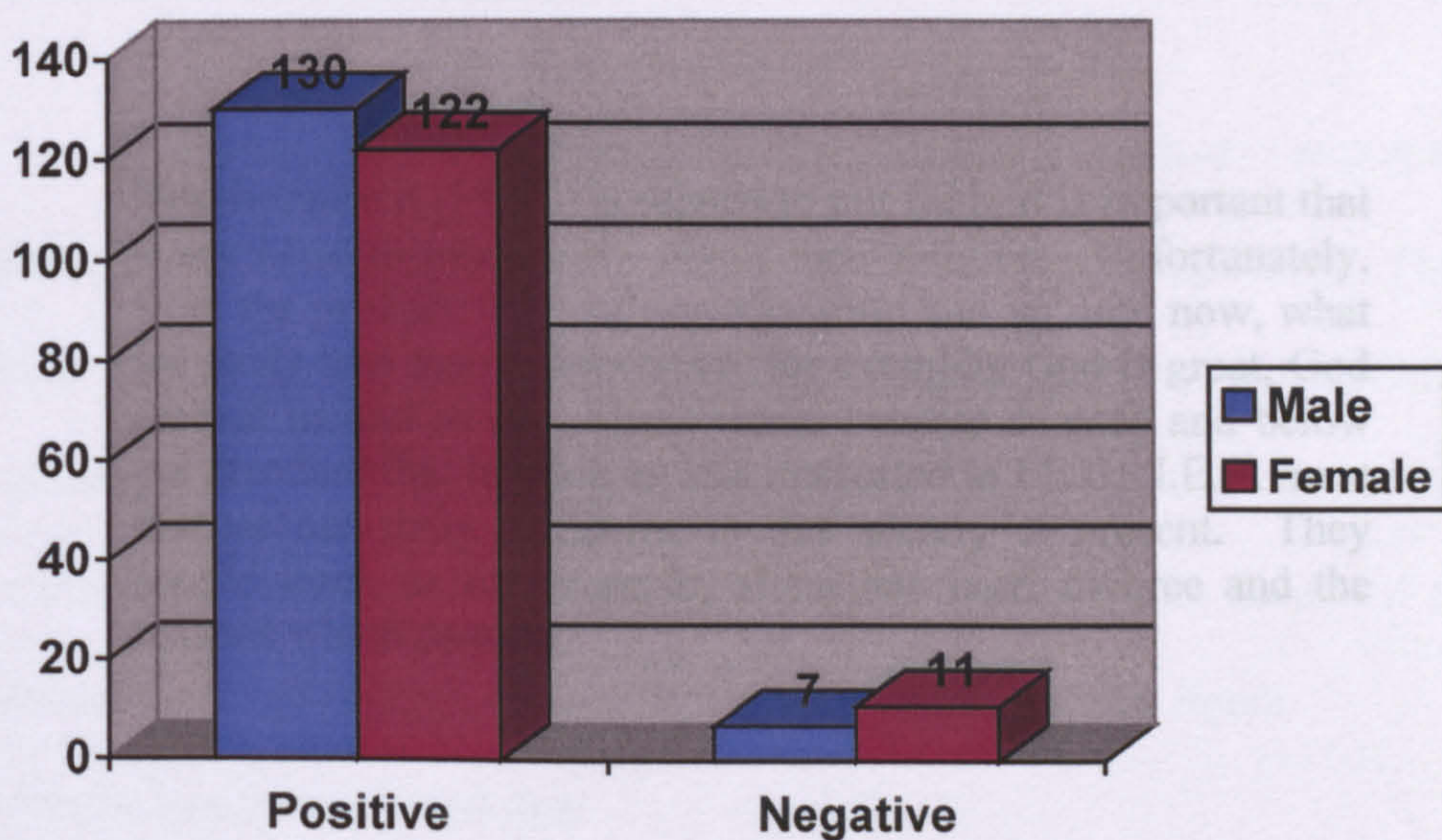
The findings also revealed that there was a significant difference among students. The majority of the students, in general, have a positive attitude towards the I.E.C. (see Figurer 7).

(Figure 7)
The distribution of students' attitude responses:



When the results from males were separated from females, the findings showed that there was a statistical significance among each group. The majority within each group are in favour of positive attitude (see Figure 8).

(Figure 8)
The distribution of students' attitude responses according to gender:



Students have revealed, through the interviews some important responses. All the students have stated that they like studying I.E.C. simply because it is related to their religion. In contrast, some students expressed disinterest in the I.E.C. The reason that those students indicated were related to: the teacher, nature of the subject which mainly concerned delivery and repeated knowledge, and finally a lack of relationship between the students needs, reality of their daily lives and the nature of the subject.

A female student described her feelings by saying that:

I like studying I.E.C., but I do not give this subject what it deserves because of its teachers and the repeated knowledge of the curriculum over the years.

A male student added that:

Yes, I like studying I.E.C. but in the meantime I am not keen on the subject that much. This is because firstly the topics of I.E.C. are repeated almost every year and secondly our teacher does not teach us the views of Islam on certain negative problems that we face currently.

Another female student stated that:

Yes, because it (I.E.C.) is related to our faith, it is important that every Muslim must know about their religion. Unfortunately, from the primary stage of our education and up until now, what we study was mainly repetitive, for example, God is great, God created us and so on. These topics became so easy and below our standard that it made us less interested in I.E.C. I.E.C. must discuss our daily problems in our society at present. They should teach us for example, about marriage, divorce and the reasons which cause it.

A female student stressed that when she was asked about I.E.C. that:

Of course yes. I am a Muslim and I must know about my religion. I must learn what my religious duties are in order to know how to deal with other people around me in a proper manner. These matters are unfortunately not available in I.E.C. but only in a simplistic way. The curriculum is only interested in repeating the previous knowledge year after year. Our ability is getting much higher to study more challenging topics related to our present daily life than the basics of Islam which are repeated every year. The subject is boring.

Another male student asserted some of these facts saying:

Yes, I must like I.E.C. but unfortunately the subject in school does not do what it has to do in our daily lives. The teachings are related to the here after, rather than to our present times. The I.E.C. concentrates on the principles of Islam which were already taught in previous years rather than on how we should behave in public, respect people and so on. There is a deviant behaviour among the youth such as taking drugs and alcohol, some of the girls are behaving badly. The curriculum is far from discussing these matters. Once our teacher was discussing examples of deviant behaviour and what punishments are for such bad behaviour according to Islam. All the students were extremely interested and listened passionately.

Teachers' responses appear to be matching students responses. Teachers think that students, generally speaking, like studying I.E.C. Their liking may be related to two factors. Firstly, the relation between the subject and the students' religion. Secondly, the influence of the teachers' personality on the students. Students may become more interested in the subject if the teachers' personality is appealing and therefore he is a popular figure.

A female teacher explained that:

Yes, but I think some students do not like I.E.C. because firstly the nature of the subject concentrates on memorisation and secondly there are no topics related to the students needs which are related to the reality practice of I.E.C. such topics will attract students attention and become more interested.

Another male teacher expressed his views in regard to some of the student apathy towards I.E.C. by indicating that:

Students' may think, because of the location of the hour allocated to I.E.C. comes at the end of the school day, that I.E.C. is not an important subject as for example, Arabic, Maths, Biology and so on.

A female teacher added that:

Students apathy towards I.E.C. may be explained in the number of hours allocated to the subject which is only two hours a week and the location of the hours at the end of the school day timetable.

I think what the teachers said about the allocation of the I.E.C. hours at the end of the school day and the number of hours allocated are probably the main reasons for creating this apathy among the students towards I.E.C. This also could be applied to parents and the school teachers of I.E.C.

6.10 Conclusion

In this section, we have investigated students' attitudes towards I.E.C. Although students, generally speaking, have shown positive attitudes towards I.E.C., some of them expressed their reservations towards I.E.C. and pointed out some major issues that may contribute to the apathy among the students.

Those issues may be related to the teachers, the repetition of the knowledge in the textbook, the allocation of I.E.C. hours at the end of the school day and the number of hours allocated to I.E.C. Furthermore, the absence of some negative problems that are encountered by us in our present daily life, from the curriculum may also contribute to this apathy.

In the next chapter I will discuss the findings of the study.

Chapter Seven

Discussion of Research Findings

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Discussion of Research Findings

7.1 Introduction

In this chapter, the results of the research in relation of the four elements of the I.E.C. in secondary schools in Kuwait will be discussed. This discussion will also cover in its scope some answers to the research questions. In addition, I will consider students' feeling and attitudes towards some issues of the I.E.C. in general.

7.2 The Aims of the I.E.C

As mentioned earlier, the aims are an important aspect of the educational strategy in general and the building of the curriculum in particular. Therefore, the aims should be carefully planned and clearly stated in order to be successfully implemented in the teaching.

The aims of the I.E.C are, generally speaking, derived from two fundamental sources:

1. The Holy Quran.
2. The Sunna (the Prophet's sayings).

There are a number of verses in the Quran mentioning the principles upon which the lifestyle of Muslims should be based. Islam, as a

comprehensive religion, covers all aspects of human life, whether spiritual, mental, social and so on. Because of this belief, the above two sources are regarded as the basis for the aims of Islamic education.

In addition, the Islamic educators have made some suggestions in regard to the aim of the Islamic education on the same bases. On account of its comprehensive character, Islam is capable of pronouncing on every new issue that may arise at different times in the life of Muslims and their society. The general aims of Islamic education, as Islamic educators have stated, are the development of the individual and the society who believe in and worship God. With reference to this aim, the Holy Quran is clear in its declaration, "*I have only created jinns and humans so that they worship me*" (The Holy Quran, al-Dhariyat, 56).

In order to clarify this aim, as we have seen in chapter three in relation to worship a few questions need to be asked. What does worship mean? Does it cover every aspect of the life of individuals and society? Or is it just concerned with the relationship of individuals with their God?

The true worship which God accepts and then rewards is not limited to the relationship between person and his/her God, but covers all aspects of human life. There are many verses in the Quran which illustrate this point, the such as following:

Says (Mahammad)" Come I will recite what your lord has prohibited you from: Join not any thing in worship with Him ; be good and dutiful to your parents ; Kill not your children because of proverty – We provide Sustenance for you and for

them : Come not near to Al-Fawahish (shameful Sins and illegal Sexual intercourse) Whether committed openly or secretly ; and Kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law) This He has commanded you that you may understand” (The Holy Quran, al-Anam,151).

“And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them your Mercy as they did bring me up when I was young” (The Holy Quran, al-Asar, 24)

The above verses, and indeed many others, stated the comprehensive meaning of worship and not the superficial meaning of this concept. Furthermore, and as we mentioned earlier, it also covers all practical behaviour of the individuals in society. The achievement of this meaning of worship by Muslim people will lead to a happy life now and in the hereafter. Allah said :

“Whoever works righteousness whether male or female, while he or she is a true believer (of Islamic Monotheism) verily, to him we will give a good life (in this world with respect, contention and lawful provision)” (The Holy Quran, Alnahal, verse 97)

It should be understood that the Islamic religion seeks integration between the two sides of Islam, that is, faith and the practice of belief in daily life. Such understanding will achieve the comprehensive meaning of worship. There is every reason for believing that the effort to achieve integration between theory and practice in any work or act will lead to a successful conclusion, such as that referred to in the Islamic sources and also by a number of educators, as we shall shortly see.

With regard to the aims of the I.E.C. in Kuwaiti secondary schools, a committee of planners are in charge of determining and putting these aims into practice, guided by the above two sources and the suggestions of Islamic educators, bearing in mind the nature of Islamic education, which should be willing to adopt any new scientific discovers which leads to the development of the individual and society.

As is indicated by my finding based on the responses of the teachers and supervisors of the I.E.C. in secondary schools (see Chapter Six, 6.2), the aims of Islamic education in the tenth grade of secondary schools seems to be acceptable. They are comprehensive and include the social and psychological development of the students. In other words, those aims cover all aspects of students' development, whether cognitive, affective, or psychomotor, or, to use the words of Kelly in head, heart, and hand (Kelly 1989, p. 55).

As I have argued in Chapter Four, the expression 'all aspects covered or developed by the teaching of the I.E.C. should be understood to mean that the teaching of the I.E.C should not be concerned merely with the cognitive abilities of students, but, rather, that the teaching of this subject should, at the same time, embrace the religious insights or other aspects of students' development, such as personal development, practical skills, and emotional development. Among the practical skills taught, teachers should, for example deal with the correct way to perform such religious duties as prayer and so on. It is particularly important to offer guidance, from the religious perspective, on students' personal development during adolescence, when they may so easily be corrupted by immoral ways of

behaviour. As it will be impossible for I.E.C. teachers to cover absolutely every matter referred to in the I.E.C, it is essential that all school activities should play their part in directing students to the Islamic insights appropriate to their development. Indeed, not only the schools, but other social institutions, like the family, newspapers, and other of the mass media, have a part to play in this Islamic education if we are to realise the ideal of producing good Muslim practice.

However, there are still some weaknesses in the aims. These weaknesses are either related to the aims themselves or to the implementation of these aims in actual teaching.

With regard to the first weakness, the responses of teachers and supervisors indicated that the aims need to be revised and to become more specific, and therefore easier to apply and measure. In other words, there are some generalisations among the aims which obscure their clarity for teachers of the I.E.C.

As far as the second weakness of the aims is covered, the majority of teachers and supervisors were agreed that there is no execution of the aims as an integrated unit. Attention is focused on the cognitive aspect of the student's development. This means that other aspects, such as the affective and practical, are neglected.

Another point which emerged from my study was that there is no relationship between the theory and practice aspects of the curriculum. The absence of such a relationship will lead to the ineffectiveness of the curriculum. Neglecting the psychological and practical aspects of the aims in actual teaching means that the application of the theoretical side of curricular aims is not complemented. In addition, concentrating on one aspect of aims, for example the cognitive aspect, as my findings indicate, the whole learning teaching-process in school, whether the content of the textbook, teaching methods, aids, activities, and the style of assessment, will be limited to the theoretical and historical aspect of the subject information.

In the other word, insufficient thought has been given to the appropriate means of realising the aims of the I.E.C. in the classroom. The fact is that in the teaching-learning process teachers of the I.E.C. do not usually consider how they may achieve the curricular aims. This means that there is a gap between, on the one hand, what we hope to enable students to do, know, and understand with regard to the Islamic religion in the various aspects of their developing lives and, on the other hand, the realities of teaching the I.E.C. in the classroom. Failure to close this gap will lead to ineffective teaching of the I.E.C. Moreover, focusing on the curricular topics throughout the teaching-learning process reinforces this gap between the two aspects of the curriculum outlined above.

As the majority of teachers feel that the aims of the I.E.C. (see Chapter Six, 6.2) must keep abreast both of changes taking place in society and the present needs of students if they are to be good practising Muslims with fulfilled

lives, so their practice, i.e. their actual teaching of the I.E.C, should be guided by the theoretical aims throughout the teaching-learning process.

As we have seen in Chapter Three, the aims of the I.E.C. are not fixed in one stage but are changeable in order to achieve the general aim of Islam, which is to create dutiful human beings for their God. The aims of the I.E.C should therefore be planned carefully, using different sources, such as the Quran, Hadith, and human learning, as we have seen in Chapter Three. Islamic educators view these sources in different ways. For example, after stating the general aims of the I.E.C based on the two fixed sources, the Quran and Hadith, they then look to human learning for information on the best ways of dealing with students and making the teaching more effective during the teaching-learning process. So, the aims of the I.E.C must include, or take into consideration, the nature of society at different times and the psychology of learners with their needs and interests. Therefore, the actual teaching of the I.E.C. should follow the guidelines set out in the aims.

Unfortunately, at the present time, as this study has indicated, the actual teaching in schools is guided only by the statements of the syllabus contents, so that the whole teaching-learning process is teacher-centred. The teachers themselves must also struggle to deliver the textbook information required under this curriculum within the very constrained time they have for teaching the I.E.C. Furthermore, as we have seen in Chapter Four, the dominant topics of the textbook tend to be philosophical and theoretical, and they are repeated year after year, instead of including topics directly relevant to the students in their personal,

family, and social lives. The present teaching of the I.E.C. centres on only cognitive learning, particularly memorization, as preparation for passing traditional examinations and achieving student grades and nothing else.

If they are to be comprehensive, the theoretical aims, as my finding suggests, should be translated into practical teaching. These need has become ever more pressing since the appearance of negative phenomena among the Kuwaiti people, especially after the Iraqi invasion of Kuwait in 1990 (see Chapter Three for more details). There is good reason for believing that these problems can be solved by applying religious principles through all available means, including schools, family, mass media and so on. As we discussed earlier, if there is integrated implementation of the aims of the I.E.C. in school, as has been suggested by the teachers and supervisors, the I.E.C will play a more positive role in treating those negative phenomena.

However, certain considerations must be borne in mind if this strategy is to become effective. First, revision must be made of some aims of the I.E.C., particularly those related to social and psychological development. This will make the aims more clear and easy to transmit. Second, the other elements of the curriculum, such as the textbook, teaching methods and so on should be placed at the disposal of the aims. This argument seems to be supported by a number of educators, like Gilroy, when he states that 'The techniques of instruction become themselves part of the objectives of the instruction' (Gilroy 1996, p. 2).

In relation to the textbook, for example, it should include topics which discuss in the light of Islam certain issues related to the changes taking place in society. Moreover, social problems must also be included and discussed within the religion context and it must be shown how Islam can offer help in solving those problems.

Regarding the teaching methods, the teachers of I.E.C. should employ methods that give the students the opportunity to participate in the learning-teaching process in order to make the I.E.C. more practical. Also, economic resources must be available in order to supply the I.E.C. teachers with the necessary educational technology. In addition, attention should be focused on practical activities employed to implement the aims, and the style of assessment should cover the different kinds of skills developed by the students and so on. Third, enough time should be available to achieve the integration of the aims. At present, the time allocated to the I.E.C. is clearly not long enough to achieve an integrated application of the aims. A number of educators stated that the time allocated for any subject plays an important role in the student's achievement in any subject. Doyle, for instance, notes that "students' achievement is influenced by the way time is allocated" (Doyle 1987, p.93)

Fourth, there should be co-operation between the social institutions, such as the home, the mass media, schools and others in order to achieve the aims of the I.E.C. Any conflict between these institutions will diminish their role in achieving the aims of the I.E.C and, consequently, the development of Muslim individuals. Al- Shafee, a Muslim educator, argues that:

The I.E.C. is not like other school subjects. It aims to generate changes in all aspects of a student's personality. In order to achieve others changes, the I.E.C in school is not sufficient. Others social institutions like the mass media, must play their role in accomplishing these aims (Al-Shafee 1984.p.52).

Furthermore, as my findings indicated, the school management should realise that the aims of the I.E.C. are not achieved within the classroom or the school alone, but also outside the school. Some practical activities outside the school are needed and any obstacles encountered by such activities must be removed, so that the implementation of the I.E.C. can take place and hence achieve the aims.

7.3 The content of the textbook

As discussed earlier, the content of the textbook is one of the important elements of the curriculum. This importance became clear, in the case of Kuwait, when the educators thought that the textbook actually meant the same thing as the curriculum. It is, of course, well known that the influence of the textbook on other elements of the curriculum is inevitable. For example, teaching methods, activities, and style of assessment will all reflect the content of the textbook, throughout the whole learning-teaching process. As we shall see later, for instance, the style of teaching employed by teacher during lessons lends to be exclusively focused on explanation of the topics in the textbook and nothing else.

The findings of the present study (see Chapter Six, 6.3) suggest that the content of the textbook for the I.E.C in secondary schools does not pay enough attention to the topics of social and psychological aspects of students' development. Its main concern is with the cognitive aspects of a student's development, concentrating on knowledge and information that students are required to acquisition in order to pass examinations. Such an approach on the part of the educators will reduce the real benefit of the I.E.C. in schools. There are a considerable number of studies supporting this view. For example, Majwer argues that:

the role of Islamic Education Curriculum is restricted to an emphasis on passing on the information of the textbook to the students, who in turn memorise it in order to pass their exams, without any attention being given to the benefit that may arise from it (Majwer 1984, p. 33).

Furthermore, as the findings have indicated, this information is repeated year after year of students' schooling. The content of the textbook also lacks practical topics in Islamic education, dealing with the practical aspect of the Islamic religion either socially or the in terms of religious duties, whether perhaps relating to worship (abadat) or to ritual cleanliness (tahara) and so on. The emphasis is mainly on the theoretical aspects of Islamic education, like God is the one and God created the universe.

This emphasis on theoretical teaching to students of this age is not acceptable. As my findings indicated, there should be more topics discussing in depth the practical aspects of Islamic education. The belief that some of these practical topics have been studied earlier and there is therefore no need to study them again is also rejected, simply because, in Islam, Muslims, including

students, are asked to practise certain religious duties at different age in their lives. Thus, the demands of Islam on students in primary schools are different from those relevant to students in intermediate schools and the demands of the latter are different from those appropriate to secondary school students, and so on. Students in secondary schools must perform their religious duties, so that treatment of these duties as curricular topics helps them to behave in a good manner. When curriculum developers focus on theoretical aspects of Islamic education like faith, for example, in order to reinforce Islamic beliefs, they ignore a crucial aspect of religion, that is, how students practise their beliefs in their daily lives.

The curriculum planners of the I.E.C. in secondary school need to realise that practical teaching will help reinforce the theoretical aspects of Islamic education; otherwise, the present approach to teaching will not be effective. A number of educators have stressed how important the practical is to students' appreciating the value of learning and its importance for them personally, so that without this approach they may not give those topics any consideration. Thus, Gilroy comments:

A teaching style which concentrates upon passing knowledge to learners as a finished product runs the risk of learners not accepting that knowledge because they cannot see its relevance to them (Gilroy 1996, p. 3).

The other problem emerging from the present research is the failure to include topics related to the actual social problems faced by people in Kuwait. These topics are capable of explaining how Islam can treat these negative phenomena and, therefore, ultimately protect students from bad behaviour. As

was explained in Chapter Three and One), Kuwaiti daily life has suffered a great deal from negative phenomena, which may adversely affect Kuwaiti people's Islamic values and morals. In fact, it can be said that the behaviour of a considerable number of youths is opposed not only to the Islamic religion, but also to civilised social values in general. Thus, a study by the Ministry of Education in Kuwait in 1998 revealed that there was wide spread drug abuse in schools. Drugs were actually being sold in schools and those who had taken them amounted to more than 7 % of students. This was confirmed by 33% of the students, who said that they had seen such activities in school. This study surveyed a sample of 2,000 students (male and female) and suggested that one of the most important reasons for drug use in Kuwait was the weakness of Islamic values among the youth (Anon 1998, p. 8). Moreover, and as a survey by Al.-Watan newspaper (1999. No 8066) suggested that, although it is embarrassing to mention, there is a percentage of women who are adulteresses. Our present purpose is not to discuss deviant behaviour as such, but simply to cite examples illustrating some of the social problems in contemporary Kuwaiti society. These negative issues must be taken into account by schools, as educational institution in general, and, in particular, by the I.E.C. planners.

The role of the I.E.C. in countering these negative phenomena should be to reinforce Islamic feelings among the students and show the students how Islam treats these deviant problems. Since the textbook is the essential part of the teaching-learning process and other elements of the curriculum are directed by it, these negative social problems must be included in the content of the textbook. In addition, the social changes in Kuwaiti society which have come

through internal or external factors, such as crisis and war, must be discussed as background to the planning of the curriculum in general and the I.E.C. in particular, so that the curriculum does not remain aloof from the process of social change taking place in Kuwaiti society. By so doing, Islamic values will not lose their validity and worth in setting standards for people's behaviour.

The third point emerging from this study is that the textbook fails to meet students' interests at this stage in their development. This is an inevitable outcome, since the textbook only concentrates on theoretical and repetitive aspects of Islamic education and neglects issues that are relevant to students' present daily life.

The present study found that there was a discrepancy between teachers' and students' responses to the questionnaire with regard to curriculum and whether it captures student's interest. In fact, the interviews both with students and teachers, revealed that the curriculum, to a limited extent, did meet students' interests, but both groups stressed that more generally, the curriculum did not meet student's interest. In the course of the interviews, students also stated, that they were not interested in the topics of the textbook because the majority of them they considered, being of a theoretical nature and repetitive character. Curriculum planners surely ought not to disregard views expressed by students. This is a theme to which we shall return later.

For the present, however, we may note that many educators also stated that students' interests should be taken into consideration in selecting the topics of the textbook. Kelly, for example, comments that:

there is no doubt that children do work better and learn more effectively when they are interested in what they are being required to do. Conversely, a lack of interest in the work teachers require of them is responsible for the failure to learn and the ultimate alienation and disaffection of many pupils (Kelly 1989,p. 99).

The majority of my sample, particularly teachers of the I.E.C. and students, hope that the I.E.C. will in future include and discuss topics related to present day life and its social problems. In addition, students felt that the I.E.C. should try to answer many of the questions that are in their minds regarding themselves and their environment. Unfortunately, as the present study found and as other studies have also affirmed, such issue have not get been dealt with by the planners of the I.C.E., so that the old traditional approach which concentrates merely on the imbibing of a body of knowledge is still the only approach in operation. Al-Shafee observed that:

The content of textbooks and subjects of the I.E.C. in most of the Muslim countries have been selected from old books that were written a hundred years ago. These books were suitable for people at that time as they discussed some issues relevant to that society situation. Although the situations are nowadays totally different, unfortunately the current writers of the content of the I.E.C. use the same approach as the old books, without paying attention to society's demands or students' needs (Al-Shafee, 1984, pp. 87-88).

The fourth point generated by my study which I would like to discuss is the time allocated to the teaching of I.E.C. subjects. There is a general

consensus among supervisors, teachers, and students that the time allocated to the I.E.C. is insufficient.

Once again, the majority of teachers of the I.E.C. and students expressed their agreement that the time allocated to the teaching of the I.E.C. was enough. Their replies to the questionnaire were based on the size of the textbook. But, when they were interviewed, their replies were different. They thought that the contents of textbook should be enlarged to discuss in detail the topics that they wished to be included and, therefore, the time allocated was not enough.

The time allocated (90 minutes) to the teaching of the I.E.C. is clearly a weakness that hinders the development of this curriculum, so that it may not play the proper role expected of it in developing all aspects of the individual and society.

As I have discussed in Chapter Six, any development in the I.E.C. will be restricted to the quantity of the topic rather than the quality, in order to fit the time allocated. It should be remembered that the time allocated to the teaching of the I.E.C. was fixed by a committee of educators in 1954. Since then Kuwaiti society has experienced rapid social and economic changes and therefore a revision of the I.E.C. and the time allocated to its teaching now become inevitable, in order to cope with and tackle the negative problems that have become widespread in society. Furthermore, the Iraqi invasion

accelerated the need to reform the old educational system in general and the I.E.C. in school in particular.

7.4 Teaching Methods, Aids, and Activities

Teaching methods are another important element of the curriculum. Its through teaching methods that the implementation of the curriculum takes place. It is also important in developing and improving skills, understanding, and the involvement of the student in the learning-teaching process. Furthermore, through the teaching method the student may sense the purposes of teaching a specific curriculum. Gilroy argued that:

Teaching methods, along with curriculum organisation, can form a hidden curriculum which delivers messages to learners that contradict or undermine explicitly stated objectives (Gilroy 1996,p.2).

In fact, the variation in teaching methods depends on the aims are attempts to achieve. Each aim or each kind of learning needs a specific method in order to be successful in developing the type of aims students want to acquire. For example, some effective aims may require some activities outside the classroom such as field visits. In the case of the I.E.C., some aims related to effective and psychomotor learning require special teaching methods, such as practical teaching, field visits, and so on in order to achieve those aims.

In my view, effective and psychomotor aims will not be achieved by traditional methods like telling or lecturing. So the style of teaching methods

must be flexible. Some of those methods can take place inside the classroom through interaction between teachers and students or between students themselves, while other methods take place outside the classroom, like projects, school trips and so on. Other methods may be implemented through teaching aids. So, since one of the aims of the I.E.C. is to develop all aspects of the learners' personality, it is important that all possible and available methods should be utilised to achieve that aim.

Unfortunately, as my findings revealed, the widely reported method of teaching used by teachers of the I.E.C. i.e. lecturing, focused only the teacher's role in the teaching-learning process. The teacher alone always explains the ideas and words founded in the textbook and the student plays a passive role by only listening. Other methods, which encourage students to play a role in the teaching-learning process, like project work and group discussion and so on are neglected.

My findings related to this element of the curriculum detected another weakness in the actual teaching of the I.E.C. The employment of these traditional methods itself leads to certain conclusion. First, the actual teaching methods used by teachers of the I.E.C reflect the kind of teaching required I.E.C teachers in secondary schools. As the required teaching concentrates on delivering the statements of the topics of the textbook, this means that there is no attempt made to achieve other aspects of the of I.E.C. aims like effective and psychomotor skills. It is obvious that the old and traditional methods of teaching like telling will not contribute to achieving other aims unless students

are given the chance to participate in the teaching-learning process through, for example, projects, practical teaching and others. Thus Stones comments:

The teacher demonstrates and explains what to do and how to do it. In the learning of most psychomotor skills this approach is unlikely to be effective. This is because show and tell methods ignore some of the basic psychological aspects of psychomotor learning (Stones 1992, p. 35).

Second, the reliance of teachers on old traditional methods will reduce the role of the I.E.C. in developing other skills and encouraging students to be more active in the teaching-learning process of the I.E.C.

Gilroy argued that:

if a teacher wishes children to think independently and be able to solve problems but relies mainly upon didactic methods of teaching, the methods will undermine the objectives.(Gilroy 1996, p. 2).

Furthermore, the implementation of traditional methods also contributes to the gap that exists between the theoretical and practical aspects of the I.E.C. As mentioned before (see Chapter Six), the aims of the I.E.C. seem to be comprehensive, but these comprehensive aims are largely neglected as a result (in addition to certain other factors) of the reliance on traditional methods.

Other educators emphasised this argument that if teachers depend upon the traditional methods like lecturing and telling only, this will diminish the effectiveness of the teaching-learning process (Stones 1992, p. 161). However, this does not mean that those traditional methods have no role to play in the teaching-learning process. Certainly, there are topics which are related to the

philosophical aspects of Islam which need to be taught through lecturing. Even so, it should not pass without notice that a variety of teaching methods was used by the Prophet Mohammed (peace be upon him) as the first educator in Islam. He guided Muslims not only by lecturing and telling them, but also through practical examples. For example, he said, "Pray as you have seen me praying".

Students also state that there is a need for other methods to be used by teachers of the I.E.C., such as practical teaching, group discussions and others in order that they themselves may be involved in the teaching-learning process and hence increase the benefit of the I.E.C. Students have criticised the I.E.C. teachers for their concentration on lecturing/telling only in teaching this subject, without allowing or giving the opportunity to students to participate and take an interest and positive role in the learning process. The role of teachers, I think, should be more than just telling and explaining facts about Islamic education from the textbook. Therefore, teachers of I.E.C. should take these remarks of students into consideration and allow them to play a more active role in the learning process. Some educators are alert to this fact.

Gower and Water, for example, state that:

it is one of the teachers' tasks to manage the learning institution so that students interact. In general terms, a group which is co-operating, sharing ideas, providing help and evaluating the success of activities is likely to be taking more overall responsibility for what it learns and how it learns it, than a group that is used to filtering everything through the teacher. (Gower and Walter 1983, p. 154).

However, as was discussed in Chapter Six, we have to be fair in not blaming the teachers for adopting such methods. There are reasons beyond the teachers' control which may force them to adopt these methods. First, teachers are required by the Ministry of Education to complete the curriculum by the end of the academic year. Second, the time allocated to the I.E.C. is insufficient to allow other methods of teaching to be implemented. Teachers indicate that the time allocated to the subject is hardly enough to finish it. If they adopt other methods allowing students to play an effective role, it will mean that they will not be in a position to complete the textbook. Third, teachers of the I.E.C may not have enough training to deal with such situations. Their training during their studies at the college and the in-service training are not capable of providing them with the necessary knowledge about new methods of teaching. One of the male teachers stated :

Honestly, some of the methods you mentioned in your questionnaire I have not come across at the college. Moreover, I could not attend the in-service training because of the inconvenience of the timetable allocated for the course which normally takes place after the school day.

In addition, as interviews with some supervisors of the I.E.C. indicated, they too have limited experience of new teaching methods which concentrate on the role of the student in the teaching-learning process either inside or outside the classroom.

A number of studies have been made of the training programmes for teachers of the I.E.C. Unfortunately, all of these studies indicate that the Islamic education teacher preparation programme (IETPP) at the Kuwaiti College of

Education suffers from a number of weaknesses. Al-Houli has pointed to the following:

- The IETPP was generally considered to provide the knowledge and the opportunity for practice needed by its students. However, there was an insufficient number of major courses to choose from and the content of some minor courses was inappropriate (e.g. literature had greater coverage than did grammar and communication).
- There was no real link between what they [Islamic education teachers] had learnt on their programme and what they had encountered in their actual teaching. Moreover, the majority of the IETPP courses were considered to be too theoretical in nature.
- The traditional lecture was the most widely used method of instruction.
- IETPP methods courses were felt to indicate a need for more courses of a practical nature.
- The IETPP provided students with theoretical knowledge of teaching skills, although seldom with opportunities for practice or drills in these skills.
- No training was provided in classroom management.

- IETPP students were not involved in evaluating their courses or their instructors.
- It was considered that there was a gap between the faculty staff and students. There was a perceived need for more faculty staff, as this would allow for greater interaction between staff and students (Al-Houli 1990, p. 88 -91).

Similarly, Al-Jasser investigated the teacher education programme and concluded that the major weakness of it were as follows. First, there was a lack of up-to-date materials to support study. Second, there was failure to make full use of modern teaching methods. Third, the teaching practice programme was ineffective. Finally, insufficient emphasis was placed on the development of teaching competencies (Al-Jasser 1991, p. 91).

In a more recent study, by Buouyan, it was stated that the most obvious weakness of the IETPP was the lack of attention given to practical education. Buouyan pointed out that the considerable attention of the IETPP was too theoretical in nature. Furthermore, he found that students were not properly informed about modern teaching methods and he pointed to the need for more advanced methods that would help successfully prepare students for the teaching activities required of them. Likewise, he suggested, attention needed to be given to updating the methods and techniques that they should use in their teaching. Therefore, he asserted, coverage should be given to the use of various teaching methods, aids, and activities in the preparation programme for Islamic Education

teachers, including class participation, group discussion, educational media, and field study techniques (Buouyan 1999, p.390).

I would argue that, in addition to some obvious weaknesses in the elements of teaching the I.E.C., particularly in the areas of aims, textbook contents, teaching methods, and student assessment, the teacher education programme also seems to be the cause of some of these weaknesses in teaching the I.E.C., particularly with regard to methods of teaching. How can one blame the teachers of the I.E.C. for their customary employment of the old teaching methods, like telling? They need to develop their teaching skills through ways that all the available studies, including those reviewed above, indicate to be beneficial, for example by in-service training. Moreover, in-service training should itself be more practical in nature; in other words, it should give attention to the actual teaching of the curriculum and the problems encountered either by teachers or students which hinder the effectiveness of teaching the I.E.C. For example, consideration should be given to how students may become more involved in the teaching-learning process and what methods should be used to achieve their involvement.

One can understand from the above the considerable problems connected with the teaching of the I.E.C. The various factors involved in training should be carefully integrated. For example, the programme of teacher education should provide student teachers with sufficient knowledge of the various elements that make up the curriculum, i.e. the aims and objectives, the content of the textbook, teaching methods and activities, and student assessment methods. Curriculum

planners need also to take this into consideration. Furthermore, school managers should organise classrooms in such a way as to make them more suited to teaching. Finally, teachers and supervisors of the I.E.C. should co-operate to make the teaching of the I.E.C. more successful.

Fourth, the failure to provide I.E.C teachers with information on new methods of teaching and technology as we shall see shortly, and the regulations of school management prohibiting activities outside the classroom may both contribute to the fact that teachers of this subject show no interest in adopting modern teaching methods. This point has been commented on by a number of Islamic educators. Majawer, for example, explains that:

the general atmosphere of the school, the timetable, and school activities all together do not give the I.E.C. its worth as in the case of other subjects like science for example (Majawer 1984, p. 53).

With regard to teaching aids, my findings clearly showed that there were hardly any new teaching aids in schools. In deed, the only aids that were in evidence were the blackboard and the textbook. Because of this clear lack, the teachers of the I.E.C found themselves with no alternative but to use the old traditional teaching methods.

The lack of using new technical and teaching aids like audio-visual aids and the employment of the old traditional methods were proving to us that the concentration was on the role of the teacher in the teaching-learning process. The priority is to pass the information to the student without any attempt to use

any methods to relate the theoretical aspect of the curriculum to the practical aspects (experiences) which made the student feel the real experience, and therefore such methods contribute to a greater influence on the student learning. Stones claims that:

The learner must be engaged with the world and not just with the teachers' talk. Being able to remember the teachers' words is the shadow of learning. The substance demands experience of reality as well as words. (Stones 1992, pp. 16-17).

Teaching I.E.C. with the help of teaching aids such as audio-visual equipment is necessary. For example, when teaching about aspects of worships, such as the pilgrimage teachers can use video films illustrating the process of the pilgrimage and how it is performed from the beginning to the end. This virtual experience of the pilgrimage has a better impact on the student's learning capacity than just listening to constant telling by the teacher.

The learning and teaching will be more effective when the experience becomes more live and direct through watching and listening. Teaching aids can serve this purpose.

Many teachers and supervisors of the I.E.C. (see Chapter Six) emphasised that the reason for this failure to use teaching aids was to the fact that the Ministry did not provide them. The I.E.C. teachers could only borrow those teaching aids from other departments. This situation reflects the poor level of understanding on the part of the educational planners in relation to the teaching of the I.E.C. in school. Their understanding stretches only as far as passing the statements of the topics of textbook on to students. This

understanding should be revised and they should provide the necessary teaching aids.

The activities of I.E.C. which are part and parcel of the teaching methods and play a role in teaching the curriculum in general and that of I.E.C. in particular. Because the aim of the I.E.C. is to develop the social and psychological aspects of student personality, those activities must be in order to reinforce the effectiveness of I.E.C.

I believe that the best way to develop these social and psychological aspects is to employ practical activities in the teaching-learning process whether inside or outside the classroom. Outside the classroom activities such as field visits, reading articles in a newspaper and others should be used in order to relate school to the community. Visits to the centre of young offenders, for example, enable the students to see the consequences of bad behaviour. This activity will undoubtedly be more effective than mere telling in influencing student's emotional learning, because direct observation of is an important factor in reinforcing respect for moral values in student personalities, which is what the I.E.C. seeks to achieve.

As my findings showed, there was a definite failure to make use of such important activities, especially out-of- classroom activities. This reflects another weakness in the actual teaching of I.E.C. At present, the most widely used activities inside the school in teaching the I.E.C. are writing reports, and

celebration of certain Islamic events like the Prophet Mohammed's birthday and others. Activities outside the school, like field visits, are hardly ever used.

Students also indicated that such factors as the repetitive nature of the topics and activities introduced hinder their involvement in those events. Moreover, students also claimed that teachers did not encourage them to take a more active part various activities, particularly activities outside the school, like reading articles in newspapers and so on.

The above reasons explain to us the additional evidence about the actual teaching of I.E.C. in secondary school, which again insist on passing the information in the textbook to the students and nothing else.

The curriculum planners of I.E.C. should know those facts: firstly, the nature of Islamic education which is not just restructured by the theoretical aspects of Islamic religion. Secondly, they should understand educational matters by understanding the process of learning and follow the latest psychological studies of learning and the learners.

Again, teachers suggested similar reasons for the lack of some activities like field visits and others. For example, the time allocated to the I.E.C. is not enough to encourage such activities. The teachers themselves felt that the planner of the I.E.C were too interested in paying attention to those activities. Finally, the school management was not allowing such activities. It seems that people in educational authorities have a misunderstanding of the teaching-

learning process. All they were interested in was requiring the teachers to pass the information to the students and nothing else. This of course needs further studies to investigate the above claims.

To conclude, there must be proper planning of the I.E.C. by the educational planners, paying attention to the need for a broader range of activities that may participate in achieving the aim of the curriculum. Furthermore, educators, whether in the Ministry of Education or in the schools, must remove all the obstacles that hinder use being made of activities outside the school like field visits, in order to relate the I.E.C. in secondary schools to what is happening in the community. By so doing, they will establish the value of Islamic principles among students.

7.5 The Style of Assessment

Assessment is another an important element of the curriculum, through which we can judge the effective outcome of the teaching-learning process. In addition, as we have seen in Chapter Six it enables us to examine the following points:

- to see the extent to which intended learning outcome have become actual learning outcomes:
- to chart rates of progress in learning:
- to report what students can do and what they have achieved

(Cohen et al., 1996, p.370).

Different types of test to measure different aims of the curriculum are necessary in order to see whether the aims of the curriculum have been achieved in relation to cognitive, effective and psychomotor learning. In the teaching I.E.C., different types of tests are particularly necessary on account of the nature of this subject. Psychomotor aims, for example, require certain types of tests, like practical test, to see how well students perform certain tasks.

Some educators have argued that the value of tests is embodied in their ability to measure specific aims. Thus, Lindvall and Nitko comment:

Tests are of value only if they yield information that can be used to improve the total teaching-learning process (Lindvall and Nitko 1975, p5).

Unfortunately, my findings showed, as we have seen in Chapter Six, the most widely used type of testing was traditional, concentrating on measuring the students' achievement of the acquisition or memorising the statement of textbook. The tests used to measure this were essays, oral questioning, and objective tests. Other styles of assessment, like practical and open-book tests, were hardly ever used. This is not surprising since the other elements of the also I.E.C. depend heavily on adapting traditional approaches which concentrate on delivering the theoretical aspects of the curriculum.

Some supervisors and teachers of the I.E.C. indicated during the interviews that they lacked any knowledge about some types of assessment like practical tests, open book tests, and self-assessment tests and about methods of their implementation. So, for example, one a female teacher, in interviews,

said, “Honestly, my knowledge in those types of tests is very limited and I think from what you explain, it might be very helpful to use them”.

It seems necessary, therefore, that in-service training be adopted in order to enable teachers of the I.E.C. to equip themselves with modern methods of assessment to measure students, achievement during teaching-learning process.

The interviews also revealed another weakness in the present style of assessment. It became clear that teachers were not concerned with the measurement of students performance during the continuous teaching-learning process through practical and others methods of testing.

In order to improve this situation, teachers should ask students to perform specified tasks during the teaching-learning process. In teaching the I.E.C., for example, students might be asked to perform certain types of prayers. This methods has received the support of a number of educators, like Lindvall and Nitko, who advise that:

Pupil may be asked to carry out certain set tasks while the teacher observes the quality of each performance (ibid., p.4)

In short, it is clear that there is a lack of understanding of the different methods of assessment. As we have shown above and as my findings have indicated, the only type of assessment used with students is summative assessment. The purpose of this kind of assessment is not so much to influence

teaching as to summarise information about the achievements of pupils at a particular time. The information may be for the benefit of the pupils themselves, or it may be required by the teachers, parents, employees, or a combination of these (Halern et al. 1995, p. 278). Stones notes also that summative tests are the type of tests given at the end of instruction (Stones 1992, p. 209).

In contrast, a quite different kind of assessment is formative assessment, which is used in the process of teaching in order to monitor pupils' learning and advise teachers of decisions to be made on a day-to-day basis. This form of assessment is an integral part of the interaction between teacher, pupils, and learning materials (Halern et al., 1995, p. 276).

To summarise, therefore, summative assessment is concerned with testing the cognitive abilities of students, at the end of instruction, through the traditional methods such as essays or objective tests. Formative assessment, by contrast, is concerned with describing the student's progress, the learning taking place, and what further learning is required. It uses such instruments as practical, or performance, tests and open-book 'project' tests.

My point here is that teachers of the I.E.C. should employ formative testing in order to assist some kind of learning or aims to take place in actual teaching. For example, projects might be used to help students to deal with some particularly appropriate aspects of teaching the I.E.C., such as gathering information about some negative phenomenon present in society, such as drug abuse or family breakdown, after which students may be given the opportunity to

offer solutions to these problems as informed by religion. If this is done, then we may achieve the objective of enabling students to relate the religious viewpoint to the actual problems which they may encounter. This can never be achieved by using traditional methods, which are concerned, in the case of teaching the I.E.C., as my findings have shown, merely with ensuring that the stated topics in the textbook have been assimilated by the students. I fully agree with Halern et al. when they state that:

assessment for any purpose should serve the purpose of improving learning by exerting a positive force on the curriculum at all levels. It must, therefore, reflect the full range of curriculum goals, including the more sophisticated skills and abilities now being taught (ibid., 275).

Consequently, teachers of the I.E.C. and, in particular, curriculum planners responsible for the I.E.C., should understand that the traditional methods are not able to reflect some kinds of learning. In particular, the assessment of practical skills, personal development, attitudes, and performance should be assessed in contexts other than traditional tests. Furthermore, they need to understand, especially in the present days, the ensuring to see some kind of learning that involves practical or personal development taken place is just as important as to see high achievers and those of the low achievers

To conclude, I would like to suggest the following. First, teachers of the I.E.C. must know about the different types of assessment that may be used to measure the achievement of different kind of learning. Second, teachers of the I.E.C. in secondary schools should use different types of assessment during the teaching-learning process throughout the academic year. Finally, curriculum

planners of the I.E.C. should take the above suggestions into consideration and allow teachers of the I.E.C. to employ all available types of testing in order to make the teaching-learning process more effective.

7.6 Students' Attitudes

It is very important to pay due attention to the views of students in building up an overall picture of some issues related to the actual teaching in school. Their views are important simply because they are the ones who are targeted by the teaching-learning process. In addition, the effectiveness of any curriculum in school depends on the students' aptitude and the relevance of the curriculum to their needs in their lives.

In other words, students' appreciation of the importance of what they study will lead to better achievement of the teaching-learning process. Any negative feeling produced by studying certain curricula, for example, will lead to an insufficient achievement of what is expected from the teaching-learning process. Henry argues that:

a pupil may fail as a result of more or less objective assessment, either because he did not satisfy the school or - and this might be completely different - because he showed himself insufficiently prepared to meet certain demands of life in society (in Weston 1991, p. 11).

Since the present descriptive study tries to investigate the weak aspects of the I.E.C. in secondary schools, the inclusion of students in this research is valuable in order to provide in depth information regarding the I.E.C. Furthermore, it is necessary to examine students' attitudes towards the I.E.C. in

secondary school in order to see how important this curriculum is to the students by obtaining their views and comments regarding the curriculum.

As we have seen in Chapter Six, the majority of students showed a positive attitude towards the I.E.C., because it emerges from their religion. However, they revealed some factors which diminished students' positive motivation towards the I.E.C. First, we found that the I.E.C. was not related to students' daily life at the present time and that what they were studying had very limited relevance to their social interaction. Second, we found that the teachers of the I.E.C. themselves had problems and, third, we discovered an unnecessary and wearisome repetition of the textbook contents year after year.

Regarding the first of the above factor, the problem is not restricted to Kuwait, but is indeed common throughout most of the Arab World (see for example Mujawir 1984; AL-Shafee 1985; AL-Badree 1989; AL-Jalled, 1997).

Al-Shafee, for example, conducted a survey in some Saudi Arabian schools to detect reasons causing students to turn away from studying the I.E.C. His research focused on the views of teachers and his findings indicated that, besides the predicable reasons such as the traditional teaching methods used in the I.E.C, the most significant reason for this problem was that I.E.C. teaching did not deal with the real life situation of students and the issues that they were most concerned with (Al-Shafee 1984, p. 108).

This is quite surprising, in view of the fact schools and the curriculum are supposed to be preparing young people to play a positive role in society. One would expect the I.E.C. to play a very effective role at this stage in students' development, especially since adolescents need the religious perspective to help them deal with the many negative phenomena currently abroad in society.

Because of the negative phenomena in Kuwaiti society at present, the relationship between the I.E.C. and society at large must be taken into account in order to provide solutions to social problems. This argument is generally supported by Islamic educators. AL-Badree, for example, asserts:

It is important that we relate the I.E.C. to the problems that the students encounter in their society today whether these are of a behavioural, psychological or sociological nature, and that we try to treat all these problems religiously. (Al-badree 1985 p.17).

Al-Nashmee similarly comments:

Life is full of repetitive effects and each event has its own influence on the person. Therefore, the I.E.C. must turn the events experienced by people into examples and lessons that will have an impact on the individual in particular and society in general. These events can be regarded as practical teaching and may have a strong influence. The investment of these events is required for the teaching of the I.E.C (Al-Nashmee 1995 p.17).

It must be emphasised that, although the I.E.C. must deal with theoretical concepts and the implications of events that happened in the past, it is nevertheless important to adapt the I.E.C to the circumstances of present day

life, where new events and issues are emerging which require discussion and analysis by the I.E.C.

The majority of students, particularly the male students, stated that the teachers of the I.E.C. did not stimulate them enough to take an interest in the subject of the I.E.C. for reasons related to the teachers themselves. For example, their teachers were either not properly qualified or could not function as role models for the students for reasons related to their actions. Because of the nature of the I.E.C., which focuses on the morals and values of Islam, it requires teachers who can be referred to as an example. This reflects another point of weakness in the teaching of the I.E.C., one which generates apathy among the students.

Teachers of I.E.C must be committed Muslims who perform the Islamic duties and behave properly, otherwise the effectiveness of the I.E.C. will be undermined and the basis of the curriculum will be trashed. I heard quite a number of students, particularly male students, complain that teachers of the I.E.C. did not attend the regular hours of prayer during the school day in the rooms allocated for prayer. With regard to this issue the Quern declares, "Indeed in the Messenger of Allah (Muhammed) you have a good example to follow (The Holly Quern, Surat al-Ahzab verse 21).

If teachers do not follow the example of the Prophet, how can they expect the students to follow their own example? Commenting on this principle, Al-Badree writes:

The success of the teachers of the I.E.C. is not restricted to their being knowledgeable and capable of employing other aspects of the curriculum in the proper way, but also they must be a good example for the students, since they are teachers of the values and morals of Islam. By doing so their teaching will be more effective (Al-Badree 1985, p. 12).

The students mentioned another point which is relevant to this discussion and that is the teachers' academic standards. If the teachers of the I.E.C. are not properly qualified, this could well generate a lack of motivation among the students towards this subject. Teachers should be in command, both with regard to knowledge and with regard to personal character. In other words, teachers should have a deep knowledge and understanding of the Islamic religious concepts, principles, and guidance. Moreover, they should have the ability to relate those principles to contemporary issues of daily life. In addition, teachers should update themselves on modern theories and educational psychology, particularly the psychology of the adolescent stage.

Ataa commented that:

The scientific weakness of the teachers of the I.E.C. will not affect only the teaching-learning process, but it will also transfer to the students in term of their behaviour and their views concerning religion (Ataa 1988, p. 22).

I do not want to be involved in the details of some issues related to the teachers of the I.E.C. in secondary schools, because these issues are beyond the scope of this research and would require separate research.

The third issue which emerged from examining students attitudes was the repetition of the same information in the contents of the textbook year after year. This matter constitutes another hindrance to effective teaching of the

I.E.C. in secondary schools. Students thought that the contents of the textbook concentrated solely on theoretical matters which were repeated every academic year, while ignoring the practical issues relevant to the stage of life they had reached. This was one of the issues most frequently raised in this study and reflects the nature of the actual teaching of the I.E.C. in secondary schools.

It could be summarised that, although it is important that we concentrate on the cognitive aspect of the students' development but it is also crucial to observe other aspects to ensure students development. This, I believe, could be achieved by making I.E.C more practical. In other words, the central role of teachers in the I.E.C should be reduced, so that students may have an opportunity to become involved in the teaching-learning process through such means as project work, practical teaching via field visits, and problem solving. I.E.C teaching cannot any longer rely on a purely theoretical approach concerned primarily with covering the contents of the syllabus by means of the lecturing system.

The teachers of the I.E.C. in secondary schools also felt that students did have a positive attitude towards the I.E.C., but that there were certain factors tending to weaken this attitude. First, the teachers thought that the time allocated to the I.E.C. was insufficient for implementing modern methods, activities, assessment, and so on that would make the subject more attractive among students. Second, there was the problem of the actual time allocated of day to the I.E.C. in the school timetable. It was quite common in secondary schools in Kuwait for the I.E.C. to be taught at the end of the school day. By

this time students are normally tired and, to a certain extent, they were less responsive to communication. This was another reason why students lacked enthusiasm towards this subject.

Regarding the time allocated to the I.E.C., 90 minutes a week divided into two sessions, this was not insufficient for the implementation of the curriculum as a whole and tended to undermine the importance which students attached to the I.E.C. Another point of weakness relates to the timetable of the I.E.C. in schools. when if we examined the time allocated for teaching the I.E.C, we will find that, as I stated above, two class a week for the teaching the I.E.C., compered with six class a week and five class a week for teaching Arabic curriculum and teaching English language respectively (see Appendix Six). Islamic educators supported this view, and argued, like AL-Badree, for example, that:

The Islamic education in most of the Arab World was regarded as insignificant, a minor subject, and not essential. This attitude caused the lack of attention and concentration among the students towards the Islamic education (Al-Badree 1985, p. 13).

After discussion of the causes leading to students' apathy towards the I.E.C., we may conclude that these remarks should be taken into account by the curriculum planners when they organise and plan the curriculum. Planners should, in particular, seek to achieve a better appreciation of the needs of students in trying to resolve their living problems by offering guidance and thereby achieving the aims of the subject. Second, in selecting teachers of the I.E.C., the Ministry of Education should set certain conditions for selection of

I.E.C. teachers and these must be clear and comprehensive. The Ministry of Education should also reward successful I.E.C. teachers in order to encourage them further. Furthermore, in-service teacher training must become an important factor in upgrading the standards of I.E.C. teachers, by giving them the opportunity to explore recent studies that bear on the quality of the teaching-learning process.

7.7 Conclusion

Before we summarise the results of this chapter, it will be useful to give an overview of the research by presenting the main aims emerging from the study. As I have stated, the school, as a social institution, plays a major role in formulating the personality of the individual in order to achieve certain targets required by society. Society expects acceptable behaviour from the individual and avoidance of deviant behaviour.

In this context, the following are some questions which need to be answered:

1. What does Kuwaiti society want from schools in general and from the I.E.C. in particular?
2. Why do we teach I.E.C. in our schools?
3. Do the aims of the I.E.C. achieve the values and the morals of Islam by moulding a good Muslim individual and society?
4. Does the I.E.C. take those aims into consideration?

5. The preceding question is answered positively, does the actual teaching of I.E.C. in schools reflect those aims?

It is without doubt that each society is subject to change over time, which may be generated by either internal or external (e.g. war) factors that be either of a positive or negative nature. Negative changes always encounter resistance from certain social institutions, such as the family, schools, mass media and others. These institutions react positively in treating the negative problems. As has been mentioned on several previous occasions, Kuwaiti society is suffering from many negative problems as a result of the Iraqi invasion of the country in 1990. The State of Kuwait has since saved no effort in countering and treating those social, psychological, and economic problems. It has, for example, established the Social Development Office in 1992 to deal with the consequences of the Iraqi invasion of the country. Researchers have been asked by this office to study the consequences of the invasion and their finding in the area of social and psychological illnesses, like anxiety, depression, family disintegration and so on (see Chapter Three and One) have been quit upsetting. These illnesses have contributed to bad behaviour threatening the values, norms, and morals of Kuwait society. As Kuwait is a Muslim country, the Islamic religion has been used in the treatment of this negative behaviour. His Royal Highness, the Emir of Kuwait, issued a decree on the 2nd December 1991 for the establishment of a Consultant Committee regarding the Application of Islamic Legislation in Kuwait. This committee, in fact, a number of sub-committees which deal with different aspects of society, one of them being the Education Committee. This committee is concerned

with the role of schools in general and of the I.E.C. in particular. The goals were to relate what the students learn within school to the world outside in order to provide treatment of and a solution to the social problems and reinforce Islamic values in Kuwaiti society.

Kuwaiti society today expects the I.E.C. to play its role in countering and treating those negative effects in society. By doing so, the I.E.C. will help to maintain and preserve Islamic values, norms, morals, and customs. It must also be mentioned that the I.E.C., by itself, is not sufficient to take on such a massive task; other social institutions, like the family, and the mass media, must also play their part. However, there is a general feeling amongst Islamic educators that the I.E.C. has not yet become effective in its role of countering these challenges, whether in Kuwait or other countries. Al-Sharaf (1992), for example, has suggested that the I.E.C. must become more active in developing society according to Islamic principles.

It was in view of this general feeling that I decided to carry out this investigation into those weaknesses of the I.E.C. which cause it to fail in its role of dealing with current social problems. In the present study I have examined the aims and the actual teaching of the I.E.C. in secondary schools, including the content of the textbook, teaching methods, aids and activities and style of student assessment to discover what weaknesses there may be in those aspects of the curriculum. I posed the following questions as a guide to our investigation. Does current weakness in the I.E.C. relate to:

1. The aims of the curriculum?
2. The content of the textbook?
3. The methods of teaching, aids and activities?
4. The style of assessment?

In addition, I asked the students, as the receivers of the I.E.C., about their general attitude towards the I.E.C.

The above discussion, leads to the conclusion that there are undoubtedly still some problems and weaknesses in the I.E.C. and its implementation in secondary schools in Kuwait. In order to develop a good Muslim in a healthy Muslim society, a revision of the I.E.C. in all its elements is urgently needed.

In the following chapter a series of recommendations and suggestions based on the research findings will be presented.

Chapter Eight

Conclusion, Summary of the Research and its Recommendations

Chapter Eight

8.1 Research Conclusion, Summary and Recommendation

This chapter is the final one in the thesis, so, before offering a number of recommendations, I will briefly survey the main themes discussed in the preceding chapters.

As was mentioned in the first and fifth chapters, the purpose of this study has been to explore some issues concerning the teaching of the I.E.C. in Kuwaiti schools. The most important problem in this respect is the general feeling that the teaching of the I.E.C. in these schools, particularly the secondary schools, is ineffective and that it fails to play its part in dealing with some important issues in the area of Islamic values, knowledge, and morals which are needed to guide individuals in the practice of their daily life.

As I have argued in various places in this thesis, the Kuwaiti people suffer from many negative phenomena, such as drug abuse, family breakdown, greed, lack of security, personality disorders, and disrespect for the law and so on. These problems have been brought about by a number of factors, most notably the Iraqi invasion of the country in 1990. A number of psychological, social, educational, and other effects, including cases of depression, stress, and anxiety, are directly traceable to this cause. These illnesses often lead to other social problems such as drug abuse, alcoholism, and other forms of crime (for further discussion, see Chapters One and Three). The treatment of these problems

becomes necessary through all available social institutions, such as the family, the schools, the mass media, and the law.

The Islamic religion is a very important element in dealing with the treatment of these problems (see Chapter Three). Schools, for example, through the teaching of the I.E.C, can play a major part in confronting these problems (see Chapters Two and Seven). In discussing ways of making the teaching of the I.E.C. more effective, I have tried in this study to investigate the debate among specialists in education about the definition, role, elements, and other matters concerning the school curriculum. In addition, I have looked at the best way of teaching a particular subject and then related this discussion to the teaching of the I.E.C. (see Chapter Four).

Generally, this thesis has focused on current experiences and opinions of students, teachers, and supervisors involved in the I.E.C. The central focus of this research has been the elements of the I.E.C., its aims, the contents of the textbook, teaching methods, and the methods of student assessment. The study has also investigated some additional relevant topics, including students' attitudes toward the teaching of the I.E.C.

Two instruments have been employed in this research the questionnaire and the interview conducted in Kuwaiti secondary schools. By means of the questionnaire, data were collected from 272 students, both male and female, and from 55 teachers. Additional data were gathered from interviews with 20

students, 20 teachers, and 10 I.E.C. supervisors. The approach followed in the study has been qualitative and quantitative (see further in Chapter Five).

Before presenting the recommendations, it will be useful to address the main results of this study.

From the discussion of the previous chapters, it appears that there is a general satisfaction among supervisors and the teachers of the I.E.C. with regard its aims, which have in view all aspects of student's development, intellectual, psychological, and social according to the tenets of Islam. However, supervisors and teachers of the I.E.C. indicated that there was no comprehensive application of these aims in the actual teaching process. They stated that the concentration in the actual teaching was on the cognitive aspects of these aims rather than on the effective and practical aspects. This emphasis on the domination of one aspect of the objectives to the neglect of is probably because those who planned the curriculum had limited, or perhaps no, knowledge about the different categories of teaching objectives involved or, in fact, the different type of learning. This probably explains to us why there is no relation between the theory and practice of the I.E.C. in secondary schools.

As far as the content of the textbook is concerned, the study revealed the extent of the role played by the textbook as a major element on which teachers of the I.E.C. rely in performing their duties inside or outside the classroom. This situation may create a number of problems. First, students' learning becomes limited to only what is written in the textbook. Second, all

others elements of I.E.C. in actual teaching such as teaching methods, activities and style of assessments were put at the disposal of the content of the textbook to deliver the knowledge without developing further interesting issues that facilitate the teaching-learning process.

In addition, the topics of the textbook were found to be traditional and repetitive and students those of which already had experience in earlier educational stages, where they had been taught in more or less the same manner. They included, for example, such themes as God is one, God created the universe and so on. Topics related to the students' present world, such as problems, needs, and interests, were either very limited or merely presented in summary fashion in the textbook. There was a notable of topics related to the nature of contemporary society and its problems.

The teaching methods used were found to be centred on the teacher's role and to focus on lecturing and question- answer techniques, the overall purpose being to deliver to students the concept and sub-concept contained in the textbook.

The teaching aids used in teaching the I.E.C. were limited. The most widely used aids being the blackboard and the textbook. Other aids like audio-visual materials, were rarely used, reflecting the very traditional approach to the teaching of the I.E.C.

Despite the fact that activities involving students participation are, generally speaking, very important in teaching as they introduce a more practical approach to the subject, such activities were hardly ever used in teaching the I.E.C, for example, field visits and so on.

Type of activities, the attitudes of teachers towards activities, and school management towards such activities were all contributed to their neglect, probably echoing the attitudes of the curriculum developers of Islamic Education themselves, since they seem to be still engulfed in a traditional mentality with regard to the I.E.C. and its teaching.

With regard to methods of student assessment, the teachers of the I.E.C. were again found to concentrate on traditional methods like essay, objective tests and oral tests to measure students grasp of the statements of the topics of the textbook in the end of instruction. Other modern methods which use in the process of teaching to monitor students learning and guide the teaching such as practical test, open book test and so on were hardly ever employed.

To summarise, the previous discussion clearly indicated that the I.E.C. in secondary schools were designed, performed, and assessed within a traditional frame of reference. In order to make the I.E.C. more effective and achieve what is expected from it to meet the demands of modern society, modernisation of all its elements must be adopted.

Generally speaking, students demonstrated a positive attitude towards the I.E.C, but, when they were interviewed about this issue, they emphasised the dichotomous nature of the teaching of the I.E.C. They argued that what was taught inside the classroom, which was mainly theoretical, had little relevance to what was happening in the world outside the school. They insisted that the gap between the I.E.C. and its role in modern society must be bridged to allow I.E.C. to perform what was expected from in dealing with the problems of modern society. Furthermore, students expressed their dissatisfaction with the quality of some of the teachers of the I.E.C., and the repetitive nature of their teaching the basic knowledge of Islam as I have shown above. This, in the long run, may generate apathy among students in relation to the I.E.C. and its relevance and importance in their daily life. The views of the teachers with regard to the time allocated to the I.E.C. and their allocation in the school timetable, may also contribute to aggravating this apathetic attitude among students towards this important subject.

8.2 The Recommendations

On the basis of the above finding, the following suggestions and recommendations can be made:

8.2.1 The aims of the I.E.C

1. Aims must be reviewed in order to be more clear for the teachers of the I.E.C. and also it should take into consideration students daily life, interests, needs, growth, and then, aims can easily be implemented and measured.
2. There is an urgent need for the emphasis of these aims to be represented in the actual teaching.
3. All elements of actual teaching, whether the textbook, teaching methods, aids, activities, or methods of students assessment should be used to achieve those aims.
4. The time allocated to the teaching of the I.E.C. must be increased in order for the subject to achieve its aims.

8.2.2 The Content of the Textbook

1. The selection of topics to be included in the I.E.C. textbook should be based on psychological, social, and educational criteria. Reference to these criteria will stimulate and encourage students and also make the subject more interesting. In other words, the topics of the textbook should be relevant to students of the present time, indicating how they may deal with them and be affected by them. If this is achieved, more students will be

attracted to the subject and the influence of the I.E.C. on students' daily life will be enhanced.

3. Repetition must be considerably reduced since it causes a lack of interest in the subject matter.
4. There should be a balance between the topics included in the textbook.
5. Topics should be related to practical aspects of Islamic education, whether socially or religiously. For example, (abadat) like prayer , should be discussed in greater detail.

8.2.3 Teaching methods, aids and activities

1. I recommended that teaching methods should include those which rely on students and their participation in the teaching-learning process, such as group discussions, practical teaching, project work and others.
2. During the teaching-learning process, students should be encouraged to engage in research, discussion, analysis, independent thinking, and so on. The implementation of these methods will reduce dependence on the traditional teaching technique. Encouragement of these alternative educational methods may eventually lead to the accomplishment of the practical and effective aspects of the aims.

3. Modern teaching aids, such as audio-visual materials should be used so that the curriculum in general and teaching methods in particular will be more effective.
4. A variety of activities which contribute to the achievement of the effective and practical aspects of the I.E.C. should be used, both inside and outside the classroom. Activities outside the classroom, such as visits, should be taken more seriously in order to make the curriculum more practical and relevant to what is happening in society.
5. In-service training should also be employed in order to make the whole teaching-learning process in general and the teaching methods in particular more successful.

8.2.4 Methods of Assessment

1. In addition to the traditional methods of assessment, which concentrate on measuring the knowledge obtained by the students from the textbook, other methods, such as practical test and open book test, should also be used in the teaching-learning process in order to measure other process of teaching or, in deed, other aspects of the aims that the traditional methods cannot measure.

2. Teachers of the I.E.C. should be allowed to use different types of assessment in order to help them cover and measure the different aspects of the aims.

8.2.5 Student Attitude towards the I.E.C

1. The curriculum planners of the I.E.C. and teachers should capitalise on the positive attitudes of their students towards the I.E.C. and make the subject more practical in order to achieve the aim envisaged in the I.E.C. of cultivating good Muslim behaviour in individuals and consequently a good Muslim society.
2. The remarks made by students in relation to what they want to study and on the topics of the I.E.C. should be taken into consideration by I.E.C. planners.
3. Students' remarks on the teachers of the I.E.C. should also be taken into account.

8.2.6 Recommendations for further studies and research

Further research is needed to study the elements of the I.E.C., the character of the I.E.C. teaches and their role in making I.E.C. more effective in schools. Students, attitudes, expectations and needs at the present time must be

researched and, in addition, the role of the I.E.C. in inculcating and developing Muslim values and morals in society needs to be investigated. It is also recommended that research be carried out on how to use new technological aids in the teaching of Islamic education.

Finally, it is hoped that these findings will be of interest to those people who are involved in and those who are responsible for developing the I.E.C. In the meantime, I would like to record my appreciation and gratitude to the students, teachers and supervisors who took part in this research. Their responses and remarks were of such value that without them this study would not have become a reality.

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Appendix 1:

Teacher's Questionnaire
Translated from Arabic

A: BACKGROUND

1. Gender:

- Male
- Female

2. Age group:

- 20- 30
- 31- 40
- 41- 50
- more than 50

3. The Educational Area

- Capital
- Alahamadi
- Hwaleyi
- Alfrwanih
- Aljhra

4. Qualification:

- Diploma
- B.A
- M.A
- others, please specify

5. School teaching experience:

- 1-5
- 6-10
- 11-15
- More than 15

B- Aims of the Islamic Education curriculum:

Please put a tick (✓) in the suitable box.

Islamic Education Curriculum in the Secondary stage aims to meet the following aims:

Statement	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
6. Relate the curriculum to the daily life of the student.					
7. Achieve students' needs					
8. Relate the curriculum to the reality of the society.					
9. Relate the curriculum to social problems in society.					
10. Improve the motives and tendencies of students.					
11. Protect students from bad thoughts and deviants ideas					
12. Develop a passion in students towards Islam as a way of life and thinking.					

C: The content of the Islamic Education curriculum:

Please put a tick (✓) in the box which indicate the degree to the content of the present course meets the following criteria;

Statement	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
13. Providing students with experience enabling them to deal with daily problem.					
14. The content agrees with the aims of the curriculum.					
15. The content agrees with student's interests.					
16 The content is suitable for the ability of the students.					
17. The language used in the textbook is appropriate to the level of the students.					
18. Content is up to date					
19. Emphasising the importance of the practical application of the subject problems.					
20. The number of lessons is appropriate to the content of textbook.					
21. Connecting the content to the problem of society.					
22. Others, please identify:					

D: Teaching methods of the Islamic education curriculum:

Please put a tick (✓) in the appropriate box which indicate your level of use of each item in your teaching:

Statement	Always	Often	Seldom	Never
23. "Question-answer"				
24. Group discussion.				
25. Lecture.				
26. Repeating after the teacher.				
27. Problem solving.				
28. Telling relevant stories.				
29. Explanation of the textbook words and ideas.				
30. Practical teaching.				
31. Project.				
32. Audio-Visual aids.				
33. Maps.				
34. Drawings.				
35. Recommended books.				
36. Overhead projector.				
37. Tape recorder.				
38. Using the board.				
39. Competitions.				
40. Asking the students to write a report.				
41. The use of school trip.				
42. Using the display board.				
43. Taking students to the mosque.				
44. Following articles published about Islam.				
45. Others, please identify:				

E: Assessment of Islamic education curriculum:

Please put a tick (✓) in the box which indicates your level of use each item in your assessment:

Statement	Always	Often	Seldom	Never
46. Essay tests.				
47. Objectives tests				
48. Oral tests.				
49. Practical tests.				
50. Open book tests.				
51. Observation.				
52. Students assess themselves.				

Appendix 2

Student's Questionnaire

A. BACKGROUND

Please put a tick (✓) in suitable box:

1. Gender:

Male

female

2. Educational Area:

Capital

Alahamdi

Hawali

Alfrwanyh

Aljhraa

B. Please put a tick (✓) in the box which indicate your general view towards the Islamic Education Curriculum:

Statement	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
3. I believe that there is contradiction between the actual life and what I was taught in the Islamic education curriculum					
4. I believe that the Islamic education curriculum is the most importance curriculum in the school					
5. I think that the time specified for Islamic education is enough					
6. I enjoy studying Islamic education curriculum					
7. Islamic education can gives us an important guidance and values which are needed in our daily life					

C: The content of the Islamic Education curriculum:

Please put a tick (✓) in the box which indicate the degree to the content of the present course meets the following criteria:

Criteria	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
8. The subject of the textbook agrees with my interests					
9. The subject of textbook agrees with my ability					
10. The subjects of the textbook are clear and easy to understand					
11. The content of textbook includes the practical subjects					
12. The number of lessons is appropriate to the content of textbook					
13. The style of the content of textbook encourages learning					
14. The subjects of textbook deal with matters related with my life					

D: Please put a tick (✓) in the box which indicates to which degree does your Islamic Education curriculum teacher use each of the following items in his teaching.

Statement	Always	Often	Seldom	Never
15. "Question-answer"				
16. Group discussion.				
17. Lecture.				
18. Repeating after the teacher.				
19. Problem solving.				
20. Telling relevant stories.				
21. Explanation of the textbook words and ideas.				
22. Practical teaching.				
23. Project.				
24. Audio-Visual aids.				
25. Maps.				
26. Drawings.				
27. Recommended books.				
28. Overhead projector.				
29. Tape recorder.				
30. Using the board.				

E. Please put a tick (✓) in the box which indicates the degree of your participation in Islamic Education Curriculum activities during this school year (1998- 1999).

Activities	Always	Often	Seldom	Never
31. Religious competition				
32. Writing report				
33. School trip (field visits)				
34. Write an article on the display-board				
35. Going to the mosque under teacher's supervision				
36. Reading article in newspaper and magazines				

F. Please put a tick (✓) in the box which indicates the kinds of examination you did during this school year (1998-1999):

The type of assessment	Always	Often	Seldom	Never
37. Essay test				
38. Objective test				
39. Oral test				
40. Practical test				
41. Open book test				
42. Self assessment				
43. Others, please identify:				

Appendix 3:

Questions for the semi-structure Interviews

The I.E.C aims:

1. Why do we need to teach Islamic Education Curriculum?
2. So, Do you find the aims of Islamic Education Curriculum are relevant to students' actual life and the problem of society?
3. What is your opinion of Kuwait society at the present time?
4. What are your opinions about the aims of Islamic Education Curriculum in secondary school? Are they relative to our lives particularly with regard to Kuwait after Iraq aggression?
5. Do you find that the aims of Islamic Education Curriculum are relevant to our live?
6. Does this mean the aims of Islamic education Curriculum can cope with reality of students and the problem of society?
7. Are the aims of Islamic Education Curriculum sufficient? Or do you think they need revising?

B. The Content of the textbook, Teaching methods and Activities, Style of assessment:

8. what do you think of the content of Islamic Education Curriculum textbook for tenth grad?
(suitable for students, language of the content, up to date, number of lessons).
9. What are the teaching methods and educational aids that are used in teaching Islamic education curriculum?
(suitable, unsuitable, suggestions for other methods, difficulties)
10. What kind of activities do teachers use in their teaching? (suitable, unsuitable, suggestion for other activities, difficulties).

11. What methods are used to assess students in Islamic Education Curriculum?
12. What suggestions would you like to make in order to improve the Islamic Education curriculum?
13. Do you think students like studying like studying I.E.C.?

C. Student interviews:

14. Do you like studying Islamic Education curriculum? Yes, why? No, why?
15. Are there any relationship between your reality daily life and what you teach in Islamic education curriculum? Yes, how? No, how?
16. What do you think of the content of Islamic education curriculum textbook? (suitable, unsuitable, language, up to date, number of lessons)
17. What teaching methods dose your teacher of Islamic education curriculum use?
18. What is your opinion about these methods?
19. Have you participate in any I.E.C. activities? yes, why ? No, why?
20. What the style of assessment did you do in the Islamic Education Curriculum?

Appendix 4:

Statistical treatment of the teachers' questionnaire's reliability

Reliability

***** Method 1 (space saver) will be used for this analysis *****

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RELIABILITY ANALYSIS - SCALE (ALPHA)

Reliability Coefficients

N of Cases = 55.0

N of Items = 45

Alpha = .8924

Appendices 5:

Statistic treatment of the students questionnaire's reliability

Reliability

***** Method 1 (space saver) will be used for this analysis *****

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RELIABILITY ANALYSIS - SCALE (ALPHA)

Reliability Coefficients

N of Cases = 270.0

N of Items = 40

Alpha = .7736

Appendix 6:

The actual timetable of teaching the I.E.C. in Kuwaiti secondary schools

Subject study	The numbers of classes weekly					
	Ninth grade	Tenth grade	Eleven grade		Twelve grade	
			Art	Scientific	Art	Scientific
Islamic Education	3	2	2	2	2	2
Arabic	7	6	7	5	8	5
English	6	5	7	6	7	5
French	-----	-----	5	-----	5	-----
Mathematics	5	5	1	6	-----	6
Since	3	-----	-----	-----	-----	-----
Biology	-----	2	-----	2	-----	3
Physics	-----	2	-----	4	-----	5
Chemistry	-----	2	-----	3	-----	4
Sociology (History-Geography)	3	3	2	-----	2	-----
Psychology Since	-----	-----	-----	-----	2	-----
Philosophy	-----	-----	-----	-----	2	-----
Vocational education	3	3	-----	-----	-----	-----
Physical education	2	2	1	1	1	1