

**CURBING EXAMINATION MALPRACTICES IN SCHOOLS,
THE CHALLENGES OF ISLAMIC STUDIES**

By

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Abstract

This work attempts to discuss a very sensitive issue, affecting our society i.e. examination malpractice. Generally the work focuses on the meaning of Education, the meaning and nature of examination malpractices, the place of Islamic Studies, on the moral development of students as well as the main causes of examination malpractices. Finally, the role of corporate bodies and government on the eradication of the menace of examination malpractice is examined. The paper concludes by examining the challenges of Examination malpractice in school. The place of Islamic studies as a discipline that is concerned with moral is critically examined. The paper recommends that adequate supervision during examination as well as proper teaching and adequate moral instruction by teacher will go a long way in reducing examination malpractices.

Introduction

Nigerians have discovered the importance of education which makes every parents to give priority attention to education of his or her ward and to acquire certificate. This enable the certificate holders to have access to white-collar jobs and live a better life. Yahaya (1990) and Idowu (1995) are of the opinion that both parents and students at all levels of education devote enormous resources including energy and time to ensure success at any examination. Adeyemoh (1990) opines that students of Islamic Studies like their counterparts in other fields desire at all cost to obtain certificate through any available means i.e. by rigging, by using machineries

to get certificates etc. to secure admission into any tertiary institutions and for better rating on a job. Hence, they rush to pass examination at all cost.

Meaning of Education According to Dictionary

It is a process of teaching, learning and training. Especially in schools or colleges, to improve knowledge and develop skills. This usually takes place at school, colleges or university.

The Concept of Education

There is usually a descriptive definition of a term or a concept Harry School Field calls it "Dictionary Definition" and explains it as a definition" that has been formulated in the past, has become standard, and is accepted as explaining adequately.

Definitions that begin with "education" are said to be descriptive for they describe what education is and not what it should be. The descriptive sense of the term education, describe activities that constitutes the process of educating people. Again when we talk of educational establishment we are describing the College and the Ministry as establishments dealing with activities and process that are educational. The term education is then describing what goes on in these institutions.

The other sense of the term education is prescriptive or normative. The term in the sense refers to what ought to be regarded as education. This means skills and abilities can pass for education only if they conform with our norms or prescription on what we call education. These same norms are used in defining and educating man.

A society of hunters, may, for instance, take education to be efficiency in shooting a fast moving beast with an arrow and a bow. This efficiency becomes the norm used in judging activities or processes as constituting education or not, and not, and in knowing who an educated man is. The aim of education in this society is one that suit its norms. The aim should centre on the production of efficient shots.

Norms that characterize education and the educated man are value loaded and differ from one society to another and from one culture to another. For this, reason attempt to come with a universally acceptable definition of education and of educated

man may be futile. This notwithstanding we should still insist that formulation of aims of education should tally with our conception of education in and out of educated man.

R.S. peter, then, defined an educated man as some one who has satisfied the following criteria.

- (a) That he pursues an activity for its own sake (one should, for example, learn Geography for its value and not for extrinsic reasons).
- (b) That he has understanding of the principles for organizing facts (one should grasp the reason why things are what they are and not just do things mechanically). One should also, be transformed by what one understands.
- (c) That his specialization is not narrow (an educated person, in contrast to a trained person, should have a broad understanding that leads him to view a discipline or an issue in relation to others)

Peters' criteria beg for criticisms. One of such criticisms is that education is not only pursued for its own sake, for if this must be so, lawyer for instance, who learns law for the sake of earring a living remains uneducated even if he practices his profession efficiently.

Secondly, peters criteria only emphasized the cognitive aspect of man and relegated his psycho-motor and affective domains to the background.

As long as norms are used in defining education and the educated man no criterion including those given by R.S. peters or any other person can be universally accepted if there is no consensus of opinion on the criteria to be used in knowing who is an educated person and who is not? It then seem that our concern with aims of education and the means of realizing them is either otiose or constrained by diverse value judgments. We still need to be concerned with the aims of education and we should accept the fact that our analysis of aims as they related to what is education and who is an educated man are subject to our value-judgments.

Value-judgment exist in all the concepts and issues analyzed by philosophy.

Our values differ because- our beliefs in culture and knowledge all differ due to the experience, we acquire from the time we were born to the present. These differences constitute a problem that stop us from getting a unanimous or at least, a generally accepted view or a decision on an issue or concept. This problem will be

