

**Social Studies Education in Nigeria:
The Challenge of Building a Nation**

A thesis submitted for the degree of Doctor of Philosophy

By

Adedayo Oyewole Sofadekan

School of Sport and Education

Brunel University, London



December 2012

Abstract

The general aim in conducting this research is to investigate the teaching and learning of Social Studies in Nigeria and to understand how it is taught and its role in fostering tolerance and appreciation for cultural differences. However, teachers of Social Studies often adopt different methods. Hence, it is important to understand how their teaching impacts upon the day to day lives of Nigerians. This study is made up three discrete studies, each building upon the one before, but all three studies tell a story. Several types of data collection methods were used to obtain the findings. These included interviews, questionnaires and a class-based study. The first study explored qualitatively how ex-students have used the knowledge they gained in Social Studies in their daily lives. The second study was conducted to examine the challenges that teachers' faced in the delivery of the Social Studies curriculum while the third study focused on the effectiveness of a scaffolded approach in the teaching and learning of Social Studies.

The findings revealed that there is a tension in the curriculum between how participants perceived Social Studies and the purpose of Social Studies as defined by the Government in Nigeria. The aims and objectives of the current Social Studies curriculum jar with the issues that some participants identified as being relevant to their daily lives. It also revealed that not all the teachers are Social Studies specialists, there are some non-specialist teachers teaching Social Studies. This may have accounted for diversity of teaching methods and opportunities. It was also reported that the curriculum content in Social Studies is not adequate for addressing the social issues and problems that face Nigeria today. The findings also show that using a scaffolded approach seems to have promoted students' learning around issues relevant to their lives in Nigeria.

The findings from this study revealed that there is a tension in the curriculum; it is my contention that it can be improved by using a scaffolded approach and by ensuring that Social Studies specialists deliver the content.

Dedication

This Thesis is dedicated to my parents:

Chief James Oluwafemi Sofadekan

and

Mrs Comfort Adunni Sofadekan

Declaration

I hereby declare that this Thesis is the result of my independent investigation, except where I have indicated my indebtedness to other sources.

I hereby certify that this Thesis has not already been accepted in substance for any other degree, nor is it being submitted concurrently for any other degree.

I hereby give consent for my Thesis, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organisations.

Signature:

Candidate

Signature:

Supervisor

Date:

Acknowledgments

I want to use this medium to thank those who made this thesis possible. It would not have been possible to write this doctoral thesis without the help and support of the kind people around me. This thesis would not have been possible without the help, support and patience of my supervisors. Their encouragement and supervision from the preliminary to the concluding level enabled me to develop an understanding of the subject. The good advice and support of my first supervisor, Professor Ian Rivers, has been invaluable throughout the whole research process which made it enjoyable, for which I am extremely grateful. I am heartily thankful to my second supervisor Professor Sue Capel, for her critical advice and constructive feedback. I could not have wished for better and friendlier supervisors because their contribution to my research and the quality of the experience of doing a PhD has been immense. They are special people and outstanding academics and I have been very lucky to work with them.

I am extremely grateful to all the participants that participated in this study, special thanks to the two schools that were used for the third study. I am also grateful to my research assistants for assisting in administering the questionnaires.

My parents deserve special mention for their inseparable support and prayers. They put the fundament in my learning character, showing me the joy of intellectual pursuit ever since I was a child. They sincerely raised me with their caring and gentle love.

Words are not enough to express my deepest appreciation to my dear beloved wife – Oluwafolawemi, for her love, affection, moral and financial support and more importantly for maintaining the home front which enabled me to concentrate on my studies. I will forever be grateful to you.

My warmest appreciation must go to my children – Oluwafunmilopeda, Oluwafemifunayo and Oluwafayosetemifunmi, for bearing with me and also for showing understanding throughout the duration of my study. I am proud of you.

I also owe thanks to my sisters and their spouses. They have given me their unequivocal support throughout, as always. The love and support from my relations deserve to be mentioned especially Chief and Mrs Rufus Morakinyo (JP), Mr and

Mrs Jare Adefemi, Mr and Mrs Samuel Soyombo, Mr Akinola Kuforiji and family, Mr and Mrs Wole Fajobi, Mr and Mrs Olubunmi Fajobi.

I owe a debt of gratitude to my friends and colleagues – Dr. A. Onivehu, Professor Niyi Benedict, Dr. E.A. Alademerin, Olatunde Ajayi, Soga Otelaja, Ademola Adewunmi, Niyi Olaitan, Olusegun Vincent, Emeka Dumbili, Samuel Idowu, Lucy Mwangi, Abeer Binali, Fawaz Al-Hakami, Donna Sherwood, Haja Haji Shahminan, Babajide Dasaolu, Mr. & Mrs Adewunmi Bello, Tunde Osiyale, Dapo Odukoya for their support and encouragement all the way through; their support has always been my source of strength and inspiration.

The support from Professor Segun Awonusi and Mr. Femi Kayode the Vice Chancellor and Registrar of Tai Solarin University of Education, Ijagun, Ijebu-Ode deserve to be mentioned.

Last, but by no means the least, I offer my regards and blessings to all of those who were important to the successful realisation of my thesis, as well as expressing my apologies that I am unable to mention them all personally, one by one.

I am happy to acknowledge that the views, interpretation and conclusion, along with any omissions, inadequacies or errors that may remain in this work, are, of course, entirely my own responsibility.

Table of contents

Abstract	i
Dedication	ii
Declaration	iii
Acknowledgments	iv
Table of contents	vi
List of Tables	xi
List of Figures	xii
List of Abbreviations	xv
Chapter 1 – Introduction	1
1.0 Introduction	1
1.1 Background	3
1.2 Research process	4
1.3 Thesis outline.....	5
Chapter 2 – The Context for Social Studies Education in Nigeria	6
2.0 Introduction	6
2.1 The geographical location of Nigeria.....	6
2.2 People and culture	8
2.3 Post-colonial administration in Nigeria.....	10
2.4 The first civilian government 1960-1966.....	10
2.5 Military rule in Nigeria.....	11
2.6 The second attempt at civilian rule in Nigeria.....	13
2.7 State restructuring in Nigeria.....	14
2.8 Summary	16
Chapter 3 – The Educational system in Nigeria: A review	17
3.0 Introduction	17
3.1 Nigeria’s educational system.....	17
3.1.1 Traditional Education	18
3.1.2 Islamic Education	21
3.1.3 Western Education.....	22
3.2 The Role of Social Studies in Nigeria	29
3.2.1 What is the role of Social Studies in Nigeria.....	29
3.2.2 The challenge for Social Studies	31

3.2.3 Defining Social Studies in Nigerian Education	38
3.2.4 The history of Social Studies in Nigeria.....	41
3.3 Theories of Learning	49
3.3.1 Theories of Learning that Underpin Social Studies Education.....	49
3.3.2 Major Theories of Learning.....	50
3.4 Methods of teaching Social Studies	57
3.4.1 Teaching methods.....	57
3.5 Summary of teaching methods	63
3.6 My Study	64
Chapter 4 - Research Methodology	66
4.0 Introduction	66
4.1 Aims and objectives of the study.....	66
4.2 Specific objectives:.....	67
4.3 The research approach.....	67
4.3.1 Quantitative approach.....	68
4.3.2 Qualitative approach.....	68
4.3.3 Challenges in quantitative and qualitative research.....	69
4.3.4 Rationale for mixed methods approach	71
4.4 Strategy of inquiry	71
4.4.1 Rationale for sequential exploratory strategy	72
4.4.2 Mixed methods strategies of inquiry procedures.....	74
4.5. Study 1 – Methods of data collection	76
4.5.1. Instruments for data collection	76
4.5.2 Rationale for semi structured interviews	76
4.5.3 Interview questions and their rationale.....	78
4.5.4 Selection of sample.....	79
4.5.5 Data collection procedure	80
4.5.6 Data analysis.....	82
4.5.7 Procedure for data analysis.....	83
4.6 Study 2 – Method of data collection	84
4.6.1 Instrument for data collection.....	85
4.6.2 Procedure for data collection	86
4.6.3 Data analysis.....	87

4.7. Study 3 – Methods of data collection	89
4.7.1 Instrument for data collection	89
4.7.2 Selection of sample	89
4.7.3 Data collection procedure	90
4.7.4 Procedure for data analysis	94
4.8 Validity and reliability	95
4.9 Ethical issues	97
4.10 Summary	98
CHAPTER 5 – Pilot Investigation: Using Knowledge Gained in Social Studies.	99
5.0 Introduction	99
5.1 Analysis of study 1	99
5.2 Theme 1: Individual and society	100
5.3 Theme 2: Fostering national pride.....	108
5.4 Theme 3: A suitable curriculum.....	115
5.5 Summary	120
Chapter 6 – Survey of Social Studies teachers in Ogun state	125
6.0 Introduction	125
6.1 Curriculum content.....	125
6.1.1 Culture	126
6.1.2 National unity and integration	129
6.1.3 Social issues and problems	132
6.1.4. Social value.....	135
6.1.5. Peace and Conflict	138
6.2. Social Studies Teaching Methods	140
6.2.1 Presentation methods	141
6.2.2 Creative activity methods	143
6.2.3 Discussion methods	146
6.2.4 Dramatization methods	148
6.2.5 Inquiry problem-solving methods.....	150
6.3 Infrastructural facilities/ Instructional materials	152
6.3.1 Infrastructural facilities.....	153
6.3.2 Instructional materials.....	155
6.4 Evaluation techniques.....	157

6.4.1 Evaluation technique	157
6.5 Discussion of the findings	159
6.6 Summary	164
Chapter 7 – Building From the Conceptual to the Practical: A Class-based Intervention	166
7.0 Introduction	166
7.1 The Study	168
7.2 What is a ‘concept’?	169
7.3 Scaffolded approach	171
7.4 Results	172
7.5 Discussion	175
7.6 Implications for Theories of Learning.....	175
7.7 Strengths and Limitations of the study.....	177
Chapter 8 – Discussion and conclusions	178
8.0 Introduction	178
8.1 Overview of the research.....	178
8.2 The Importance of Social Studies.....	180
8.3 Key research findings	180
8.4 Implication of findings	182
8.5 Implication for policy and practice.....	186
8.5.1 Scaffolded Approach Workshop outline.....	188
8.6 Research contributions	189
8.7 Theoretical Contribution	191
8.8 Recommendations	191
8.9 Strengths and limitations	192
8.10 Suggestions for further research.....	194
8.11 Conclusion.....	194
References	196
APPENDICES	223
APPENDIX A	224
APPENDIX B.....	225
APPENDIX C.....	227
APPENDIX D	228
APPENDIX E.....	238

APPENDIX F	242
APPENDIX G	243
APPENDIX H	245
APPENDIX I	246
APPENDIX J	247

List of Tables

Table 1: Catalogue of ethno-political/religious crises in Nigeria	36
Table 2: Teaching methods	59
Table 3: Strategies of inquiry	72
Table 4: Mixed methods strategies of inquiry procedure.....	76
Table 5: Distribution of the interviewees.....	80

List of Figures

Figure 1: Map of Nigeria	8
Figure 2: Regional Map of Nigeria	15
Figure 3: 36 States Administrative Map of Nigeria	16
Figure 4: Sequential exploratory design	74
Figure 5: The Process of Data Analysis	84
Figure 6: Curriculum tension	123
Figure 7: Mean scores for ‘Culture’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Years of Experience	127
Figure 8: Mean Scores for ‘Culture’ as a Topic in Social Studies Education: Teachers’ Assessment Based Upon Sex	128
Figure 9: Mean Scores for ‘Culture’ as a Topic in Social Studies Education: Teachers’ Assessment Based Upon Area of Specialisation	129
Figure 10: Mean scores for “National Unity and Integration” as a topic in Social Studies education: Teachers Assessment Based Upon Years of experience	130
Figure 11: Mean scores for “National Unity and Integration” as a Topic in Social Studies Education: Teachers Assessment Based upon Sex	131
Figure 12: Mean scores for “National Unity and Integration” as a Topic in Social Studies Education: Teachers Assessment Based upon Area of Specialisation	132
Figure 13: Mean scores for ‘Social issues and problems’ as a topic in Social Studies Education: Teachers’ Assessments Based upon Years of Experience	133
Figure 14: Mean Scores for ‘Social issues and Problems’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Sex.	134
Figure 15: Mean scores for ‘Social issues and problems’ as a topic in Social Studies Education: Teachers’ Assessments Based upon Area of specialisation	135
Figure 16: Mean Scores for ‘Social Value’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Years of Experience	136
Figure 17: Mean scores for ‘Social Value’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Sex	137
Figure 18: Mean scores for ‘Social value’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Area of specialisation	138
Figure 19: Mean scores for “Peace and conflict” as Topic in Social Studies Education: Teachers Assessment Based upon Years of Experience	139
Figure 20: Mean score for ‘Peace and Conflict’ as a Topic in Social Studies Education: Teachers’ Assessment Based upon Sex	139
Figure 21: Mean score for ‘Peace and conflict’ as a Topic in Social Studies Education: Teachers’ Assessment Based Upon Area of Specialisation	140
Figure 22: Mean Scores for Presentation Methods of Teaching: Teachers’ Assessments Based upon Years of Experience	141
Figure 23: Mean scores for Presentation Methods of Teaching: Teachers’ Assessments Based upon Sex.	142
Figure 24: Mean scores for Presentation Methods of Teaching: Teachers’ Assessments Based upon Area of specialisation	142

Figure 25: Mean scores for Creative Activity Methods of Teaching: Teachers' Assessments Based upon Years of Experience	143
Figure 26: Mean Scores for Creative Activity Methods of Teaching: Teachers' Assessments Based upon Sex	144
Figure 27: Mean scores for Creative Activity Methods of Teaching: Teachers' Assessments Based upon Area of Specialisation	145
Figure 28: Mean scores for Discussion Methods of Teaching: Teachers' Assessments Based upon Years of Experience	146
Figure 29: Mean scores for Discussion Methods of Teaching: Teachers' Assessments Based upon Sex	147
Figure 30: Mean scores Discussion Methods of Teaching: Teachers' Assessments Based upon Area of Specialisation	147
Figure 31: Mean Scores Dramatization Methods of Teaching: Teachers' Assessments Based upon Years of Experience	148
Figure 32 Mean scores for Dramatization Methods of Teaching: Teachers' Assessments Based upon Sex	149
Figure 33: Mean scores for Dramatization Methods of Teaching: Teachers' Assessments Based upon Area of Specialisation	149
Figure 34: Mean Scores for 'Inquiry/Problem-Solving Methods of Teaching: Teachers' Assessments Based upon Years of Experience	150
Figure 35: Scores for Inquiry/Problem-Solving Methods of Teaching: Teachers' Assessments Based upon Sex	151
Figure 36: Scores for Inquiry/Problem-Solving Methods of Teaching: Teachers' Assessments Based upon Area of specialisation	152
Figure 37: Mean Scores for 'Infrastructural Facilities' in Schools: Teachers' Assessments Based upon Years of Experience	153
Figure 38: Mean scores for 'Infrastructural Facilities' in Schools: Teachers' Assessments Based upon Sex	154
Figure 39: Mean scores for 'Infrastructural facilities' in schools: Teachers' Assessments Based upon Area of Specialisation	154
Figure 40: Mean scores for 'Instructional Materials' in Schools: Teachers Assessments Based upon Years of Experience	155
Figure 41: Mean Scores for 'Instructional Materials' in Schools: Teachers Assessments Based upon Sex	156
Figure 42: Mean scores for 'Instructional Materials' in Schools: Teachers Assessments Based Upon Area of Specialisation	156
Figure 43: Mean scores for 'Evaluation Techniques': Teachers' Assessments Based upon Years of Experience	157
Figure 44: Mean scores for 'Evaluation Techniques: Teachers' Assessments Based upon Sex	158
Figure 45: Mean Scores for 'Evaluation Techniques': Teachers' Assessments Based upon Area of specialisation	159
Figure 46: Inadequate Tables and chairs	Figure 47: Unconducive Classroom.. 164
Figure 48: Carrying Furniture to School	Figure 49: The School..... 164

Figure 50: Student script – Target group	176
Figure 51: Student script – Comparison group	176
Figure 52: Workshop outline	188

List of Abbreviations

NYSC – National Youth Service Corps

WAI – War Against Indiscipline

WAIC – War Against Indiscipline and Corruption

MAMMSER – Mass Mobilisation for Justice, Self-Reliance and Economic Recovery

JAMB – Joint Admission and Matriculation Board

NPC – Northern People’s Congress

NCNC – National Council of Nigeria and Cameroons

AG – Action Group

UBE – Universal Basic Education

UPE – Universal Primary Education

EFA – Education For All

CESAC – Comparative Education Study and Adaptation Centre

NNTEP – Northern Nigeria Teacher Education Project

SOSAN – Social Studies Association of Nigeria

NERC – Nigeria Educational Research Council

CHS – Comprehensive High School, Aiyetoro

NSSSSP – Nigerian Secondary Schools Social Studies Project

NCE – Nigerian Certificate in Education

NERDC – Nigeria Educational Research and Development Council

NPE – National Policy on Education

Chapter 1 – Introduction

1.0 Introduction

Nigeria is a pluralist society comprising over two hundred and fifty different ethnic groups (Crowder, 1978; Fadeiye, 2005; Falola & Heaton, 2008; Irukwu, 2007; Kukah, 1999; Kukur, 1996; Maier, 2002; Mbeke-Ekanem, 2000; Odusina & Tella, 1993; Ofoeze, 2009; Ogunniyi, 1979; Omolade, 2002; Omolade, 2006; Williams, 2008). There are approximately two hundred and fifty different languages and over four hundred dialects (Akamere, 2001; Fadeiye, 2005; Falola & Heaton, 2008; Kukah, 1999; Mbeke-Ekanem, 2000). Nigeria seeks to be one unified nation, with a single purpose and with a people who share common goals. Since Nigeria achieved independence in 1960, successive governments have sought to foster this single identity through education, and specifically social studies.

The efforts of educators from Ohio University who sought to introduce the teaching of Social Studies into Teachers' Colleges in the former Western Region of Nigeria in 1958 served as a catalyst for the introduction of Social Studies into the school curriculum immediately after independence. Its entry into the curriculum at this time was short-lived because there were no schools in which the subject could be taught but it was re-introduced in 1963 to enable learners to learn about themselves, societal problems and about the wider communities in which they live. Social Studies, with its integrated approach to learning, was seen as being capable of cutting across artificial subject divisions and presenting knowledge as an integrated whole. In view of the fact that Social Studies in the Nigerian context deals with an interplay of various factors – political, economic, cultural, physical, technological - the learner develops an integrated view of reality that enables him or her to make well thought-out and rational suggestions geared towards national development.

Nigeria as a nation emerged from diverse socio-cultural entities (Akamere, 2001; Falola & Heaton, 2008; Mbeke-Ekanem, 2000; Williams, 2008) with an

estimated population of about 170,000,000 (Nigeria - CIA - the world factbook.2012). As a result of our differences, it has not been possible to build a sense of common unity, national pride and single purpose because the spirit of cohesiveness at national level is very weak when compared with the ethnic sense of belonging. Hence, to achieve the goal of building a united, viable and prosperous Nigeria, the school curriculum became the bedrock on which national unity was to be established.

Social Studies is a core subject in Nigeria's educational system. It is compulsory for all students in primary school and junior secondary school. It is an elective subject at the senior secondary school level. Since 1963 when the subject was re-introduced into the school curriculum, its impact has been limited. For example, ethnic loyalty rather than national loyalty continues to be promoted: the spirit of cohesiveness at national level is very weak when compared with the ethnic sense of belonging.

Social imbalance (wealth/poverty) is due to the early exposure of the southern part of the country to western education and influence. Consequently, after independence, the level of social development in the southern part of the country was significantly higher than in the northern part. The effect of this is constant social friction between the people in the North and those in the South. In addition, national boundaries imposed by colonial masters have resulted in political tensions with separate nations being forced to work together within administrative units. People who had never previously been politically or socially bound to each other, with different histories, cultures, languages, beliefs and social structures must find a way of living and working together. Such historical differences sometimes lead to violent and bloody political disputes.

1.1 Background

As noted above Nigeria still remains a pluralistic society with each ethnic group challenging successive governments' 'one-nation' aspirations despite the introduction of Social Studies into the school curriculum. Over the years, a series of schemes have been developed by different regimes to facilitate the desired goal of national unity. These include the introduction of a National Youth Service Corps (NYSC) in 1973, the establishment of the Joint Admission and Matriculation Board (JAMB) in 1978, the establishment of unity schools in 1978, the Declaration of Ethical Revolution in 1982, the War Against Indiscipline (WAI) in 1984, the Mass Mobilization for Justice, the Self-Reliance and Economic Recovery scheme (MAMMSER) in 1987, and the War Against Indiscipline and Corruption (WAIC) in 1994. All these schemes did not achieve the desired objectives fully. As a lecturer in a university of Education and also a teacher of Social Studies, this fuelled my aspiration to investigate why Social Studies has not been effective as it should have been, what teachers' think about its effectiveness and to compare a traditional didactic approach adopted by many teachers in Nigeria with a scaffolded approach where abstract concepts can be made concrete.. If Social Studies is to be the way forward, then it is hoped that the findings and recommendations from this research work will assist policy makers to fashion the Social Studies curriculum to meet the needs and aspirations of Nigeria. It is also hoped that it will also serve as a stepping stone for further research work on the Social Studies curriculum.

The general aim in conducting this research work is to investigate the teaching and learning of Social Studies in Nigeria and to understand how it is taught and its role in fostering tolerance and appreciation for cultural differences as well as uniting the country and challenging unfair treatment. However, I acknowledge that teachers of Social Studies in Nigeria often adopt different methods. It is important to understand how their teaching impacts upon the day to day lives of Nigerians and whether common concepts are understood by students.

Based on the above this project examines whether the content of the Social Studies curriculum is fit for purpose: to build a unified Nigeria with a single identity that challenges and redresses those social imbalances and political problems that continue to tear this relative new country apart. Thus a central question in this project is: “What are the challenges facing teachers in delivering Social Studies curriculum in today’s Nigeria?” In order to do this, I sought to address the following research questions:

1. How effective is Social Studies in bringing about social cohesion in Nigeria? (Studies 1 and 2)
2. How do students view the relevance of the various concepts learnt in Social Studies in their daily life? (Study 1)
3. What are the challenges’ facing teachers in delivering the Social Studies curriculum in today’s Nigeria? (Study 2)
4. How adequate are the contents in Social Studies curriculum in addressing social imbalances and political problems in Nigeria? (Studies 1 and 2)
5. Does a scaffolded approach to learning have effects on student learning? (study 3)

1.2 Research process

This is a sequential exploratory study in that I have used a mixed methods approach (quantitative and qualitative) to explore how former students experienced Social Studies, particularly their assessment of the impact Social Studies had upon their daily lives, what teachers’ think about its effectiveness and also to compare a traditional didactic approach adopted by many teachers in Nigeria with a scaffolded approach where abstract concepts can be made concrete.

This research is divided into three studies. In the first study I explored how former students experience Social Studies through the qualitative method of in-depth interview i.e. how they have been able to utilise the various concepts learnt in Social Studies in their daily life. The data collected were analysed thematically. The results from the data analysis informed the second study. In the second study I examined the

challenges that teachers' are facing in the delivering of Social Studies curriculum while in the third study I examined the effects of a scaffolded approach upon the learning of students in Social Studies classes.

1.3 Thesis outline

This thesis consists of eight chapters. Chapter one (this chapter) explores the background to the study, the research process and offers an outline of the thesis. Chapter two provides the reader with information about the research location, namely Nigeria and the Nigerian context. The third chapter comprises of the relevant academic and professional literature in relation to Nigerian educational system, traditional education, Islamic education, western education, the role of Social Studies in Nigeria, the history of Social Studies in Nigeria, theories of learning that underpin Social Studies education and methods of teaching Social Studies. Chapter four describes the methodological issues surrounding the data collection. In this chapter I explain why I have collected the various data used in this study, where and how the data were collected, and how they were analysed. An account of the methodological issues relating to the design of this study as well as the ethical issues surrounding the process of data collection is also discussed. Chapter five presents the results of my first study conducted with twelve ex-students of Social Studies to explore how they have been utilising what they learnt in Social Studies in their daily life. These results are discussed in depth and linked with the existing literature. Chapter six presents the results from the quantitative study conducted with teachers of Social Studies in Ogun state and examines the challenges facing those teachers in delivering the Social Studies curriculum. It also explores whether there is adequate content in the Social Studies curriculum that can help to resolve issues that challenge social cohesion in Nigeria. Chapter seven focuses on how the teaching and learning of Social Studies can be improved upon; here I investigate the effects of a scaffolded approach on the learning of students in Social Studies classes. In the final chapter, Chapter eight, I discuss the implications of my research and suggest recommendations based on the evidence collected. I also explain the contribution of this research to knowledge and suggest future directions for research.

Chapter 2 – The Context for Social Studies Education in Nigeria

2.0 Introduction

In this chapter, I aim to draw a clear picture of the Nigerian context in order to provide background to the subject of the study. I discuss briefly the history of the state of Nigeria, paying attention to the geographical location, the ways and manners that the people of Nigeria ruled themselves before the colonial rule, the colonial rule itself, post-colonial rule as well as the various structural changes that Nigeria has passed through from the colonial period to the present day.

At independence, Nigeria was divided into three regions, with the Federal Capital Territory (FCT) at Lagos. In 1991 the federal capital territory was moved from Lagos to Abuja. Abuja was chosen as the new FCT because of its central location and for the fact that no ethnic group can lay claim to it. The government bureaucracy has three tiers, federal, state and local, with each tier having been guaranteed certain responsibilities by the Nigerian constitution. Currently, Nigeria is a federation of thirty-six states with seven hundred and seventy-four local governments.

2.1 The geographical location of Nigeria

The geographical area, now known as Nigeria came into being in 1914 when the two protectorates of Southern and Northern Nigeria were amalgamated under the governorship of Sir Fredrick Lugard (Crowder, 1978; Falola & Heaton, 2008; Kukah, 1999; Maier, 2002; Mbeke-Ekanem, 2000; Mezieobi, 1994a; Williams, 2008). The amalgamated protectorates consisted of ethnic groups whose traditional, social, and political system and common languages differed. This implies that Nigeria, like much of Africa is a product of colonial rule. Nigeria is a creation of the

British Empire which, in search of new markets, raw materials and the need to exert political influence overseas, laid down borders towards the end of the 19th century. The borders of present day Nigeria were established in 1914 as mentioned above by British colonisers, but the histories of the people that make up the present day Nigeria date back many centuries. Before the advent of colonial rule in Nigeria, empires and kingdoms flourished - notable among them were: Kanem Borno Empire, Oyo Empire, Jukun Kingdom, Benin Kingdom (Falola & Heaton, 2008). Many of these empires and kingdoms resisted colonial rule but they were overpowered by the British colonisers. For instance, Benin kingdom was independent until 1897 despite the fact that the British had established a consulate in Calabar from 1851. However, an attempt by the Benin people to prevent the British from intruding into their affairs resulted in the killing of the British consul and his party (Falola & Heaton, 2008). According to Williams (2008) in retaliatory action against this massacre, the British promptly stormed Benin and destroyed the Oba's (king) palace, looted it of its many treasured artefacts and sent the reigning king into exile.

The name Nigeria was derived from one of the rivers in Nigeria i.e. River Niger. Flora Louise Shaw who later married Sir Fredrick Lugard coined the name by joining together the word Niger, meaning 'black', with the word 'area', i.e. 'Niger Area' to form the name Nigeria (Williams, 2008).

Nigeria is located between the tropics of Cancer and Capricorn, on the Gulf of Guinea on the western coast of tropical Africa. It lies between latitudes 4⁰ and 14⁰ north of the Equator and longitude 3⁰ and 14⁰ east of the Greenwich Meridian (Williams, 2008). Nigeria's total land area covers 923,768km² (Nigeria - CIA - the world factbook.2012; Falola & Heaton, 2008; Maier, 2002; Mbeke-Ekanem, 2000; Mckay, Thomas, Richard, & Mahon, 2009; Ofoeze, 2009; Omolade, 2002; Omolade, 2006; Williams, 2008). It is bordered in the south by a stretch of 853km Atlantic Ocean coastline, a 1,690km border with Cameroon to the east, a 773km border with Republic of Benin to the west, a 1,497km with Niger Republic to the north, and has a 87km border in its extreme northeast corner across Lake Chad which separates Nigeria from the country of Chad (Nigeria - CIA - the world factbook.2012; Falola

& Heaton, 2008; Maier, 2002; Williams, 2008). Nigeria has an estimated population of about 170,000,000 (Nigeria - CIA - the world factbook.2012).

A map of Nigeria showing the surrounding countries with international borders, state boundaries, the national capital Abuja, state capitals, major cities, main roads, railroads and airports is presented in figure 1 below:

Figure 1: Map of Nigeria



Source: www.nationsonline.org/oneworld/map/nigeria_map2.htm

2.2 People and culture

Nigeria as a nation emerged from diverse socio-cultural entities (Akamere, 2001; Falola & Heaton, 2008; Mbeke-Ekanem, 2000; Williams, 2008). Nigeria is a multi-ethnic plural society comprising over two hundred and fifty different ethnic groups (Crowder, 1978; Fadeiye, 2005; Falola & Heaton, 2008; Irukwu, 2007; Kukah, 1999;

Kukuru, 1996; Maier, 2002; Mbeke-Ekanem, 2000; Odusina & Tella, 1993; Ofoeze, 2009; Ogunniyi, 1979; Omolade, 2002; Omolade, 2006; Williams, 2008).

Three main ethnic groups make up the majority of the population and they are the most politically influential i.e. the Hausa in the north account for roughly 21 per cent of the population; the Yoruba located in the south western part of the country make up another 21 per cent while the Igbo (who are also referred to as Ibo), in the southern eastern part of the country, make up another 20 per cent (Williams, 2008). Other ethnic groups include the Fulani in the north, the Ijaw in the Niger delta area, the Kanuri in the Lake Chad area, the Ibibio in the south eastern, the Nupe and Tiv in the middle belt region.

Each of these ethnic groups has their own language. English is the official language in Nigeria, although there are about four hundred different languages in Nigeria (Mbeke-Ekanem, 2000).

Nigeria is a secular nation, but the majority of the people identify with either Islam or Christianity. Islam was introduced into Nigeria through the northern part of the country. The interaction of the Hausa with the traders from North Africa via trans-Saharan trade resulted in the introduction of Islam. Christianity was introduced into Nigeria through the southern part of Nigeria. The Portuguese introduced Christianity to the people of the Benin kingdom in the 15th century. Williams (2008) pointed out that about 50 per cent of the Nigerian population is Muslim, 40 per cent is Christian while 10 per cent of the population practice indigenous religions.

Culturally, traditional ways of life still persist in the rural areas but there is infiltration of western culture in the urban areas. Nigerians are influenced both by their indigenous traditions and by newer values and lifestyles that have been incorporated from the western world. For instance, extended family and kinship ties remain strong throughout Nigeria, but a growing focus on smaller nuclear families

and on individual achievement are recognisable, especially in the urban areas. Polygamy is still a common practice in Nigeria. Monogamous marriage is also common, especially among the Christians and the so-called 'educated elite'. Traditional Nigerian music is played on a number of instruments such as a stringed zither, and is used during masquerade festivals in the villages of the Niger Delta. A 'talking' drum is used to accompany a story teller of oral traditions among the Yoruba in the south western part of Nigeria, and trumpets are commonly used to herald the arrival of an emir at occasions in the north. Story telling or 'moonlight tales' and theatrical performances, coexist with radio and television. Computers and other high-tech forms of technology devices are also available in urban areas. Some television programmes and movies are based on traditional stories of long standing local significance, while others mimic the plots found in western movies and television programmes, blending them with Nigerian surroundings and situations, which illustrates the extent to which Nigerians identify both with their traditional past and with the modern, global age in which they live.

2.3 Post-colonial administration in Nigeria

Nigeria gained independence from Britain in 1960. The nationalist leadership that won independence opted to retain Nigeria's colonial borders and to govern the country as a federated republic. Prior to independence in 1960, the Richard constitution of 1946 divided Nigeria into three regions i.e. Northern region, Western region and Eastern region following the natural demarcations drawn by the rivers Niger and Benue. Like the federalism retained by the nationalist leaders, so also the three regions created by the colonial administration were also retained.

2.4 The first civilian government 1960-1966

Elections were held in 1959 to determine the make-up of Nigeria's first independent government. The results gave the Northern People's Congress (NPC) the largest number of seats in the parliament, and a majority government was formed through a Northern People's Congress (NPC) and National Council of Nigeria and the

Cameroon's coalition. The Action Group (AG) became the opposition party. Alhaji Tafawa Balewa became the prime minister and Dr. Nnamdi Azikwe became the ceremonial governor general.

The British colonial system had done little to unify Nigeria or prepare it for independence and the foundations upon which Nigeria gained independence were not firm. As a result of this, the federal system that solidified regional divisions in Nigeria before independence devolved into utter dysfunction between 1960 and 1966. The main political parties in each region fought bitterly to gain or maintain control of both the federal and regional assemblies, which controlled the bulk of Nigerian resources.

The first civilian government faced an overwhelming task of unifying the various ethnic and linguistic groups and persistent conflicts as well as increasing corruption and the fear of Nigeria breaking up into several minor countries based on regions and ethnic groups led to the termination of the first civilian regime in January 1966. Hence, the first republic came to an abrupt end and shattered the political foundations of the country.

2.5 Military rule in Nigeria

The failure of civilian administration to promote stability and rule responsibly opened the door for the military to take a strong role in the governance of Nigeria. Nigeria's first military coup occurred on 15th January, 1966 (Akamere, 2001; Falola & Heaton, 2008; Williams, 2008). The planned coup was partially successful in the sense that those who planned and executed it were not the people who took over the administration. Major General J.T.U Aguiyi-Ironsi assumed power as Nigeria's head of state and supreme commander of the armed forces. His tenure was afflicted with political strife due mainly to the interpretation given to the coup that brought him to

power (i.e. Northerners saw it as an Igbo coup intended to enhance the dominance of other ethnic groups by the Igbos).

Aguiyi-Ironsi attempted to unite the country by abolishing the federal system and replacing it with a unitary system. The regional structure of Nigeria ceased to exist and was replaced by groups of provinces. Both the military and the civil service which had previously been administered regionally were to be integrated and administered from the centre. The Northerners saw all the actions of Aguiyi-Ironsi as Igbo domination and a Christian attempt to undermine the northern states. As a result of this, a group of Northern military officers carried out a counter coup to end the Aguiyi-Ironsi administration, on July 29th 1966 (Williams, 2008). For three days the country was without a head of state, until the northern officers declared 31 year old Lieutenant Colonel Yakubu 'Jack' Gowon, as the commander of the armed forces and the new head of state.

The unfolding events following Lieutenant Colonel Gowon's assumption of office as the head of state made the Igbos too feel that the regime of Gowon was not willing to protect them. For instance, continuous violence had been directed at the Igbos and other easterners living in the north. This violent attack was massive on the Igbos and this led the military governor of the Eastern region, Lieutenant Colonel Odumegwu Ojukwu to urge all easterners living outside the eastern region to return home in preparation for secession on the ground that easterners were no longer safe within Nigeria. On 30th May 1967, Ojukwu declared the Eastern region as the Independent Republic of Biafra (Falola & Heaton, 2008; Williams, 2008). The Nigerian military government resisted the secession bid of the Eastern region and this led to the Nigerian Civil War. The war took place between the Federal military government and the forces of Biafra. The war lasted for two and a half years. The Republic of Biafra collapsed and surrendered to the Federal military government on 12th, January 1970 (Falola & Heaton, 2008; Williams, 2008). The civil war left a significant legacy to Nigeria, despite the rapid reintegration of the country and concerted efforts on the part of Nigerians to put the past behind them.

In fact, Nigeria has been governed by military regimes for about twenty-eight out of its fifty-two years of political independence. Military coups have been a common occurrence in Nigeria. There have been two military interventions that have brought an end to civilian regimes, and three that have replaced one military regime with another, as well as many failed coup attempts. Military regimes in Nigeria have always taken over government from the civilian government on the pretence that they wanted to restore stability, end corruption and prepare the country for a transition back to civilian rule.

2.6 The second attempt at civilian rule in Nigeria

The military returned Nigeria to democratic rule on 1st October, 1979 after thirteen years of military rule. The constitution drafting committee which had earlier been set up by the military government produced a new constitution for the country. The new constitution was fashioned in line with the American Presidential system of government which was a departure from what operated in the first republic which was structured along the 'Westminster model' i.e. a parliamentary system of government. The second republic constitution provided for separation of power between the three arms of government (executive, legislative and the judiciary) unlike the first republic constitution in which there was fusion of power between the legislature and the executive. The second republic constitution gave room for the office of president and vice president with well-defined powers. The president as the chief executive was to present before the legislature a statement of estimated revenues and expenditures of the federation, declaration of a state of emergency, appointment of certain government functionaries as well as the exercise of power regarding prerogative of mercy (Akinboye & Anifowose, 1999; Dudley, 1982). The second republic constitution adopted bi-cameral legislature as against the unicameral legislature of the first republic. This gave room for the federal legislature which was made up of a House of Representatives and a Senate. Both houses checked the powers of the executive on many issues, such as fiscal appropriations and appointments to high ranking government positions. Power was also shared similarly

at the state level, with the governor and a deputy governor as the executive leaders. The powers of the local governments were also provided for in the constitution.

Despite the fact that checks and balances are a feature of the presidential system of government, the second republic constitution was short lived due to excessive acts of corruption, impropriety, mismanagement, and disregard for the democratic process. Hence, the public indiscipline of the political class led members of the military to believe that their services were needed to save the situation. The military therefore staged a comeback into the political scene after four years of practicing the presidential system of government.

Three military regimes ruled during this period i.e. from 1983 to 1999. The military eventually returned Nigeria to democratically elected government on 29th May 1999. This marks the beginning of what can be referred to as the fourth republic. Since 1999, Nigeria has been enjoying its longest uninterrupted democratic rule. In 2003, Nigeria for the first time transited from civilian rule to civilian rule.

2.7 State restructuring in Nigeria

As noted previously, the borders of modern day Nigeria were established in 1914 when the British colonial government amalgamated the northern and southern protectorates of Nigeria to form a unified colonial state. In 1946, Richard's constitution structured Nigeria into three regions based on the three major large monolithic ethnic groups, the Hausa/Fulani in the north, the Yoruba in the west and the Igbo in the east (Akamere, 2001; Akinboye & Anifowose, 1999; Falola & Heaton, 2008). The map of the three regions is presented in figure 2 below:

Figure 2: Regional Map of Nigeria



Source: Akamere, 2001

The regions were sub-divided into twenty-four provinces principally based upon each of their ethno-linguistic communities. The provincial structure was later abandoned though the regional structure was retained (Akamere, 2001; Dudley, 1982). With this structure, the northern region was more than twice as large both in population and land mass than the western and eastern regions combined. The political power and division of the country's wealth were based on population so this regional structure created an imbalance in the political, economic and social systems among the regions. It also created fear of discrimination, neglect, oppression and dominance on the minorities within the regions. In response to these concerns Nigeria was divided into four regions in 1963 (1963-67); 12 states (1967-1976), 19 states (1976-1987), 21 states (1987-1991), 30 states (1991-1996) and finally 36 states (1996 – present) to better represent the people of this diverse nation. The map of thirty-six states structure of Nigeria is presented in figure 3 below:

Figure 3: 36 States Administrative Map of Nigeria



Source: http://www.geographic.org/maps/Nigeria_maps.html

2.8 Summary

Currently, Nigeria is in its fourth republic and is experiencing its longest uninterrupted period of civilian rule ever. However, regional, ethnic and religious identities have become heavily politicised. These ethnic and religious tensions have resulted in one civil war in Nigeria as well as countless episodes of both organised attacks and spontaneous riots in which ethnic and religious minorities have been targeted. It was hoped that the introduction of a national social studies curriculum would help ease these tensions.

Chapter 3 – The Educational system in Nigeria: A review

3.0 Introduction

In the preceding chapter, I have drawn a clear picture of the Nigerian context in order to provide background to the subject of this study. I discussed briefly the history of the state of Nigeria, paying attention to the geographical location, the ways in which the people of Nigeria governed themselves before the colonial rule, colonial rule itself, post-colonial rule as well as the various structural changes that Nigeria has passed through since independence.

In this chapter, I present a review of the related literature on education in Nigeria. Here I discuss the Nigerian educational system, traditional education, Islamic education, western education, the role of Social Studies in Nigeria, the history of Social Studies in Nigeria, theories of learning that underpin Social Studies education and methods of teaching Social Studies.

3.1 Nigeria's educational system

There is a premium on education in Nigeria. The Nigerian Government recognise it as a weapon against ignorance, and as a means of raising an enlightened, lively and industrious citizenry, and of producing a prosperous nation. The reactions of Nigerian citizens to western education differ according to whether they live in the north (which is predominantly Muslim) or the south (which is predominantly Christian). This has created an imbalance within the country where religious beliefs and cultural histories have affected the acceptability of a western model of education within the country. It is in light of the above that the Nigerian educational system, which is aimed at the achievement of national goals, should be viewed.

Like any other educational system, the Nigerian educational system is influenced, shaped and determined by a number of factors and circumstances.

Firstly, there is the history. Nigeria was, until 1960, a colony of the British Empire. Secondly, there are political factors which determine the place of education in the priorities of the nation, the national goals of education, the process of decision-making and the pattern of administration. These include nomadic education (for nomads' and migrants) and Al-Majiri education for the street children. Thirdly, there is the economic factor which determines the supply of schools, attendance of pupils in school, the quality and quantity of equipment, transportation and roads, employment opportunities as well as the supply and quality of teachers. Fourthly, there is the social factor – the traditions and culture of the various peoples, their attitudes and religions, family life, occupations and leisure. Fifthly, there is the all-embracing factor of the environment. The physical features of the country, its population distribution, climatic conditions, its fauna and flora all affect and modify the educational system of the nation. Added to these are factors such as mass media, public opinion, external influences, or major events such as wars. The effect of all these factors and circumstances is that the Nigerian educational system can be characterised as one of gain and gain and loss. Additionally, parents, with their eyes on economic returns, have exerted their influence on the kind of education given in schools. It is because of the influence of all these forces that the Nigerian educational systems may rightly be described as the product of the democratic process but, ironically, this has worked against the aims of the Social Studies curriculum to foster a national identity and national pride.

3.1.1 Traditional Education

Before the introduction of western education in Nigeria, there had been a traditional form of education which was not rigidly structured. The purpose of traditional education was clear because functionalism was the main guiding principle i.e. the curriculum was relevant to the needs of the society. Traditional education was generally a means for immediate induction into society and a preparation for adulthood. It emphasised social responsibility, job orientation, political participation and spiritual and moral values.

Fafunwa (1991) classified the aims of traditional education into seven cardinal goals. These were:

- To develop the child's latent physical skills.
- To develop character.
- To inculcate respect for elders and those in position of authority.
- To develop intellectual skills.
- To acquire specific vocational training and to develop a healthy attitude towards honest labour.
- To develop a sense of belonging and to participate actively in family and community affairs.
- To understand, appreciate and promote the cultural heritage of the community at large.

The yardstick of an educated man was his morals, manners, obedience to authority and respect for the customs, conventions, superstitions and laws of his group, together with unquestioning acceptance of the group beliefs, values and religious practices.

Taiwo (1980) classified the content of traditional education as follows:

- i. *Education for living in conformity with the traditions of the community.* This aspect might be called 'basic education', which included the history of the family and the group, the geography of the neighbourhood, some knowledge of plants and animals, proverbs, riddles, greetings appropriate to each occasion, manners, etiquette, values, use of language and a knowledge of counting.
- ii. *Education for occupations and economic self-reliance.* There was no unemployment because the subsistence pattern of living provided a working role for every member of the family. The tasks of maintaining the home, growing food, the practice of crafts related to the needs of the home and community provided occupation according to traditional patterns of the division of labour, parents therefore directed their children early in life to

some occupational training. Usually a boy followed his father's occupation and a girl her mother's occupation. Often the child was sent to a senior relative who brought him up in his chosen occupation, much like the system of apprenticeship.

- iii. *Education for special occupations such as family crafts, secret organisations, religious priesthood, divination, medicine and surgery.* This type is usually secret and exclusive to the respective families or cults.

It was obligatory to expose every child to the first type of education, which was basic. The teachers directly and indirectly were his/her parents, as well as the various members of his family and household, his extended family members who lived together in the same compound as well as his/her neighbours (Fadipe, 1970). Every child was also exposed to some occupational training to enable him/her to acquire an occupation and maintain himself/herself and his family. The third type of traditional education was provided only for those who were entitled by birth, selection or by special privilege to be trained to practice the skill or craft or share the secret skill and knowledge. For instance, the 'doctors' kept their knowledge within a select few of their immediate family and within their close fellow practitioners. The traditional carvers, leather workers, blacksmiths and other craftsmen were only a little more disposed to accommodate newcomers in their respective crafts.

The environment influenced the content and method of education. For instance, children who grew up close to water learnt to fish and swim. Those who were born in the savannah areas were taught to ride horses, children living in the forest areas learnt to identify animals and birds from their appearance and cries and to distinguish the harmless from the dangerous. In the same way he/she identified the plants, poisonous weeds, edible fruits and other farm products. The child derived knowledge from observation, customs, popular beliefs and religious tenets. As soon as a child was born, the process of education started and continued on into adulthood. Behaviour was regulated by customary law. Every child was subject to correction by older children and by members of the extended family. Master

craftsmen and guardians had the right to mete out corporal punishment to their apprentices and wards. Outsiders could also correct an erring child.

Religion also influenced the methods of education in two ways. First, there were religious sanctions against non-conformity to customs and religious practices. Many prohibitions were linked with sanctions which were expected to be implemented by the Gods. Secondly, although children normally followed the occupations of their parents, the practice in some communities was subject to the family oracle. If the oracle directed that a child should become a priest or devotee of a god or take up an occupation different from that of a parent, the child had to be directed, educated and trained accordingly. For instance, among the Yoruba communities making enquiry of the oracle started as early as the day of the naming ceremony. After that, enquiries were made periodically and sacrifices made on behalf of the child.

The traditional methods of education that may be observed today are no longer located in their former settings. Today the aims of education have been broadened out to keep step with the age of science and technology. Reading and writing, which were once unknown, are the basic tools of education. It has become abstract and thus complex, far beyond the grip of any one father, mother or older child in the family or any adult in the compound to impart. Thus the aims of today's education - a western education - are better pursued by teachers who have been trained and equipped with the various tools and skills which are needed to educate children living in a modernising world.

3.1.2 Islamic Education

Many in Nigeria perceived and continue to believe that western education is synonymous with Christianity and thus tensions arise with the Muslims in the North who remain concerned their children will be converted. This fear paved the way for Islamic education in Nigeria. The aims, content and methods of primary education in this system are different from those of primary education in the national system. The

aim of the school is to prepare children for adult life as a Muslim i.e. not only to profess Islam as their religion but to adopt it as a way of life (Taiwo, 1980). The main content of the Qur'anic school education is the teaching of the Qur'an in Arabic, which is committed to memory, chapter by chapter (Fafunwa, 1991). In the process, the children learn the prayers which are said in Arabic and the code and ethics of Islam.

There are three stages in the Islamic system of education (Taiwo, 1980). The first stage corresponds to primary education. The second stage is the 'Ilm School', in which the students learn to read and interpret the Qur'an and its commentaries. Depending on the ability of the students, a curriculum that reflects national secular education is added to study. The subjects include Arabic grammar, Literature, and poetry, the study of the Hadith, Tafsir and Islam law (Taiwo, 1980). The Third stage is highly specialised, leading to professional studies in law, medicine, astrology, theology and mysticism.

The aims of Qur'anic education are, for many scholars, too narrow for modern Nigeria and many children fail to complete the studies satisfactorily (Fafunwa, 1991). Those who receive a more western education tend to be able to secure white collar jobs while those who receive Islamic education in the 'Ilm School; or; Qur'anic School' are less successful professionally. This has led to some Islamic scholars proposing reforms to the existing system of Arabic and Islamic education, which include a more western style system of education for young Muslims.

3.1.3 Western Education

Western education was introduced into Nigeria by the Christian missionaries to promote the gospels (Fafunwa, 1991; Falola & Heaton, 2008; Taiwo, 1980; Williams, 2008). For about forty years after the missionaries arrived in Nigeria, a formal system of education was still the monopoly of the church mission (Fafunwa, 1991; Taiwo, 1980). State intervention in the control of education started with the enactment of the 1882 Education Ordinance, but due to its shortcomings another

ordinance was enacted in 1887. After the amalgamation of the northern and southern protectorates, a series of commissions were set up to regulate education in Nigeria. Prior to independence, the educational system was not uniform throughout the country, each region operated a different system although a step in the right direction was taken by emphasising a four year junior primary education in basic subjects (see below). For instance, a three stage system in the southern region included four years junior primary (infants I and II, standards I and II), four year senior primary (standards III to VI) and secondary (classes I to VI), culminating in the school certificate. In the northern region, a three stage system included four year junior primary (primary I to IV), three year middle (primary V, VI, and VII, or middle I, II, and III), and secondary (classes I to VI, sometimes called middle I to VI) (Fafunwa, 1991; Taiwo, 1980).

The primary school curriculum comprised the following basic subjects: arithmetic, language, writing, religion, singing, handwork, crafts, history, geography, nature study, agriculture and civics (Taiwo, 1980). The local language was the mode of instruction in the early years with English being taken up from the third term of the first year and gradually becoming the language of instruction in the last two or three years. The aim was permanent literacy in English as well as the local language, modest numeracy and general knowledge. Most children completed their education at primary school with only a few progressing to secondary school (Fafunwa, 1991; Taiwo, 1980).

The secondary school curriculum was guided by the requirements for the School Certificate examination. It consisted of English, Mathematics, Language (Latin, Yoruba, Igbo, Hausa and French), the Arts and the Sciences and occasionally Fine Arts, Woodwork and Metalwork (Fafunwa, 1991; Taiwo, 1980).

After independence the need to have an educational system that would be relevant and also meet the pressing economic, social and cultural needs of the nation was required. This led to the national curriculum conference of 1969. A cross-section

of the population including parents, business organisations, civil servants, religious leaders, farmers, representatives of workers unions, youth clubs, women's organisations, professional bodies (Medical, Legal, Engineering), university teachers, administrators as well as Ministry officials were involved to allow representation of all Nigerians and give them an opportunity to discuss the type of education they wanted for their children (Fafunwa, 1991; Taiwo, 1980).

The conference reviewed the old and identified new national goals for Nigerian education and recommended specific content and methods of teaching, taking into account the desire to build a nation. One of the aims of the 1969 curriculum conference was thus to change the colonial orientation of the Nigerian educational system and promote national consciousness and self-reliance.

The conference came up with sixty-five recommendations and these recommendations emphasised the following:

- i. The Government should create equal educational opportunities, provide quality in education and develop the workforce needed to exploit the resources of the country; use education to foster national unity and Nigerian citizenship and raise Nigeria as a member of the world community.
- ii. Free and compulsory primary education for all children followed by free secondary education. University education was also recommended to be free or partially free by augmenting government subsidies with a revolving student loan system repayable after graduation.
- iii. A change from the 6-5-2-3 system of education inherited from the colonial government to a 6-3-3-4 system of education. The 6-5-2-3 system of education was made up of a six year primary school course followed by a five year secondary course, two years of sixth form and three years of university. The 6-3-3-4 system of education includes six years of primary school followed by six years of secondary school (broken into a three year junior secondary and a three senior secondary course) and four years of university (Fafunwa, 1991; Taiwo, 1980).

Based on the report of the 1969 curriculum conference and in the light of developments subsequent to it, a national seminar was organised in 1973 to draft a new national policy for Nigeria. The National Policy on Education was based upon a national aspiration to have a uniform standard of education for all children.

The five main national objectives of Nigeria as stated in the second National Development Plan and endorsed as the necessary foundation for the National Policy on Education included:

- i. A united, strong and self-reliant nation*
- ii. A great and dynamic economy
- iii. A just and egalitarian society
- iv. A land of bright and full opportunities for all citizens and
- v. A free and democratic society. (National Policy on Education, 2004)

Nigeria, therefore, recognises education as the greatest force to be used to foster the much needed unity of the country and correct the imbalance in inter-state and intra-state development. However, the quality of instruction at all levels had to be oriented towards inculcating the following key values: respect for the worth and dignity of individuals; faith in a human's ability to make rational decisions; moral and spiritual values in interpersonal and human relations; shared responsibility for the common good of society; respect for the dignity of labour; and promotion of the emotional, physical and psychological health of all children.

As noted above, the first indigenous system of education that was adopted in Nigeria after independence was the 6-3-3-4 system of education, which was recommended by the 1969 Curriculum Conference. Its implementation did not take effect until 1982 due to political and logistic problems. The 6-3-3-4 system now has the following features: Early childhood/pre-primary education for age 3 to 5+, Primary education for age 6 to 11+, Junior secondary school for age 12 to 14, senior secondary school for age 15 to 18, mass literacy, adult and non-formal education, science, technical and vocational education, tertiary education, open and distance

education and special education (National Policy on Education, 2004; Omotayo, Ihebereme, & Maduewesi, 2008).

The system recognises the importance of early childhood/pre-primary education (age 3 to 5+) but this is not provided by the government. Individuals and organisations are encouraged to open and run early childhood/pre-primary schools but the government provides facilities for teacher training and supervision and inspection of the schools. The medium of instruction is the mother tongue or the language of the immediate community.

The system also provides for primary school education (age 6 to 11+) which is compulsory and free due to the Universal Primary Education Programme that has been in operation since 1976. The curriculum is aimed at permanent literacy and numeracy and effective communication (National Policy on Education, 2004). It covers the basic needs of the children including religious and moral instruction, Mathematics, Science and preparation for a trade or craft. The medium of instruction is the mother tongue or the language of the immediate community in the lower classes (primaries 1-3) while English is used as a medium of instruction in the upper classes (primaries 4-6). The government ensures quality control by providing facilities for teacher training and the supervision and inspection of the schools.

Secondary school education is also one of the features of the 6-3-3-4. It is aimed at preparing for useful living within society and also to prepare those who are able and willing to pursue higher education. It is a six year course which is in two stages, junior and senior secondary school. The specific objectives of junior secondary school education are to develop students' manual dexterity, inventiveness, respect for dignity of labour and, above all, introduce students to science and technology. The overall goal of the junior secondary school education is to prepare the future medical doctors, teachers, lawyers, economists, and administrators with basic practical knowledge to underpin their academic studies while tradesmen and

women will aspire to be the best in their occupation (National Policy on Education, 2004).

In junior secondary school basic subjects that enable students to acquire further knowledge and skills are taught. Students are offered a minimum of ten and maximum of thirteen subjects. The subjects are categorised into core subjects, pre-vocational electives and non-prevocational electives. The core subjects are English, French, Mathematics, language of environment, one major Nigerian language other than that of the environment, Integrated Science, Social Studies and Citizenship Education as well as Introductory Technology. The pre-vocational elective subjects are Agriculture, Business Studies, Home Economics, Local crafts, Computer Education, Fine Arts and Music. The non-prevocational elective subjects are Religious Knowledge, Physical and Health Education as well as Arabic. Students must take the core subjects and at least one subject each from pre-vocational elective subjects and non-prevocational elective subjects. Students who complete junior secondary school are streamed into senior secondary school, technical college, and out of school vocational training centres as well as apprenticeship schemes (National Policy on Education, 2004).

In senior secondary school, the curriculum is designed to broaden students' knowledge and outlook. The subjects are categorised into core subjects, vocational electives and non-vocational electives. The core subjects are English Language, Mathematics, a major Nigerian language, one of Biology, Chemistry, Physics or Health science, one of Literature in English, History, Geography or Religious Studies and a vocational subject. The vocational elective subjects are Agriculture, Applied Electricity, Auto-Mechanics, Book-keeping and Accounting, Building Construction, Commerce, Computer education, Electronics, Clothing and Textiles, Food and Nutrition, Home Management, Metal work, Technical Drawing, Woodwork, Shorthand, Typewriting, Fine Art and Music. The non-vocational elective subjects are Biology, Chemistry, Physics, Further Mathematics, French, Health Education, Physical Education, Literature in English, History, Geography,

Bible knowledge, Islamic studies, Arabic, Government, Economics and any Nigerian language that has orthography and literature (National Policy on Education 2004).

In the declaration of commitment to 'Education For All' (EFA) (UNESCO) by 2015 the Federal Government of Nigeria launched a Universal Basic Education (UBE) scheme (a 9-3-4 system of Education) in September, 1999. The UBE replaced the UPE 6-3-3-4 system of Education and is free, compulsory, and is the right of every Nigerian child (Nwagwu, 2002; Obioma & Ajagun, 2006b; Omokhodion, 2008). The adoption of a 9-3-4 system of education brought about new policies and initiatives (Obioma, 2005). For example, integration of primary and junior secondary school into a continuous system of schooling which is referred to as lower basic (primaries 1-3), middle basic (primaries 4-6) and upper basic (junior secondary school). The vocationalisation of 3 years post basic education (senior secondary school), the development of relevant curriculum for the 9 years continuous education, and the review of senior secondary school curriculum in the context of the envisaged vocationalisation of post basic education. Initiatives included the restructuring of school curricula at the basic and post basic levels to take care of emerging issues and a review of school texts in the context of these reform measures. It included the abolition of the present selection and screening examination into junior secondary school, building the capacity of school teachers in new ways of teaching and in the context of the new curricula specifications and a planned shift from undue emphasis on paper qualification to actual performance on tasks (Obioma & Ajagun, 2006b).

The 9-3-4 system involves 6 years of primary school and 3 years of junior secondary school, resulting in 9 years of uninterrupted formal schooling, 3 years in senior secondary school and 4 years of university (Alani, 2002; Fakayode, 2002). This system also covers issues such as adult literacy and non-formal education, skill acquisition programmes and the education for special groups such as Nomads, migrants, girls and women (who are not always provided with educational opportunities), Al-Majiri, street children and those with disabilities (Tahir, 2002). The transition from one class to another is automatic but assessed through

continuous assessment. The General Certificate of Education Examination (GCE) taken at the end of senior secondary school during the 6-3-3-4 system of Education was replaced with the Senior Secondary Certificate Examination (SSCE). A student is expected to register for a maximum of nine and a minimum of seven subjects in SSCE. Students who pass at the Credit grade and above are considered academically fit to be admitted into any Nigerian university. Such students must have minimum of 5 credit pass in the SSCE. The duration of the course of study depends on the programme. It ranges from 4 years for courses in the Social Sciences, Education and Humanities to 5 years for courses in Engineering, Law, Pharmacy as well as 6 years for Medicine.

3.2 The Role of Social Studies in Nigeria

3.2.1 What is the role of Social Studies in Nigeria

As I noted earlier Nigeria is made up of diverse cultural groups with over 400 languages and dialects and these cultural groups live in different geographical locations. In order to promote peaceful co-existence among these groups there is need for integration (Ajayi, 1998; Egbefo, 2010; Suberu, 1996). The majority of Nigerians generally identify with their cultural groups, their states and political parties and this causes frequent political problems. Hence, the role of Social Studies is to build a nation i.e. a single nation as endorsed and described in the National Education Policy.

Integration is an attempt to bring together the various parts to form a whole (Jekayinfa, 2002). It could also be referred to as the aggregate of former independent and primordial groups or separate independent ethnic groups into larger and more diffused units which are now welded together and whose outlook now transcends that of ethnicity but reflect that of a nation-state (Fadeyiye, 2005).

There are different forms of integration (Fadeiye, 2005). Socio-political integration for instance, involves economic and political development. The nation has to integrate its economic and political forces with the view to producing and promoting national survival. Cultural integration involves making all Nigerians identify with a national ideology. Both social integration and cultural integration are necessary for national survival, while national integration could simply be described as an attempt to bring together the different potentials of the nation (human and natural resources) for the common goal. In other words, national integration is an aspect of nation building which includes the process of modernisation in all aspects. National integration also involves a concern for political order, social and economic welfare. Hence, in order to promote peaceful co-existence among the cultural groups, there is a need for cultural integration with the view to promoting national integration.

A number of steps have been taken to promote unity among the various ethnic groups in Nigeria. This include the establishment of the National Youth Service Corps (NYSC), the establishment of a Joint Admission and Matriculation Board (JAMB), introduction of the federal quota system in the Nigerian constitution, establishment of federal institutions in some states of the federation, promotion of national sporting activities, inculcation of patriotism into Nigerian citizens through the introduction of schemes such as War Against Indiscipline (WAI), Mass Mobilisation for Justice, Self-Reliance and Economic Recovery (MAMMSER), War Against Indiscipline and Corruption (WAIC) and more importantly the teaching of Social Studies in our schools.

The National Youth Service Corps (NYSC) programme which was launched in 1973 was designed for graduates of universities and polytechnics to take part in for one year. It was created in a bid to reconstruct, reconcile and rebuild the country after the Nigerian civil war. ‘Corp’ members are posted to other states apart from their state of origin, which will afford them the opportunity to mix with people from other tribes, social and family background, thus, they have the privilege to learn the

culture of the indigenes in the place they are posted to serve. The main aim of NYSC scheme is help youths appreciate other ethnic groups (Marenin, 1979).

The federal quota system was introduced to address imbalances that existed in political appointments, distribution of social amenities, admission into institutions especially secondary schools and tertiary institutions, and in employment into civil service (Adamolekun, Erero, & Oshionebo, 1991; Adebayo, 2010; Erhagbe, 2012).

The Joint Admission and Matriculation Board was created as a central admission agency to streamline admission into Nigerian universities, so as to ensure equity in the admission of candidates into universities. This is in line with the United States of America which has a similar problem of diversity, and which has been making some level of adjustment to accommodate the disadvantaged minority groups in the admission process (Adeyemi, 2001). JAMB based its admission criteria on merit, educationally disadvantaged areas or states, university discretion and catchment area (Ogunyemi, 1994).

It is worthy to note that Social Studies has been part of the initiative of most of these steps that have been taken to foster national unity in Nigeria, especially in the schemes that were introduced to inculcate patriotism into the Nigerian citizen, schemes such as WAI, MAMMSER, WAIC (see previous page). The Social Studies curriculum is designed to accommodate the nitty-gritty of these schemes with the hope that it holds the key to success.

3.2.2 The challenge for Social Studies

As noted above, Nigeria is culturally diverse (Akamere 2001); Mbeke-Ekanem (2000); and Ojiako (1981) and, as a result, ethnic loyalty rather than national loyalty is promoted among the various peoples of the country. Thus, the spirit of cohesiveness at the national level is very weak when compared with a sense of belonging that is grounded in tribal history. This is evidenced by the various ethnic

and religious skirmishes that often occur. Paulley (2011) quoting Awolowo (1947) stated that:

“Nigeria is not a nation; it is mere geographical expression. There are no ‘Nigerians’, in the same sense as there are ‘English’, or ‘Welsh’ or ‘French’. The word Nigerian is merely a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not” (Op cit: 2011:2).

This implies that Nigeria’s creation in 1914 was ill-conceived and only exists on paper and that it is still far from being united as a country due to the diversity of cultural practices.

Iyamu (1994) corroborated the above assertion when he stated that:

“..... the colonial ruler ship made no serious attempts at integrating the disparate primordial ethnic groups into a coherent political entity. Rather, realising that each ethnic group was (and still is) a basic social unit commanding enormous political force, it chose to accentuate their ethno-cultural consciousness through its policy of ‘divide and rule’. The alien political institutions super imposed on the discordant ethnic units did not operate long enough before independence to pretend to catalyse movements towards national unity. It is, therefore, not surprising that after exhibiting some semblance of unity in order to rid themselves of the yoke of British colonial rule, the different nationalities later gave vent to inter-ethnic animosities and ethno-cultural grievances in the struggle for power in Nigeria, resulting in several political crises each of which seriously threatened the country’s corporate existence” (ibid, 1994: 87).

Thus, no cultural group in Nigeria can satisfactorily and acceptably represent the other. In fact, every cultural group enjoys autonomy, identity and independence. The

negative effect of these cultural diversities on Nigerian society is the problem of ethnocentrism leading to loss of lives and property.

Ethnocentrism is a view that sees one's own group as the centre of everything and all others are scaled and rated with reference to it. Thus the tendency is to take for granted the superiority of one's own culture above that of another. It is a universal human reaction found in all known societies with multi-cultural backgrounds. Ingiabana & Akikibofori (2008) described it as the cardinal sin of comparative method, a practice of studying and making judgments about other societies in terms of one's own cultural assumption or bias. It often suggests that the way something is done in other societies is inferior to the way it is done in one's own society. It is expressed, according to Horton & Hunt (1984), in phrases such as "chosen people", "progressive", "superior", "true believer" and by epithets like "foreign devils", "outcasts", "infidels", "heathens", "ghettoes", "barbarians", "savages", "undeveloped" and "third world". Ethnocentrists, therefore, often believe that their culture is best in all aspects even in the face of contradictory evidence.

This state of affairs in the country negates the development of national consciousness and unity among the diverse people that make up the country. In other words, it does not give room for peaceful co-existence among the multi-cultural groups. Instead, it has led to domination, exploitation and subjugation of the so called "inferior" or "minority" groups by the supposedly superior and major ones and this has also bred conflict and confusion in society. Thus, ethno-political/religious violence arises. Inter and intra-ethnic and religious conflicts have continued unabated since the formation of the state of Nigeria.

Ofoeze (2009) and Akintoye (1976) traced the perennial and wide spread interethnic conflicts which have characterised the socio-political economic life of Nigerians to colonial rule. They stated further that the divisive and disintegrative colonial policies caused the 'embitterment' of inter-ethnic relations and escalation of the tension and antagonism among the ethnic groups. In this process, the possibility

of emergence of a ‘cohesive national political leadership’ with a sense of national historic mission was nipped in the bud as the political elites were now factionalised along ethnic lines. This in turn led to the intensification of feelings of mutual suspicion, distrust and antagonism among the various ethnic political leaderships, especially as the colonial authorities played them against one another. Thus, rather than rightly seeing the colonial authorities as a common antagonist, each of the ethnic groups saw one another as the antagonist with each courting the assistance of the colonial authorities to undermine and supplant and possibly destroy one another. Hence, at the time of the physical departure of the colonial masters there was no Nigerian national political leadership with a common sense of national historic mission.

In the ensuing struggle for power and domination among the ethnic groups, the Hausa-Fulani ethnic group political leadership succeeded in winning the sympathy and support of the colonial authorities who, bearing in mind their long-term strategic neo-colonialist interests, manipulated the entire transitional political process, including the 1959 constituency delimitation exercise, the population census figures estimate and the sham election, in favour of the North and its leadership. All these not only implanted but also nourished the seed of inter-ethnic conflict, animosity, hatred and tension. Instead of embarking on an effort at inter-ethnic reconciliation and national integration, they not only deployed the national power in a manner overly skewed to its own advantage in the authoritative value or resource distribution system but also to decapitate the other ethnic groups and enslave their members (Dudley, 1973; Ofoeze, 2000). In this way, the inter-ethnic conflict, tension, animosity and antagonism intensified and escalated to open violence and hostilities in which most modern assault rifles and other sophisticated weapon systems were, and are being used. The following are examples of some of the problems that Nigeria had faced and are still facing:

i. Resource conflict

Like many oil-producing countries, Oyewusi (2007) noted that Nigeria has not been spared the agony of recurring violent conflicts associated with the management of her oil resource in the south-south geopolitical zone of the country. From 1967, a

series of oil related insurrection and violent assaults (including kidnapping) have been commonplace in the oil producing states of Nigeria (Ogunlakin, 1994; Phil-Eze, 2003; Phil-Eze, 2005). Additionally several minority ethnic groups have risen against each other as a way of showing dissatisfaction with the management of oil revenue and as an avenue of making their desires known. Such cases include the Ijaw-Itsekiri conflicts in the oil city of Warri, Itsekiri-Urhobo conflicts in the Niger Delta region and the Ogoni-Andoni conflict. These conflicts have resulted in the decimation of the populace from hunger, diseases, death and environmental degradation. It also threatened the tranquil environment the communities within the region have been sharing by puncturing their peace and security system with violence. The Nigerian Government during the regime of the late General Sani Abacha (1993-1998), in a bid to enforce peace to end the conflict, employed force but this did not succeed in bringing the struggles to an end. Today, the Niger Delta struggle over oil resources continues to import violence in Nigerian polity. According to Phil-Eze (2009) violence in the Niger Delta alone is estimated to have killed about one thousand people between 1999 and 2004 and the trend is on the increase.

ii. Ethno-political/religious crises

Despite over fifty years of independence, issues of sectarianism still feature in the socio-political activities in Nigeria and despite several calls for national unity, associations of purely tribal interest are established in the country. In the west, there is the Ooduwa People's Congress (OPC) for purely Yoruba people, in the east, there is the Movement for the Actualisation of the Sovereign State of Biafra (MASSOB) purely for Igbo people, while in the north there is the Arewa People's Congress (APC) for the northern people. As a result of this, Nigeria is left in a state of perpetual psychological insecurity and fear especially those settling in a region other than their own. Hence, the spirit of national cohesion, which is the bedrock of peace and stability, still remains a dream.

Jekayinfa (2002) described ethno-political/religious crises in Nigeria as the bane of Nigeria's national unity. A thorough look at the table below corroborates her view. Thus, a glimpse of ethno-political/religious crises in Nigeria is stated below:

Table 1: Catalogue of ethno-political/religious crises in Nigeria

S/N	Conflict location	State	Category of conflict
1.	Mambila	Taraba	Communal
2.	Idi-Araba	Lagos	Ethnic
3.	Sagamu	Ogun	Ethnic
4.	Ife-Modakeke	Osun	Ethnic/Political
5.	Owo	Ondo	Ethnic/Political
6.	Lapai/Agale /Paikoro	Niger	Economic/Political
7.	Doko	Niger	Political/Chieftaincy
8.	Lavum/Zugurma	Niger	Economic/Political
9.	Mariga/Mashegu	Niger	Land boundary/Ethnic
10.	Gbako/Wushishi	Niger	Land boundary/Ethnic
11.	Azara/Fulani	Nasarawa	Economic
12.	Toto-Bassa/Egbura	Nasarawa	Land boundary /Ethnic/ Political
13.	Ayele Iggah/Oyikwa Iggal	Nasarawa	Land boundary
14.	Mangu/Bokkos	Plateau	Economic/Ethnic
15.	Taroh	Plateau	Religious/Ethnic/Political
16.	Aminu Mato	Plateau	Economic/Ethnic/Political
17.	Langtang	Plateau	Economic/Ethnic/Political
18.	Jos	Plateau	Religious
19.	Nasarawa	Nasarawa	Economic/Political
20.	Benue/Nasarawa	Benue/Nasarawa	Land boundary/Ethnic/ Political
21.	Benue/Taraba	Benue/Taraba	Land boundary /Ethnic / Political
22.	Benue/Cross-Rivers	Benue/Cross-	Land boundary /Ethnic /

		Rivers	Political
23.	Ushongo/Konshisha	Benue	Land boundary /Ethnic / Political
24.	Ushongo/Gboko	Benue	Land boundary /Ethnic / Political
25.	Kwande/Ushongo	Benue	Land boundary /Ethnic / Political
26.	Apa-Idoma	Benue	Land boundary /Ethnic / Political
27.	Guma (Tiv/Jukuns)	Benue	Ethnic/Political
28.	Kaduna	Kaduna	Religious
29.	Bauchi	Bauchi	Religious
30.	Buruku	Benue	Ethnic/Political
31.	Konshisha/Oju(Tivs/Igede)	Benue	Ethnic/Political
32.	Share/Tsaraji	Kwara	Land boundary dispute
33.	Offa/Erinle	Kwara	Political
34.	Offa	Kwara	Political
35.	Pategi	Kwara	Land dispute
36.	Lokoja/Idah	Kogi	Political
37.	Berom	Plateau	Political
38.	Miango/Fulani	Plateau	Political/Economic
39.	Oku Iboku/Usung Esuk	Akwa Ibom and Cross-Rivers	Economic/Boundary dispute
40.	Eleme/Okirika	Rivers	Economic/Communal conflicts
41.	Itsekiri/Urhobo/Ijaw	Delta	Ethnic/Political
42.	Tafawa Balewa/Bogoro	Bauchi	Religious/Ethnic/Political
43.	Biliri Kaltungo/Shongom	Gombe	Religious
44.	Aguleri/Umuleri	Anambra	Communal
45.	Maiduguri	Maiduguri	Religious
46.	Potiskum	Yobe	Religious
47.	Eboyin/Cross-Rivers states	Eboyin/Cross- Rivers	Inter-state boundary dispute

48.	Kano	Kano	Religious/Political
49.	Zango Kataf	Kaduna	Religious/Political
50.	Kastina/Sokoto/Zamfara/Dutse	Kastina /Sokoto/ Guasau	Religious

Sources: Adapted from Oddih (2009)

iii. Religious conflict

Religiously-motivated crises began in earnest at the inception of the second republic in 1979. Ekoko & Amadi (1989) maintained that the Nigerian civil war, which broke out in 1967, had no religious origin or connotation but the second republic witnessed religious crises. They stressed further that the Kano riot of October, 1982 when many churches were wantonly destroyed was the first organised Muslim attack on Christians on a grand scale. Olagunju (1987) disclosed that the Kafanchan religious crisis in March 1987 led to the setting up of the Karibi-Whyte panel that probed the incident. In March 1988, some areas of Kafanchan, Zaria and Kaduna experienced religious riots. The Sharia issue in 1979 caused some misgivings in the Constituent Assembly. The Sharia issue, according to Ekoko & Amadi (1989) almost tore the thin fabric of Nigerian unity which they likened to Pandora's box. The anti-Sharia demonstrations gave rise to violence in Kaduna (a town in northern Nigeria) and its adjoining towns and villages (Sirajo, 2000). The Damboa religious upheaval in Borno led to the death of several hundred of people (Ibrahim, 2000).

3.2.3 Defining Social Studies in Nigerian Education

Attempts have been made by many writers to define or rather describe Social Studies. However, there is no particular agreed definition as every attempt is based on individual beliefs about the role of Social Studies in society. For example, Adaralegbe (1975) argued that Social Studies is the study of how people live, what

they do and how their life is affected by various things and social practices around them.

Adaralegbe (1980) stated that Social Studies is the totality of experience a student goes through having been exposed to a course explaining the problems men and women encounter in chosen environments (historical, geographical, traditional, political, religious, economic, psychological, cultural, scientific and technological). Meanwhile, Makinde (1979) claimed that Social Studies is a subject that attempts to study human beings in all their manifestations. However, Awoyemi & Ndagunnu (2005) claimed that Social Studies embraces those studies which are concerned with how people build a better life for themselves and their fellow human beings; how people deal with the problems of living together, how people change and are changed by their environment.

The Comparative Education Study and Adaptation Centre (CESAC, 1982) defined Social Studies as a subject that is concerned with the way people live and interact with their social and physical environments and how science and technology help them to live well in those environments. CESAC went further to state the usefulness of Social Studies is enhanced when it is seen as a way of looking at society in order to understand social problems and thereby helps to seek a solution to them. In contrast, Akinlaye (1980) defined Social Studies as the study of people and their environments which has an influence on them in one way or the other. In a similar outlook, Dubey & Barth (1980) defined Social Studies as that aspect of learning which deals with how to get on (get along) with one's environment, physical as well as human and how to develop those skills, knowledge, attitude and values that characterize a responsible and responsive citizen in a free society. On the other hand Corbin & Akinlaye (1983b) described Social Studies as studies involving human beings and their relationship with society, human behaviour in groups, changes in human relationships and human conditions. Similarly, Kisko (1981) stated that Social Studies is a programme of study which a society uses to instil in students the knowledge, skills, attitude and action it considers important concerning the relationships human beings have with each other, their world and themselves.

Aina, Adeyoyin, Obilo, & Ahmadu (1982) described Social Studies as a set of goals which describe how the concept of citizenship education is to be selected, organized and taught. In a similar manner, Adewuya (2002) claimed that Social Studies is an integration of experience and knowledge concerning human relations for the purpose of citizenship education. This view was also supported by Onyabe (1980), who argued that Social Studies is a field of study that deals with the integration of knowledge, experiences and the effective use of resources for the purpose of citizenship education.

Finally, Ogundare (2003) defined Social Studies as a study of problems of survival in an environment and how to find solutions to them.

Based upon the definitions described above, it is clear that 'Social Studies' has been faced with the task of carving a place for itself as an academic discipline. This is probably because Social Studies has been defined in many different ways while critics of the subject have argued that lack of a single definition is a major weakness of it as a school subject. It is important however, that critics of Social Studies should not forget that the problem of finding a single definition is not peculiar to Social Studies. Education, History, Geography, Sociology to mention but a few subjects also have more than one definition. In any case, agreement or lack of it should not diminish the status of the subject as long as the existing definitions are directly related to a common focus.

In essence, Social Studies provides a way of looking at society in order to understand its structure and its problems and to look for ways of solving those problems. It can therefore be claimed that the concern of Social Studies is to provide students with knowledge of the history, geography, social and political institutions and perhaps the psychological intricacies of daily existence in Nigeria. With the above facts in mind, it is little wonder that Social Studies cuts across such disciplines as Sociology, Anthropology, Political Science, Economics, Psychology, History and Geography. What distinguishes Social Studies from all these disciplines is its ability

to extract some basic concepts that enable students to understand their fellow citizens holistically. Social Studies therefore seeks to integrate knowledge from the various traditional disciplines mentioned earlier.

3.2.4 The history of Social Studies in Nigeria

There are conflicting views among scholars in Nigeria as to when Social Studies made its first appearances in Nigerian schools. Ezegbe (1987) put the emergence of Social Studies in Nigerian schools in the early 1960s. Osakwe & Itedjere (1993) put it in the mid-1960s. Obebe (1987) put it in the late 1960s. Sofadekan (2003) was of the view that Social Studies was introduced in Nigeria in the colonial era with the establishment of church schools. Social Studies was embedded in the then religious curriculum.

However, Mezieobi (1992) has stated that the ascription of the origin of Social Studies to the colonial era is a fallacy. He argued that Social Studies had been in existence during pre-colonial rule and that, prior to that rule, goals, content, methodology and evaluative practices met the aspirations at tribe level.

3.2.4.1 Indigenous Social Studies in Nigeria

Indigenous or traditional Nigeria refers to the period before colonial rule. Mezieobi (1992) noted that Social Studies has been an integral part of the Nigerian indigenous curriculum right from the earliest times except for certain modifications to accommodate societal dynamics and international prescriptions. He further observed that what was borrowed was the concept of Social Studies as a discrete subject in the curricula of primary schools.

According to Mezieobi, Reggie-Fubara, & Mezieobi (2008) some of the content of traditional Social Studies included:

- The learning of the people's local and family history, myths, oral literature, proverbs and riddles, and the geography of the community and the adjoining neighbourhood;
- Respect to elders, honesty and truthfulness, fear of the gods/goddesses, learning of family gods and goddesses;
- Character, values and virtues development and inculcation which traditional religion encouraged and promoted;
- Instruction on loyalty to the community, recognition of seniority, hospitality to people, cooperation in common tasks, respect for others. (Op cit, 2008, p12)

Social Studies in indigenous Nigerian societies placed an emphasis on values or affective learning. Mezieobi, et al. (2008) citing (Mezieobi, 1992) stated that the affective learning focused on:

- Appropriate ways to greet elders and during occasions;
- Respect to elders, constituted authority and obedience to them;
- Respect to one's seniors and mutual respect;
- Loyalty to the family and the community;
- Hospitality to people;
- Learning the myths and traditions of the people and appreciating the values therein;
- Avoidance of taboos;
- Unquestioning acceptance of the dictates of the elders;
- Familiarity with the people's culture, traditions; ethics, folklore and mores and manifest respect to them and conformity to them;
- Acceptance of the community's beliefs, values and practices;
- Acquisition of knowledge tied to 'special' education i.e. secret societies, divination;
- Learning the virtues of cooperation, perseverance or endurance, self-control or self-discipline; truthfulness, loyalty, patience, obedience, courage, bravery, kindness, dedication to duty, hard work or diligence, tolerance, love for

others, fear of the gods and goddesses, mutual harmony and co-existence, and the recognition and pursuance of one's rights;

- Knowledge of religious tenets, beliefs, practices as well as religious sanctions and knowledge of the consequences for violating them i.e. incurring the wrath of the gods. (Op cit, 2008, p13)

3.2.4.2 Social Studies in the colonial era

Social Studies in the formal school setting can be traced to the arrival of Christian missionaries in 1842 and the consequent establishment of the first primary school in Badagry (Mezieobi et al., 2008). The colonial curriculum at the time contained aspects of what we now know as Social Studies. For example, it was subsumed within the moral or religious curriculum and prepared Nigerians to be peace loving, respectful, obedient, humane, loyal, law-abiding, hardworking, conscientious and knowledgeable persons. Social Studies was also taught under the canopy of general knowledge, general studies, and civics education, British history, British geography, British politics, and British culture (Obebe, 1987).

In whatever form, Social Studies existed in the primary schools in the period before Nigerian's independence in 1960. However, Social Studies was culture bound and was not relevant to the needs and aspirations of a unified country. Those who were exposed to that colonial Social Studies curriculum, although Nigerian by birth, were British in outlook and behaviour. They understood British environments but knew little, if anything, of the country in which they lived. The beneficiaries of the colonial Social Studies curriculum viewed the knowledge they gained in terms of discrete subjects which made it impossible for them to view their world holistically.

3.2.4.3 Social Studies after independence

Most African nations achieved independence in the late 1950s and 1960s; and subsequently sought ways to change the educational systems they had inherited to make them more supportive of national developmental goals.

For example, Merryfield (1988) quoting Dondo, Krystall and Thomas (1974) argued that indigenous national heritage needed to replace colonial ones:

Inherited History, Geography courses needed to be revised to emphasize national heritage and achievements, and thereby develop national pride and identity. He stated further that there was agreement concerning the need to develop materials concerning cultural, tradition and peoples to promote inter-tribal understanding, appreciation and national unity. He also emphasized the need to abandon traditional ways of teaching which emphasized skills of recall and he suggested new ways of learning which develop the skills of independent problem-solving and critical thinking. (Op cit, 1988, p281)

In the early 1960s, this new approach to Social science content, methods and objectives became known in Africa as ‘Social Studies’ (Merryfield, 1988).

Social Studies started to gain popularity on the continent of Africa after the Mombasa Conference of 1968. This conference also led to the establishment of Africa Social Studies Programme (ASSP) in 1969. This Programme (now known as Africa Social and Environmental Studies Programme, ASEP) encompassed seventeen countries. Botswana, Ethiopia, The Gambia, Ghana, Kenya, Liberia, Lesotho, Malawi, Nigeria, Sierra Leone, Somalia, Sudan, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe. One of the aims of the Mombasa conference of 1968 was to introduce Social Studies to the member countries.

It is pertinent to acknowledge the efforts of educators from Ohio University which sought to introduce the teaching of Social Studies into the Teachers’ College in the former Western Region of Nigeria. Their efforts in 1958 served as a catalyst for the introduction of Social Studies into the school curriculum immediately after independence. Its entry into the school curriculum at this time was short-lived because there were no schools in which to teach the subject.

Social Studies re-surfaced in 1963 when the Comprehensive High School in Aiyetoro, was established as a new experiment in comprehensive secondary education; this put the subject firmly on its evolutionary course from 1963 onward (Adewuya, 1992; Busari, 1992)

The roots of contemporary Social Studies have been traced to indigenous education (Fafunwa (1974) and Awoniyi & Ndagunnu (2005)). The first post-independence Social Studies programmes were developed during two major experiments with educational reform in Nigeria. Growing out of the recommendations of the Ashby Commission, the Banjo Report and the Dike Report in the early 1960s was the concept of a school that would extend secondary education to the majority of boys and girls as opposed to the academic elite (Adesina, 1977).

From the Western region, Social Studies began to spread to other parts of the country. The Northern Nigeria Teacher Education Project (NNTEP) facilitated the introduction of Social Studies in the Northern region. Onyabe (1979) stated that the NNTEP, co-sponsored by the Northern Region Ministry of Education and the University of Wisconsin, developed and tested primary school teachers' education materials in five subject areas, including Social Studies. He further stated that, in 1969, the six northern states introduced Social Studies into their educational system under the auspices of Ahmadu Bello University, Zaria.

Later, the Comparative Education Study and Adaptation Centre (CESAC) at the University of Lagos in conjunction with the Ministry of Education in Kwara and Benue-Plateau states organised a dissemination workshop for secondary school teachers in August 1970. The dissemination workshop had a significant effect on the adoption of Social Studies across Nigeria. Adewuya (1992) stated that one of the outcomes of the August 1970 dissemination workshop was that teachers felt

challenged by the demands of the interdisciplinary approach of Social Studies and sought ways of increasing their knowledge. Indeed, he stated further that the Ministries of Education in some other states wanted their teachers to enter the mainstream of the new trends in curriculum innovation.

Social Studies found its way into the school curriculum in the Eastern Region of Nigeria in 1971 after the Social Studies Association of Nigerian's (SOSAN) conference that April.

Before the advent of the 1977 National Policy on Education (revised in 1981) some schools did not teach Social Studies but rather taught History, Geography, Civics and the General Paper. The National Policy on Education (1977) was a watershed in the inclusion of Social Studies into the school curriculum in Nigeria because it approved the teaching of the subject in both primary and secondary schools. Busari (1992) pointed out that the implementation of the 1977 and 1981 National Policy on Education subsequently approved the teaching of Social Studies in both primary and secondary schools.

The Nigerian Educational Research Council (NERC), now known as the Nigerian Educational Research and Development Council (NERDC) organised a national workshop on primary school curriculum in 1971 to produce the first national Social Studies curriculum for primary schools in Nigeria. Ogundare (2003) pointed out that the 1971 national Social Studies curriculum for primary schools became the fountain from which all state Ministries of Education developed inspiration to produce their particular Social Studies syllabuses. Publishers and writers also used the programme to write textbooks in Social Studies.

NERC organised further national workshops in 1972 and 1975 respectively for the successful implementation of the programme and also for standardizing the Universal Primary Education (UPE) teacher training programme in Social Studies.

The national primary school Social Studies programme lasted until 1983 when a revised version was published.

In 1981 NERC created a panel of experts on Social Studies known as the National Committee on Primary Education Social Studies Curriculum Project. The committee was set up to develop a suitable national Social Studies curriculum for all primary school classes, to conduct a critical review of the existing primary school Social Studies curriculum, (including the 1971 NERC curriculum guidelines) as well as to create instruments to refashion the teaching and learning of Social Studies in primary schools. This led to the 1983 national primary school Social Studies curriculum which lasted only for five years.

In 1988, the National Implementation Committee on National Policy on Education in conjunction with the National Primary Education Commission developed a National Social studies curriculum for primary schools and this lasted until 2007.

In line with government's declaration for a 9-Year Basic Education programme the National Council on Education (NCE) directed the NERDC to re-structure and re-align the existing primary and junior secondary school curricula to meet the targets of the 9-Year Basic Education in the context of the National Economic Empowerment and Development Strategies (NEEDS) and the Millennium Development Goals (MDGs) and this curriculum is still in operation today in Nigerian schools. The composition and structure of the curriculum enable all teachers to teach the same topics in detail while aiming at achieving the same objectives and practicing the same learning activities.

According to Adeyemi (1986) the Department of Social Studies of CHS, Aiyetoro prepared the first Social Studies programme for secondary schools in Nigeria. It also produced instructional materials to be used for the teaching and

learning of the subject. Makinde (1979) highlighted that the Ministry of Education of the Western region, at a conference held in Ibadan, decided to draw an outline for a Social Studies syllabus for secondary school (year one and two), and gave the task of developing this syllabus to CHS, Aiyetoro.

The Social Studies programme developed by CHS, Aiyetoro was used in most of the states that accepted the teaching of Social Studies until 1982. The Nigerian Educational Research Council also organized a series of workshops to design a curriculum for secondary education in Nigeria. In a similar manner the Comparative Education Study and Adaptation Centre (CESAC) in 1982 organized a long vacation Social Studies course for Nigerian secondary school teachers in Kaduna. The ultimate purpose of the course was to improve the quality of Social Studies education in the secondary schools and also to introduce to the participants the Nigerian Secondary Schools Social Studies Project (NSSSSP). Participants were given copies of the national syllabus for junior secondary schools, which had been formally approved in 1982 by the Joint Consultative Committee on Education (CESAC, 1983).

In 1985, the Federal Government harmonized the existing subjects' curricula and came up with the National Curriculum for junior secondary schools. This curriculum consisted of six volumes covering all the nineteen subjects prescribed for the junior secondary schools scheme of the National Policy on Education, although, some states slightly modified this programme to suit their needs. As mentioned earlier, the 9-Year Basic Education programme and the need to attain the Millennium Development Goals (MDGs) and the critical targets of the National Economic Empowerment and Development Strategies (NEEDS) made it imperative to review, re-structure, and re-align the 1985 National curriculum for junior secondary schools in 2007 to fit into a 9-Year Basic education programme, and this is still in effect today.

The Nigerian Certificate of Education (NCE) Social Studies syllabus was subsequently developed and in 1974 examined at a workshop held at Ahmadu Bello University Zaria.

The leading roles played by the Nigerian Educational Research Council (NERC) now known as the Nigerian Educational Research and Development Council (NERDC), the Comparative Education Study and Adaptation Centre (CESAC), CHS, Aiyetoro as well as the various Institutes of Education in the development of Social Studies cannot be under estimated. The Nigerian Educational Research and Development Council (NERDC) played a leading role in running workshops and seminars for leading curriculum specialists in primary, secondary and teacher training colleges.

The various university institutes of Education ran long and short term courses in the form of in-service training for practising teachers. The Institute of Education of Ahmadu Bello University was the first to run a Bachelor of Education degree in Social Studies. Many of the faculties of Education in Nigerian universities now run postgraduate degree programmes leading to the award of the postgraduate Diploma in Education, Masters degrees and even Doctor of Philosophy degrees in Social Studies.

3.3 Theories of Learning

3.3.1 Theories of Learning that Underpin Social Studies Education

There are many theories that are used to underpin the educational system in Nigeria. These theories are generally regarded as ‘eclectic’ (Adenokun, 2006; Akinsanya, 2012; Osokoya, 2002; Osokoya, 2008). They are eclectic in the sense that they do not adhere to a particular philosophical outlook. The National Policy on Education (NPE) suggested four approaches to education in Nigeria: a pragmatic approach, an existential approach, an idealistic approach, and a realistic approach (National Policy on Education, 2004).

According to the National Policy of Education, a 'realistic' approach to education underpins science, technical and vocational subjects. The teaching and learning of these subjects involves the carrying out of practical exercises and experiments that provide students with the ability to observe the natural world and understand cause and effect. Idealistic approaches to education expose students to subjects that allow them to enter discourses and evaluate evidence or meaning: such subjects include History, Political Science, Geography, Literature, the Creative Arts, and Music. An existential approach is used quite often in Religious Studies, where students apply principles and ideas to their own existence, taking biblical lessons and applying them to their own lives (O'Grady, 2003). Finally, the 'pragmatic' approach (attributed to John Dewey) and closely allied to the constructivist approach exposes students to subjects such as Social Studies which equip them with the understanding and skills to explore the world in which they live (Kivinen & Ristela, 2003).

3.3.2 Major Theories of Learning

Theories of learning provide a pedagogical basis for understanding how students learn and they enable teachers to become increasingly sophisticated in their understanding of the purpose and nature of teaching. Theories of learning can function as analytical tools, and can be used to judge the quality of the classroom experience.

There are many approaches to learning. Scholars such as Bigge & Shermis, (1998) categorised learning theories into two – the stimulus-response conditioning theories of the behaviouristic family (these include the work of B.F Skinner, Ivan Pavlov, Edward Thorndike and John B. Watson) and the interactionist theories of the cognitive family (these include the work of Jean Piaget, Robert Gagne). Alternatively, scholars such as Anctil, Hass, & Parkay, (2006) categorised learning theories into three vis-a-vis behaviourism, cognitivism and constructivism. The classification of theories of learning into two or three sub-sets arises from a subjective assessment of the differences between approaches to learning. Thus, for this study and to ensure clarity I will adopt the approach suggested by Anctil et al.

(2006) and discuss three specific groups of learning theories - constructivist, behaviourist and cognitivist.

Constructivist theory is based upon the idea that learning is an active process in which learners build or 'construct' new ideas or concepts based upon their current or past knowledge, social interactions and that motivation affects the construction. According to Anctil et al. (2006) the origin of constructivism can be traced back to the Gestalt idea that learners seek to organise new information into a meaningful whole. However, Atherton (2011) believed that the work of Jean Piaget and John Dewey on the theory of childhood development and education led to the evolution of constructivism.

Jean Piaget argued that humans learn through the 'construction' or building of one logical structure after another. He also concluded that the logic of children and their modes of thinking are initially entirely different from those of adults (Smith et al., 2003) . In a similar manner John Dewey pointed out that education should be grounded in real experience. The implications of these theories and how they were applied have shaped the foundation for constructivist education. This is because constructivism encourages and accepts students' autonomy and initiative and it enables the teacher to search for students' understanding and prior experiences about a concept before teaching it to them. It encourages communication between the teachers and the students and also between the students. It encourages students' critical thinking and inquiry by asking them thoughtful, open-ended questions, and encourages them to ask questions of each other. Finally, constructivism puts students in situations that might challenge their previous conceptions and creates contradictions that will encourage discussion. Constructivism cuts across psychological, sociological, philosophical and educational theories. Psychologists, philosophers, and sociologists such as Lev Vygotsky, Jerome Bruner, David Ausubel, Seymour Papert, Ernst von Glasersfeld, Eleanor Duckworth, and George Forman have added new perspectives to constructivist learning theory and practice.

By way of contrast, behaviourism has been described as a rote pattern learning base. It focuses on objectively observable behaviours and discounts mental activities (Entwistle, 1987; Rüschoff & Ritter, 2001). According to Rüschoff & Ritter, behaviourism suggests that learning is nothing more than the acquisition of new behaviours. It is stimulus-response based and this implies that the teaching and learning process must have and maintain the appropriate stimulus for effective learning to take place. Invariably, if certain incentives are not present or do not occur, then the expected and desired performance may not take place.

Bigge & Shermis (1998) traced the origin of behaviourism to John B. Watson and Edward L. Thorndike.

John B. Watson drew heavily upon Pavlov's work and became convinced that learning was, as Pavlov described it, as a process of building conditioned reflexes through the substitution of one stimulus for another. Hence, he challenged some ideas of Thorndike (below) because he felt that it is impossible to exclude mind and mind-related concepts from them.

Thorndike's theory of learning - Stimulus-Response (S-R) Theory - implies that, through conditioning, specific responses come to be linked with certain stimuli. These links, bonds or connections are products of biological or synaptic changes in a nervous system. Thorndike thought that the principal way in which S-R connections are formed is through random trial and error. He placed a hungry cat in a cage that could be opened from inside only by pulling a loop or striking a latch or button. He placed some food that the cat relished outside the cage. The cat would claw, bite and scurry wildly about until it accidentally touched the release and it was freed. The experiment was repeated and the cat behaved the same except that over the course of a number of successive "trials" the total time required by the cat to get out of the cage decreased. Thorndike inferred from the timed behaviour of this cat that learning was a process of "stamping in" connections in the nervous system, again suggesting that repetition or rote was a useful tool in learning.

Cognitivist theorists, in contrast, focus on how humans process and store information and is highly important in the teaching and learning process (Smith et al., 2003). Thus, it is important for teachers to thoroughly analyse and consider the appropriate tasks needed in order for learners to effectively and efficiently process the information received. In some respects this is mirrored in Piaget's work on children's understanding of their world – the activities have to be age-appropriate (Richardson & Kelly, 1972; Smith et al., 2003). Explicit instruction is still very much at the heart of cognitive approaches to learning.

Bigge & Shermis (1998) linked the origin of cognitivism to Germany in the early part of the 20th century. They identified psychologists such as Max Wertheimer, Wolfgang Kohler and Kurt Koffka as the early exponents of this theory. Subsequently, Jean Piaget, Robert Gagne and Lev Vgotsky have added new perspectives to cognitivist learning theory and practice.

One of the sharpest criticisms of cognitivism against behaviourism is that behaviouristic conceptions of learning deny the central role learning plays in seeking a solution. While behaviourists placed their animals in situations entirely foreign to them and often allowed them only a bare minimum of freedom, the opportunities for those animals to formulate alternative solutions was minimal. In essence, within a confined space, it could be argued that animals stumbled upon the solution either by chance (if early on) or due to the limited solutions available to them. Cognitivists argue in contrived problem scenarios, the relationship between pressing a release mechanism and an animal escaping from a puzzle box appear to be completely mechanical, and not indicative of learning or problem solving.

Cognitivists have further criticised behaviourist approaches to research on the grounds that, even if animal learning were insightful, the development of insight cannot be observed. The nature of any psychological processes that lead to the

solving of a puzzle are hidden from view as experiments have a very limited set of predetermined conclusions (success or failure, freedom or incarceration; hunger or being fed). In an attempt to challenge behaviourist arguments that learning is mechanical, cognitivists have designed entirely different types of animal experiments. Their experiments involved creation of problematic situations that animals might conceivably resolve through development of insight. Such situations varied in difficulty to the presumed potential intelligence of the animals being studied.

Cognitivists also contrast sharply with behaviourists with respect to the manner in which they create psychological data. Behaviourists use observable behaviour, and only observable behaviour, as data. Consequently, they restrict learning objectives to those expressed in terms of observed outcomes. While cognitivists also study observable behaviours, they infer from them the changing personalities, environments and insights of the individual or group being studied. Thus, whereas behaviourists argue that physical, observable behaviour is also an index of psychological processes, cognitivists argue that psychological processes are different from physical observable responses.

Additionally, cognitivists have argued that behaviourists err in making the observable results of learning synonymous with the learning itself. For them, a change of observable behaviour may be evidence that learning has occurred or is occurring, but such behavioural change is not necessarily observation of learning, simply the outcome. For example, a person who is in a dark alley and is struck from behind and knocked down may gain insight from this experience and decide not to walk down dark alleys in future – a change in behaviour – but this is not equivalent to the change in insight that has occurred. Furthermore, a person may use insight gained through an earlier experience as the basis for a change in his or her present behaviour, and such learning is not considered by behaviourists, only what they can observe at the time.

Within the context of education, behaviourist approaches to learning can be construed as outcomes or results-based whereas cognitive approaches are process-based. Behaviourist approaches rely on inference being drawn from results, whereas cognitive approaches to learning consider the signposts to learning or the building blocks that are put in place to elicit results.

This study is conceptualised around the ‘pragmatic’ approach offered by John Dewey in that it seeks to provide students with an understanding and the tools necessary to navigate life in a unified Nigeria. However, I also draw heavily upon the principles set out by other constructivist theorists such as Jerome Bruner (Bruner, 2006; Entwistle, 1987; Wood, Bruner, & Ross, 1976) and Leo Vygotsky (Bodrova, 1997; Vygotsky, 1966; Vygotsky, 1978). Vygotsky was of the opinion that children do not operate in isolation but learn by interacting with more knowledgeable others (an adult, an older peer, a teacher, or, perhaps today even the internet) (Smith, Cowie, & Blades, 2003).

Bruner agreed with Vygotsky’s view that society provides the tools that enables a child to develop their thinking beyond his/her chronological age, and he also developed Vygotsky’s ideas further by calling the role that knowledgeable others play in helping a child to learn as a ‘loan of consciousness’ - a scaffold (Smith et al., 2003). Put simply, a scaffold is a framework to help the student step beyond age-related limitations, and also to structure the teaching and learning process without being unnecessarily didactic. Scaffolding appears in a variety of forms but it provides a supported and accessible step-by-step approach through which a child can gradually build up knowledge.

Rüschhoff & Ritter (2001) quoting Wheatley (1991) also argued that “knowledge is not passively received, but is actively built up” (p224). In their critique of theories of learning, they identified the following fundamental contributions of constructivism to learning theory:

- Learning must be regarded as an active and collaborative process of knowledge construction;
- Learning is to be seen as an autonomous process, to be regulated by the learners' expectations, goals, existing schemata and intentions;
- Learning is a process of experimentation based on previous knowledge and experience;
- Learning is a process of socially negotiated construction of meaning;
- Learning is a process which must be supported by a rich learning environment rooted in real life and authentic situations (Op cit, p224)

This implies that the teaching and learning process should not be didactic, it should be interactive, so that new knowledge can be fruitfully acquired when learning is made relevant to the lived experience of the learners. It will also lead to more learning competence and learning awareness.

Additionally there is some existential learning associated with subjects such as Social Studies (the topic of this thesis). Existentialism is primarily concerned with an individual's ability to take an idea or tenet and relate it to his/her own experiences. This may be difficult for children who are just embarking upon the journey of life and they perhaps need an alternative learning experience to better understand the world surrounding them. However this, coupled with a pragmatic approach and underpinned by constructivist principles is useful in the teaching of Social Studies and provides opportunities for students to anticipate and understand some of the issues they will face in a modern Nigeria, and offers them the opportunity to explore ideas and concepts, building a picture of the world in which they are going to live, both before and as they experience it.

3.4 Methods of teaching Social Studies

Social Studies is now a distinct part of the curriculum at all levels of the Nigerian educational system. Its relative newness in schools, coupled with the dearth of professionally qualified Social Studies teachers and the inevitable need to have teachers equipped with a high level of competence in the delivery of Social Studies, presents a number of challenges. Ideally, to ensure that Social Studies is taught very well, it is pertinent that methods of teaching it are explained. Often those who write about the Social Studies curriculum and teaching Social Studies confuse methods and techniques or use them interchangeably as synonyms. This misrepresentation of teaching methods and techniques applies also to the discussion of strategies for teaching the subject. For example, Ezegebe (1988) writes that “a strategy is synonymous with a technique and can be used interchangeably with it and that strategies or techniques are subsumed in the application of a method”. Other scholars Ezegebe (1991); Ikwumelu (1993); Iyewarun (1989) Kupolati (1989); Nacino-Brown, Oke, & Brown (1982); Njoku (1993); Ogunsanya (1984) and Onwuka (1981) have referred to strategies as both methods and techniques in the delivery of Social Studies. In clustering or crowding together Social Studies methods and techniques, the methods (i.e. the way) of teaching Social Studies are misrepresented as skills (i.e. techniques) and the latter are often blurred or neglected. So it is pertinent to discuss a number of the methods that are appropriate for Social Studies teaching and point out their relationships with strategies and techniques.

3.4.1 Teaching methods

In Greek ‘Metahodos’ means ‘a way’ (Esu & Inyang-Abia 2004). Thus, a teaching method can be said to be a chosen, systematised and ordered way through which the ‘act of teaching’ is performed in order to accomplish the set objectives of instruction.

3.4.1.1 *The relevance of teaching methods*

According to Mezieobi et al., (2008) the importance of teaching methods or being methodical is as follows:

- i. It makes teaching and learning very simple and easy.

- ii. It enables more learning to take place.
- iii. The time taken to achieve more learning outcomes is very short. This is particularly so when the learning experiences are interesting and are tailored to the needs and maturational level of the learners.
- iv. Teaching methods help to implant what is pleasantly learned in the memory of the learners and makes for their easy recall.
- v. People who are taught with teaching methods get to realise their import and may in the end acquire them for use in their interactive session in the classroom if they are student-teachers or serving teachers.
- vi. The use of teaching methods keeps the learners alive to the teaching-learning process.
- vii. Teaching methods have the potential of reducing learners' classroom disruptive behaviours to the barest minimum and therefore, contribute quite positively to the desired effective classroom management.
- viii. The choice of an appropriate teaching method, to suit a given teaching-learning encounter keeps the teacher professionally alive in his preparations to teach very well. (Op cit, 2008, p53)

3.4.1.2 Social Studies teaching methods

Methods of delivering Social Studies can include a number of presentational styles.

These are:

- i. Presentations (e.g. Lecture, Storytelling, Illustrated talk, Demonstration, Visiting speaker)
- ii. Creative activities (e.g. Drawing and painting, Poster, Creative writing, Cartoons, Costume making)
- iii. Discussions (e.g. Brainstorming, Small group discussion, Debate, Panel discussion, Devil's advocate)
- iv. Dramatizations (e.g. Miming, Playlet, Role playing, Monologue / Dialogues, Puppetry)
- v. Inquiry/problem solving activities (e.g. Field trips, Quizzes, Puzzles, Sorting, Opinion polls) (Akinlaye, 2002; Corbin, 1981; Corbin & Akinlaye, 1983a; Obebe, 1996; Ololobou, 1996)

3.4.1.3 Teaching techniques in Social Studies

A teaching technique is a specific way or aspect of a given method of teaching Social Studies which is chosen, organised and delivered by a teacher in his or her interaction with students. Amadi, Mezieobi, & Joof (1994) observed that techniques are embedded in methods, and are thus narrower in scope than methods. It is in fact the technique, appropriately utilised by the professional Social Studies teacher, that gives meaning to teaching, teaching skills can determine the extent of achievement or otherwise of the instructional objectives.

The teaching strategies in Social Studies with their corresponding teaching methods and teaching techniques are illustrated table 2

Table 2: Teaching methods

Teaching strategies	
Teaching Methods	Teaching Techniques
Presentation Methods	<ul style="list-style-type: none"> i. Lecture ii. Story telling iii. Illustrated talk iv. Demonstration v. Visiting speaker
Creative activities methods	<ul style="list-style-type: none"> i. Drawing and panting ii. Poster iii. Creative writing iv. Cartoons v. Costume making
Discussion methods	<ul style="list-style-type: none"> i. Brainstorming ii. Small group discussion iii. Debate

- iv. Panel discussion
 - v. Devil's advocate
- Dramatization methods
- i. Miming
 - ii. Playlet
 - iii. Role playing
 - iv. Monologues / Dialogues
 - v. Puppetry
- Inquiry problem-solving methods
- i. Field trips
 - ii. Quizzes
 - iii. Puzzles
 - iv. Sorting
 - v. Opinion polls

3.4.1.4. Presentation methods

The presentation method is also known as lecture method and is an age old traditional method of teaching where knowledge or information are presented, conveyed, imparted or transferred to learners by the teacher who dominates the teaching-learning process, acts as a repository of knowledge, and expects students to listen passively and unquestioningly. The expectation of the teacher and the student is that the latter should be able on demand to regurgitate the stored knowledge presented by the teacher. Dike (1989) and Ezegebe (1991) attested to the fact that most Social Studies teachers today employ the lecture method.

However, the lecture method in the Social Studies classroom staffed by a specialist Social Studies teacher who is committed to the task, does not necessarily represent the classic lecture where learning is teacher centred and the learners are passive. It can be an interactive process where there is:

- i. Two-way knowledge or information sharing between the teacher and the students or among the students where the atmosphere is collaborative and where the learner is an active participant.

- ii. The teacher or the learners act as sources of knowledge stimulation.
- iii. Knowledge, facts or information learned are not just acquired, but are critically reflected upon and geared towards problem resolution, as pointed out by Logan & Logan (1971) who argued that facts were not always important in their relationship to problem(s) in terms of total elimination or amelioration.

3.4.1.5. Creative Activities methods

These are simple forms of mental stimulation, allowing the students to use their imagination about the topic chosen for discussion. They elicit the creative capacities of the students via their active participation in the creative classroom activities.

In Social Studies, creative activities and learning experiences are emphasised in order to develop the intellectual skills of the learners. The significance of making activities a central part of the teaching interaction in the Social Studies classroom is to foster the creative abilities of the learners. This points to the fact that activities in Social Studies are aimed at producing creative and productive citizens who are adaptive and can meet any challenge, For example, students can model a mock parliament, a popular event in the country such as the Aba riot or Benin massacre.

3.4.1.6 Discussion methods

The discussion method can be described as an organised, pre-determined procedure of teaching where participants put their heads together and contribute worthwhile ideas or personal views that aid them in arriving at a conclusion on a topic (Sofadekan, 2003).

In a discussion setting, the teacher should be an integral part of the discussion group placing himself/herself in the discussion circle and not standing in front of the class. Here the discussion group is comprised of equals where a visitor would not at first sight identify who the teacher is other than by his/her age. The physical setting of the discussion would be such that each of the discussants can see each other's face

as the process progresses. Sitting in a circle would be the most appropriate arrangement provided the number of students in the class is manageable. In large groups the teacher should organise the students into manageable discussion groups. In a discussion where only the teacher is versed in discussion skills, he or she should lead at first and then step back allowing pupils to introduce points and counter points. The teacher should retain an element of control however to ensure that basic courtesies are observed and that everyone is given an opportunity to contribute.

3.4.1.7. Dramatization methods

Dramatization is a method whereby students act out events, situations, emotions or feelings or characters in stories by taking on roles. It involves the students in many activities that they can participate in physically, emotionally and mentally but it is a method that has to be carefully prepared if maximum benefit is to be derived from it.

Even though the method is practice oriented, the teacher should consider its suitability in terms of practicability so that difficult or frightening roles should not be used for dramatization.

As well as providing students with fun during the lesson, it brings out the best in children, it aids their cognitive development and self-expression, it encourages the use of their initiative; gives them the opportunity to identify with what is good and positive; develops in them the spirit of cooperation and team work and trains them to speak clearly so that all members could hear but in the event of bad handling of the dramatization method, the effects could be negative. Students can become obsessed with the process of dramatization rather than the message in it.

3.4.1.8 Inquiry-based problem solving methods

Inquiry-based problem solving is an activity-oriented, thought provoking creative method in which students, out of curiosity and on their own, or with the guidance of a teacher, probe, investigate, and interpret relevant issues and problems with a view

to providing a solution through reflective thinking and rational decision-making which this method develops in the inquirer. As is evident from this method, rather than the teacher being a knowledge encyclopaedia or the giver of knowledge, the students strike out on their own, individually or in a group, to seek solutions to problems while the teacher acts as a facilitator of learning or a collaborator in learning. It is through exposing students to the more or less independent activities which the inquiry method entails that the students develop the intellectual skills essential for problem solving. Inquiry-based problem solving inculcates reflective thinking in the learners and ultimately makes them critical thinkers but it is time consuming. It also entails patience or endurance on the part of the teachers and the students who on losing their patience in the face of seemingly difficult problems may see their situation as frustrating.

3.5 Summary of teaching methods

It can be seen from the discussion above that teaching methods are tools used to accomplish specific instructional objectives. The Social Studies teacher should be a facilitator of learning whose goal is to change the totality of the behaviour of students in a positive direction, and he/she needs to adopt appropriate teaching methods that will bring about reflection and understanding of the world.

While teaching methods in Social Studies education have been the focus of professional discourse among Social Studies educators, most especially since the introduction of the subject into the Nigeria school curriculum (Akande, 1987), the value of instructional strategies in facilitating and motivating learning has never been in dispute (Akinlaye, 2002). While it is perceived that some teaching methods can effectively promote the learning of key concepts, facts, generalisations, and skills in Social Studies better than others, there is no consensus as to which of them can facilitate effectively and efficiently critical and reflective thinking that may lead directly to intelligent and rational decision-making on social issues and problems of the environment.

In Social Studies, especially, finding one or more appropriate instructional method is a priority. It is the professional obligation of the teacher to employ effective and conducive approaches of stimulating, motivating and managing learning development in a classroom setting.

However, discussions about whether a teacher is ‘good’, ‘effective’ or ‘efficient’ tend to be based around knowledge acquisition, but the studies of Clark & Starr (1967); Dike, (1989); Ezegbe (1994) and Mezieobi (1994b) have underscored the importance on innovation and reflection particularly for Social Studies. This is supported by Akinlaye (2002) who argued that selection of the appropriate and most effective methods is very important to the success of a lesson. The appropriate teaching method determines whether a teacher communicates effectively with learners or not.

The recurring problem in Social Studies teaching relates to making the curriculum more relevant to the lives and experiences of students. It is therefore imperative that teachers adopt innovative methods of teaching this pivotal curriculum.

3.6 My Study

As a teacher of Social Studies and a Lecturer in Education, it remains unclear whether the Social Studies curriculum has achieved all of its aims with respect to fostering national unity and it is pertinent to know why this is the case. It is also necessary to enquire whether there are issues in the teaching of Social Studies that need to be addressed and, more specifically, how might Social Studies be delivered more effectively? This study explores the reasons why Social Studies may not have been as effective as it could (Chapter 5), what teachers’ think about its effectiveness (Chapter 6), and if an alternative method of teaching Social Studies holds the key to further success (Chapter 7). However, as Rüschoff & Ritter (2001) suggest, the tools have to be appropriate and that is the reason why I have chosen to compare a

traditional didactic approach adopted by many teachers in Nigeria with a scaffolded approach where abstract concepts can be made concrete (see Chapter 7). Here I build upon the pragmatic constructivist approach, and I demonstrate how a concept can apply to the real world: how something as simple as ‘a vote’ in a general election can be a doorway to understanding broader principles such as ‘democracy’.

Chapter 4 - Research Methodology

4.0 Introduction

In the preceding chapter, I presented a review of the related literature on education in Nigeria. I discussed the Nigerian educational system, traditional education, Islamic education, western education, the role of Social Studies in Nigeria, its history, theories of learning that underpin Social Studies education and methods of teaching Social Studies. In this chapter, I describe the development of this study and the methodological issues surrounding the data collection. I try to explain why I have collected the various data used in this study, where the data were collected, how they were collected and how they were analysed. An account of the methodological issues relating to the design of this study as well as the ethical issues surrounding the process of data collection is also discussed.

This research is divided into three studies. In the first study I explored how former students experience Social Studies through the qualitative method of in-depth interview i.e. how they have been able to utilise the various concepts learnt in Social Studies in their daily life. The data collected were analysed thematically. The results from the data analysis informed the second study. In the second study I examined the challenges that teachers are facing in delivering the Social Studies curriculum while in the third study I examine the effects of a scaffolded approach on the learning of students in Social Studies classes.

4.1 Aims and objectives of the study

The general aim in conducting this research work is to investigate the teaching and learning of Social Studies in Nigeria and to understand how it is taught and its role in fostering tolerance and appreciation for cultural differences as well as uniting the country and challenging unfair treatment. However, I acknowledge that teachers of Social Studies in Nigeria often adopt different methods. It is important to understand

how their teaching impacts upon the day to day lives of Nigerians and whether common concepts are instilled in students.

Based on the above, this research examines whether the content of the Social Studies curriculum is fit for purpose i.e. to build a unified Nigeria with a single identity that challenges and redresses those social imbalances and political problems that continue to tear Nigeria apart. Thus, a central question in this project is: “what are the challenges facing teachers in delivering the Social Studies curriculum in today’s Nigeria?”

4.2 Specific objectives:

This research aims to address the following:

- i. To investigate how students effectively utilise issues learnt in Social Studies in their daily lives. (Study 1)
- ii. To examine if there are any challenges facing Social Studies teachers in delivering Social Studies curriculum content appropriately. (Study 2)
- iii. To examine whether there is adequate content in the Social Studies curriculum that can help to resolve issues that challenge social cohesion in Nigeria. (Studies 1&2)
- iv. To investigate the effects of a scaffolded approach on the learning of students in Social Studies classes. (Study 3)

4.3 The research approach

Choosing an appropriate research approach is of paramount importance in any study (Creswell, 2009; Punch, 2009). Research can adopt a quantitative approach, a qualitative approach or a mixed method approach (Creswell, 2003; Creswell, 2009; Punch, 2009).

4.3.1 Quantitative approach

Creswell (2009) citing Creswell (2008) described a quantitative approach as: “a means for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analysed using statistical procedure” (p4).

A quantitative approach can therefore be seen as a deductive approach that brings into being the formation and verification of hypotheses using a scientifically accepted method of data collection. It attempts to uncover numerically the relevance of data to a problem by quantifying results from the study. It should also be noted that a quantitative approach follows a natural science model of research process measurement to establish objective knowledge i.e. knowledge that exists independently of the views and values of the people involved. According to Creswell (2009) a quantitative approach is appropriate when seeking to develop knowledge by ascertaining cause and effect. This view was also shared by Cassell and Symon (1994) who also pointed out that it is well entrenched in the natural sciences, but social science researchers’ use it because of its ability to predict the cause and effect of a given problem.

4.3.2 Qualitative approach

Creswell (2009) described a qualitative approach as: “a means for exploring and understanding the meaning individuals or groups ascribe to social or human problems” (p4). This implies that the researcher tries to understand and interpret the meaning of situations or events from the people involved and as it is understood by them. Thus, words rather than frequencies and distributions are emphasised when collecting and analysing data in this way. It is usually inductive rather than deductive in its approach, i.e. it generates a theory which tries to identify connections between social phenomena from the interpretation given by the participants. Denzin and Lincoln (1994) stated that it is a multi-method involving an interpretive, naturalistic approach to its subject matter. Likewise, Wisker (2001) stated that it is a naturalistic, autobiographical, in depth, narrative or non-directive method. This means that qualitative researchers study events or occurrences in their natural setting and

attempt to make sense out of it or interpret phenomena in terms of the meaning people bring to them.

4.3.3 Challenges in quantitative and qualitative research

In quantitative research the view of the researcher structures the investigation but in qualitative research, the perspectives of those being studied are seen as significant. The researcher keeps a focus on learning the meaning that the participants hold about the problem rather than the meaning that the researcher brings to research.

The relationship between the researcher and research participants in quantitative research does not necessarily need to be cordial because the researcher may collect the data through a postal questionnaire, through internet assisted programmes such as Survey-Monkey or from an existing data base. It can be argued that this lack of relationship with research participants makes quantitative researchers feel more objective. However, the nature of qualitative research requires a researcher to have contact with the people being investigated. This enables the qualitative researcher to understand the world through the participants' point of view.

Quantitative research is structured in such a way that the investigator is able to examine the precise concepts and issues that are the pre-determined focus of the study. The approach in qualitative research is unstructured so as to enhance the concepts that emerged from the data. This inductive process means the qualitative researcher has to work iteratively between the themes until they establish a comprehensive set of themes.

Quantitative research is used when there is a need for measurement, but it can be argued that it cannot be used to measure people's behaviour, emotion, feelings and ways of thinking (i.e. it classifies features, counts them and constructs statistical

models in an attempt to explain what is observed), while qualitative research is used when a question needs to be described and investigated in some depth.

Quantitative data is more efficient; enabling the researcher to test hypotheses, but may miss contextual detail. Qualitative data is 'richer' but more time-consuming and leads to fewer generalisations beyond the specific study.

Reliability and validity is determined through statistical and logical methods in quantitative research. Reliability and validity is determined through multiple sources of information in qualitative research.

In quantitative research, phenomena are broken down or simplified for study and conclusions are stated with a predetermined degree of certainty i.e. α level. In qualitative research, phenomena are studied holistically, as a complex system and conclusions are tentative and subjected to on-going examination.

Weber (2004) pointed out that different research methods and different data analyses have their strengths and weaknesses as a result of this. It is important that a researcher chooses a research method that suits the purpose of their research. Based on this, a mixed method approach is adopted in this study, which is in line with the view of Miles and Hubberman (1994) who suggested that we needed both numbers (quantitative data) and words (qualitative data) if we are to gain understanding of the world. However applying a mixed methods approach is obviously time consuming, lengthy and costly (Punch, 2009). Greene, Caracelli, & Graham (1989) and Mathison (1988) were of the opinion that mixing methods allowed research designs to be combined in all the stages of a study. Further, Jick (1979) argued that mixed methods helped to neutralise any bias inherent in a single approach.

4.3.4 Rationale for mixed methods approach

Creswell (2009) described a mixed methods approach to an inquiry as an approach that makes use of both quantitative and qualitative approaches. In a similar manner, Punch (2009) described mixed methods as: “a research in which the investigator collects and analyses data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or programme of inquiry” (p298). The mixed methods approach can be seen as a composition of the very best of qualitative and quantitative approaches, i.e. the researcher can generalise findings and also develop a detailed view of why those findings occur. Furthermore, mixed methods draw on the strengths of both quantitative and qualitative approaches, which make it useful when diverse types of data are required to understand the research problems (Creswell, 2009). More insights are gained from the combination of both quantitative and qualitative research because mixed methods provide an expanded understanding of research problems. It is a pragmatic way to address problem centred and pluralist research questions (Creswell, 2009). Considering the strengths and weaknesses of qualitative and quantitative research as stated above, the research questions, aims, objectives and research context, I believe that a mixed methods approach is the most ideal research approach for this research.

4.4 Strategy of inquiry

Whichever approach is used to conduct research, it is essential that every researcher chooses a type of study within these three choices (quantitative, qualitative and mixed methods). Creswell (2009) described strategies of inquiry as “the type of quantitative, qualitative and mixed methods design or models that provide specific direction for procedures in a research design” (p11). This is sometimes referred to as approaches to inquiry (Creswell, 2007) or research methodologies (Mertens, 1998). Researchers nowadays have at their disposal a variety of strategies because computer technology has pushed forward our ability to analyse complex models.

Strategies of inquiry with the corresponding types of research are presented in the table below:

Table 3: Strategies of inquiry

Quantitative	Qualitative	Mixed methods
<ul style="list-style-type: none"> • Experimental designs • Non-experimental designs, such as survey 	<ul style="list-style-type: none"> • Narrative research • Phenomenology • Ethnographies • Grounded theory studies • Case study 	<ul style="list-style-type: none"> • Sequential • Concurrent • Transformative

Source: Creswell (2009)

4.4.1 Rationale for sequential exploratory strategy

One may be tempted to feel that my strategy of inquiry should be phenomenological or quasi-experimental. The reason why it is neither is discussed below:

Phenomenological research is regarded as a strategy of inquiry in which the researcher is interested in the experience taken at face value and which sees behaviour as determined by the phenomena of experience rather than by external, objective and physically described reality (Cohen & Manion, 1994; Creswell, 2009; Crotty, 1998). Although, I started this research by exploring the experiences of ex-students of Social Studies in Study 1, the data analysis and the results from that study informed the questionnaires that were administered to teachers of Social Studies in study 2. Thus my research goes beyond understanding the lived experience which is the main focus of phenomenological research. Hence, a phenomenological research strategy of inquiry was considered not appropriate for this study.

Studies 2 and 3 of this research involved the collection of quantitative data, so one may tend to categorise my research as quasi-experimental research. Punch

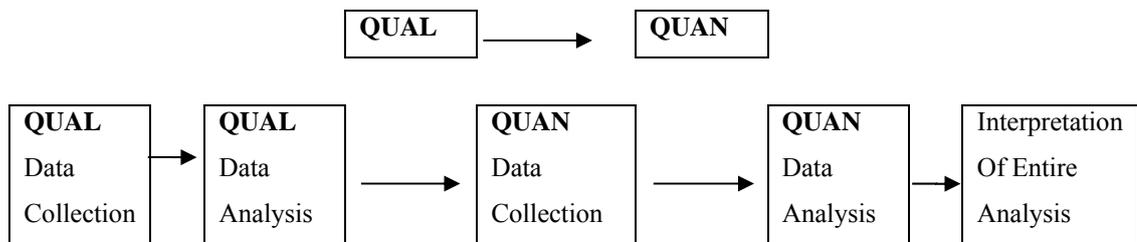
(2009) argued that quasi-experimental research is a type of research that lacks all the key components of true experimental research. Studies 2 and 3 have some components of quasi-experimental research (e.g. a target group and a comparison group in study 3, as well as the use of a questionnaire to collect data in study 2). However, since this research involved understanding the lived experience of ex-students of Social Studies and quantitative strategies of inquiry cannot be used to measure people's behaviour, emotions, feelings and ways of thinking, a quasi-experimental research strategy of inquiry was considered not appropriate for this study.

However, having considered these two strategies of inquiry i.e. phenomenological research and quasi-experimental research (and they were found to be inappropriate for my study), it was decided that a sequential exploratory strategy (which is a type of mixed methods strategy of inquiry) was best suited to my study.

A sequential exploration strategy is a two-phase design that involves a first phase of qualitative data collection and analysis, followed by a second phase of quantitative data collection and analysis that builds on the results of the initial qualitative findings (Creswell, 2009; Creswell & Plano Clark, 2011). Punch (2009) is of the opinion that until exploratory qualitative methods have built a better foundation of understanding, quantitative investigation is inappropriate. In this study, since I need to have a better understanding of the phenomenon and there is also need to develop a measuring instrument to conduct this research, sequential exploratory design is adopted.

Figure 4 below give a detail illustration of the sequential exploratory design used in this research.

Figure 4: Sequential exploratory design



Source: Creswell, (2009)

The table above indicates a sequential form of data collection in which the initial qualitative results inform the quantitative data collection and analysis, as well as the interpretation of the entire analysis.

4.4.2 Mixed methods strategies of inquiry procedures

Timing, weighting, mixing and theorising were identified by Creswell, (2009); Creswell & Plano Clark, (2011) and Punch, (2009) as the major aspects that can influence the design of procedures for mixed methods studies. Timing has to do with when the quantitative and qualitative data would be collected - will it be in stages where one set of data is collected before the other (i.e. sequentially), or will it be gathered at the same time (i.e. concurrently). In this study I gathered the data in stages (i.e. sequentially). Qualitative data were gathered first because my intention was to explore how ex-students of Social Studies had been utilising what they had learnt at school in their daily lives. The results that were generated from the qualitative data were used to design questionnaires that were administered to all of the teachers teaching Social Studies in Ogun state, Nigeria. Weighting was another factor that influenced the design procedures of this mixed methods studies. Weighting in mixed methods studies refers to the priority given to quantitative or qualitative research in a particular study i.e. whether qualitative or quantitative information is emphasised or they were emphasised equally. In this study, the

weighting was equally distributed because the qualitative data did not take precedence over the quantitative. Mixing is another factor that can influence the design procedures of mixed methods study. Two data sets can be merged, one can be embedded within the other or they can be connected in some other way. Connectedness in mixed methods research means the mixing of the data between data analysis of the first stage of the research and the data collection of the second stage. When quantitative and qualitative data are collected concurrently, mixing of such data is integrated or merged by transforming the qualitative themes into counts and comparing these counts with descriptive quantitative data. Researchers at times collect one form of data and use the other form of data to provide supportive information, i.e. neither integrating nor connecting the data, but embedding one form of data with a different form of data as the primary database. This implies that researchers might be interested in collecting quantitative data and use qualitative data to provide supportive information. In this study, the mixing of the data is connected between data analysis of the first stage of the research and the data collection of the second stage of the research. Theorising is also another factor that can influence the design procedures of mixed methods studies. This study is conceptualised around the pragmatic approach offered by John Dewey in that it seeks to provide students with an understanding and the tools necessary to navigate life in a unified Nigeria. However, as I discussed earlier I also draw heavily upon the principles set out by constructivist theorists such as Jerome Bruner (Bruner, 2006; Entwistle, 1987; Wood, Bruner, & Ross, 1976) and Lev Vygotsky (Bodrova, 1997; Vygotsky, 1966; Vygotsky, 1978).

Mixed Methods strategies of inquiry procedures are presented in the table below:

Table 4: Mixed methods strategies of inquiry procedure

Timing	Weighting	Mixing	Theorising
No Sequence concurrent	Equal	Integrating	Explicit
Sequential- Qualitative first	Qualitative	Connecting	
Sequential- Quantitative first	Quantitative	Embedding	Implicit

Source: Creswell, 2009

4.5. Study 1 – Methods of data collection

4.5.1. Instruments for data collection

The qualitative data for study 1 was generated through an in-depth interview conducted on ex-students of Social Studies. The aim here was to find out how they had been able to utilise the various concepts learnt in Social Studies in their daily lives. It also enabled me to examine if there was sufficient content in the Social Studies curriculum to help resolve issues that challenge social cohesion in Nigeria.

4.5.2 Rationale for semi structured interviews

As a means of data collection, interviews allow the interviewer and the interviewee to discuss their ideas and thoughts, and interviewees have the opportunity to express themselves fully (Cohen, Manion, & Morrison, 2008). Patton (1990), pointed out that one of the aims of conducting interviews in research is to find out what is in and on someone else’s mind, and that this allows the researcher to gather data which would be unlikely to be gathered using other methods. The view is also shared by

Bell (1999) who described interviews as a meeting between the interviewer and the interviewee with the aim of eliciting information from the interviewees.

Unstructured interviews can provide an in-depth interview and are powerful research instruments producing rich data, but this type of interviewing requires skills which make it less appropriate for inexperienced interviewers. The interviewers may be biased and ask inappropriate questions because there are no prepared questions to guide the interview. The respondents may also talk about issues to the researcher and this may make it difficult to code and analyse. Since this aspect of my study was to explore how ex-students of Social Studies utilise the various concepts learnt in Social Studies in their daily lives, there was a need to identify a series of themes to address the research questions. Hence, unstructured interviews were considered as in-appropriate for this study.

Structured interviews are standardised and ensure that interviewees replies can be aggregated (Bryman, 2001). In structured interviews, a detailed interview guide is used which provides for a common format to allow for more straight forward coding, and analysis. Structured interviews adhere too closely to the interview schedule and this may make it difficult to probe for relevant information from the respondents so as to be able to explore the lived experience of the respondents which is the focus of this aspect of my study.

Considering the fact that this aspect of my study was to explore the lived experience of the respondents, there was a need for me to probe for the views and opinions of the interviewees, because probing is a way for the interviewer to explore new paths which were not initially considered (Kvale, 1996). In a similar manner, Patton (2002) stressed the importance of exploring, probing and asking questions to clarify and illuminate issues so as to build a conversation within a particular subject area, in order to establish a conversational style with the focus on a particular subject that has been predetermined. Consequently, in this aspect of my study, semi structured, face to face interviews with open ended questions were designed and

used as the instrument of data collection. Semi structured interviews are flexible and allow the researcher to explore the emerging issues during the interview (Miles & Gilbert, 2005). It establishes rapport which is fundamental to the quality of the inquiry by starting to ask indirect questions (Borg, 2006; Naoum, 2012).

4.5.3 Interview questions and their rationale

The interview schedule used in this study consisted of ten questions with some questions having sub-questions, (for example, question one has sub-questions ranging from a – e).

The interview questions were exploratory and the questions were designed to identify patterns and themes in each participant's account of how they had been utilising what they learnt in Social Studies in their daily lives.

The questions in the interview schedule were designed by the researcher and these questions were generated from the literature. The interview questions were given to my supervisor who reviewed them. The schedule was then piloted with the cooperation of four postgraduate students from Nigeria in Brunel University, London. It was then subsequently revised and this led to the categorisation of the questions in the interview schedule that have to do with knowledge, utilisation and value which is in line with Adeyoyin (1981) who stated that Social Studies should emphasis value, attitude, skills and knowledge.

The first set of questions was designed to explore the 'knowledge' gained from the Social Studies curriculum. For instance question 1a - What has Social Studies taught you about Nigeria in terms of peaceful co-existence? The second set of questions was designed to collect data on skills/utilisation. For instance question 6 - Can you give me some examples of ways in which Social Studies education has influenced the ways in which you live your life? Another aspect of the interview question was also designed to collect data on value. For example question 7a – In

Social Studies classes, what aspects of the curriculum were most interesting to you? Please explain your answer. Appendix C provides detailed information on the interview questions.

4.5.4 Selection of sample

It was not economically possible to interview a large number of ex-students of Social Studies in Ogun state, Nigeria. Consequently, I adopted purposive sampling which Welman & Kruger (1999) considered as the most important kind of non-probability sampling method that can be used to identify the primary participants in a study. Participants were those who have studied Social Studies up to junior secondary school level.

Creswell (1998) recommended long interviews with up to ten people to explore the lived experience of participants. In a similar manner, Boyd (2001) was of the opinion that two to ten participants were sufficient to reach saturation. However, a sample of twelve ex-students of Social Studies was selected for this study because of their knowledge of the research topic. Simple random sampling was also conducted to select these twelve participants from those who had volunteered to participate in this research. Three participants were selected from each of the four zones in Ogun state. The three participants from each of the zones were selected based on the following criteria:

- Students presently in senior secondary schools who are not offering Social Studies at the senior secondary school level, but who offered Social Studies up to junior secondary school level.
- Students presently in tertiary institutions who are not offering Social Studies as a course of study at the tertiary level, but who offered Social Studies up to junior secondary school level.
- People that are presently neither students in senior secondary schools nor tertiary institutions, i.e. people that are presently working but who had been offered Social Studies up to junior secondary school level.

Table 5 shows the distribution of the interviewees in this aspect of my research:

Table 5: Distribution of the interviewees

Participants	Sex	Age	Zones	Status
Participant 1	Female	16	Egba	Senior secondary school student
Participant 2	Male	16	Yewa	„
Participant 3	Female	18	Remo	„
Participant 4	Male	17	Ijebu	„
Participant 5	Male	21	Egba	Tertiary institution student
Participant 6	Male	21	Yewa	„
Participant 7	Female	21	Remo	„
Participant 8	Male	19	Ijebu	„
Participant 9	Female	22	Yewa	Working
Participant 10	Female	30	Remo	„
Participant 11	Male	28	Ijebu	„
Participant 12	Male	29	Egba	„

The table above shows that an equal number of participants were involved from each of the zones. Equal numbers of participants were also drawn from the work force, students from senior secondary schools and tertiary institutions. The interviewees' age range was between 16 and 30 years. Except for the interviewees from tertiary institutions (where there was only one female participant because females from tertiary institutions were not willing to participate in the interview), there were equal numbers of male and female participants among the students from senior secondary school and those who were working.

4.5.5 Data collection procedure

Senior secondary school students were contacted through the Principals of their various schools. The schools were chosen based on accessibility. In the schools where I was given permission to interview students, I introduced myself to the Principals and also acquainted them with the aims and objectives of my research. The Principals then introduced me to the teachers in-charge of classes in their senior

secondary schools. I discussed the aims and objectives of my research, and once assured, they introduced me to the students, from whom I sought volunteers. Many of the students declined to participate. For those who agreed to participate, a simple random sampling method was used to select participants. 'Yes' and 'No' were written on pieces of paper wrapped up and put in a box as a ballot and they were asked to pick just one ballot from the box. Those who picked 'Yes' were selected as participants. We fixed a date, time and venue to conduct the interviews. I went back as scheduled and interviewed each participant. On the appointed date for the interview I reiterated the aims and objective of the research. I also asked each of the participants again whether there was anyone amongst them who did not want to participate in the interview. All of them signified their intention to participate by signing a consent form. Permission to tape record the interview was sought from each participant prior to the commencement of the interview. Out of the four participants from senior secondary schools that were involved in this study, three of the interviews were conducted in the guidance counsellor's office, while the interview for one participant from Remo zone was conducted in a vacant classroom.

I contacted students from tertiary institutions through the Dean of Students' Affairs in each of the institutions; I acquainted them with the aims and objectives of my research. They introduced me to the various Presidents of the students' union government. I acquainted the Presidents of the students' union government with the aims and objectives of my research and they assisted me in identifying students from each of the zones of Ogun state in their various institutions who served as participants for my study. The same procedure used to select participants among the secondary school students was also adopted among the tertiary students.

I contacted the four participants currently in employment in their various places of work (a teacher, a trader, a clerk and a nurse). They were acquainted with the aims and objectives of my research. For those who volunteered to participate in this research, we fixed a date, time and venue to conduct the interviews. I went back as scheduled to each of the participants to conduct the interviews. The interview for the teacher was conducted in his/her staff common room, the interview for the trader

took place in the respondent's shop, the interview for the nurse took place in the nurses' rest room and the interview for the clerk took place in a meeting room. They all signed the consent form to signify their intention to participate in the study and they also gave me permission to tape record the interviews.

4.5.6 Data analysis

Qualitative research can be analysed with the aid of computer software (Kelle, 2004; Weitzman, 2000). Although computer software such as NVivo is highly efficient in organising and managing the data there is no software that is able to actually carry out the analysis process. The researcher has to define the analytic issues and interpretation, i.e. the ideas and the intellectual efforts must come from the researcher conducting the research. Computer software also alienates the researcher from the data (Tesch, 1995). Since the researcher has to interact and become highly immersed in the data to enable him to have a personal interaction which will aid the interpretative process of the data, I adopted a thematic analysis which is in line with views of Hycner, (1985); Cohen (2000); Flick, (2009); Rosenthal (2004); and Gomm (2004). Thematic analysis is also adopted in this study because this aspect of my study is to explore the lived experience of the participants

All the interviews were tape recorded with a Sony digital voice recorder. The interviews lasted between 7 minutes 11 seconds and 17 minutes 41 seconds. Each interview recording was transcribed and coded immediately after they took place. After transcribing, I read the transcript back to the interviewees for verification. Amendments were made where necessary to capture more accurately their views. The corrected version of the interview transcript was then read again to the respective interviewees who then signed and dated them. To ensure confidentiality of the participants, fictitious names were used for identification purposes. Codes were also assigned to the participants, for example P1_F, P12_M. P1 means participant 1 while P12 means participant 12. "F" indicates female and "M" stands for male.

4.5.7 Procedure for data analysis

Stage 1: The interviews were recorded and transcribed (see appendix D for a sample of an interview transcript). The interviews were transcribed word for word. I started the analysis by reading the transcripts while listening to the recording. This gave me the opportunity to take some notes which could be used in analysis to set the context. After reading each interview, coloured pens were used to highlight the main issues, based on the aims and objectives of my research. After highlighting the main issues, I re-read the text to ensure that the relevant text was highlighted properly.

Stage 2: The recorded interviews were listened to again against the transcripts for accuracy and a sense of the whole interview (Cohen et al., 2000). Bearing in mind the aims and objectives of my research, the interview transcripts were read several times, so as to familiarise myself with the data (Bryman, 2008). This enabled me to be able to elicit relating ideas that were relevant among the participants (i.e. ‘provisional’ code labels were used to identify segments of the transcript). I re-read the text to ensure that the relevant texts were coded properly.

Stage 3: Sub codes were created from recurring concepts. At this stage I tended towards being overly inclusive, so as not to exclude a unit that might later prove important. The units identified were then clustered according to similarities (Cohen et al., 2000). According to Tesch (1995) the purpose of data reduction or condensation is to focus and organise the data by themes. At this stage, general themes rather than specific themes were identified so as not to strip the data from its context (Miles & Hubberman, 1994).

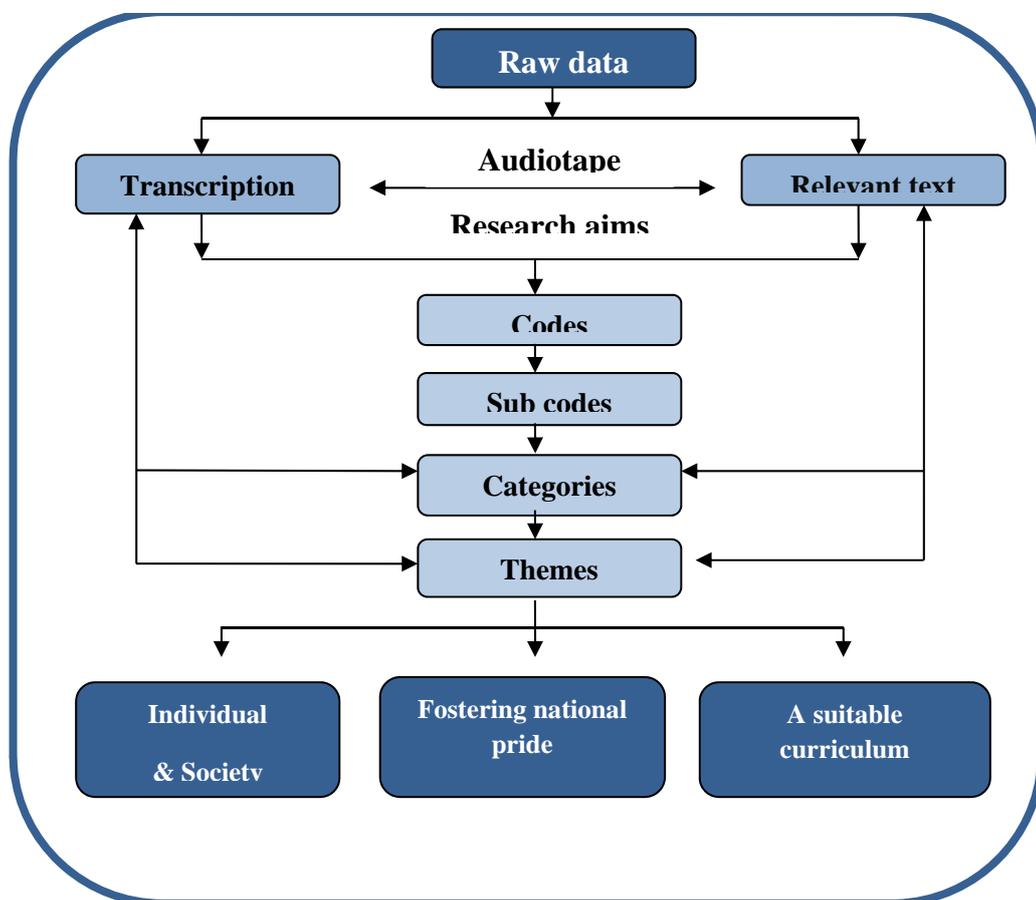
Stage 4: All the clusters were reviewed and further reduced, i.e. the segments of the data were classified using formal categories.

Stage 5: The clusters were examined to determine the potential themes. This iterative process of re-reading the transcripts, re-clustering and reduction allowed the data to be reduced until no new themes emerged. The clusters and the themes identified were checked against all the transcripts for any omission.

Themes were created from groups by identifying or generating a word or brief phrase to encapsulate the meaning shared within the group. Three major themes with several sub-themes emerged from the data. The analysis and results for this aspect of my study is discussed in chapter 5.

The process of analysis for this aspect of my research is presented in figure 5 below.

Figure 5: The Process of Data Analysis



4.6 Study 2 – Method of data collection

4.6.1 Instrument for data collection

The instrument was based on the information gathered from the analysis of the qualitative data in study 1 of this research. It was pertinent to administer questionnaires to all teachers teaching Social Studies in junior secondary schools in Ogun state, Nigeria, to examine the challenges that they are facing in the delivering of Social Studies curriculum in today's Nigeria. Appendix E provides detailed information on the teachers' questionnaire.

A questionnaire was the instrument used to collect data from the respondents. The respondents for this aspect of my study consisted of 432 teachers teaching Social Studies in all the junior secondary schools in Ogun state, Nigeria. The rationale for administering the questionnaire to all of the teachers teaching Social Studies in junior secondary schools was to ensure that the number of questionnaires distributed should be large enough to ensure an adequate return for analysis.

The questionnaire is made up of five sections (sections A-E) – Demographic (i.e. Background information), Curriculum content assessment, Social Studies teaching methods assessment, Infrastructural facilities / instructional materials assessment and Evaluation techniques assessment.

Section A (Demographic) consisted of four items to elicit background information from the respondents.

The questions in Section B were designed to assess curriculum content and consisted of twenty-five topics clustered around culture, national unity and integration, social issues and problems, social values as well as peace and conflicts. The respondents were asked to rate the adequacy of the topics in building a unified Nigeria with a single identity, that challenged those social imbalances and political problems in Nigeria. The mode of response in section B was on a four point Likert scale: 'Highly Adequate' = 4, 'Adequate' = 3, 'Partially Adequate' = 2, 'Not

Adequate at all' = 1. Garland (1991) argued that eliminating midpoint categories from Likert scales helps to minimise or eliminate social desirability bias that might arise from respondents' desires to please the researcher. He stated further that eliminating midpoints in Likert scales made them content specific. Since, eliminating midpoints in Likert scales makes the scale content specific, they are adopted in this study.

The questions in Section C were designed to assess teaching methods. Respondents were asked to rate the suitability of twenty-five teaching techniques in facilitating the teaching and learning process. The mode of response in this section was based on a four point Likert scale: 'Highly Suitable' = 4, 'Suitable' = 3, 'Partially suitable' = 2, 'Not suitable at all' = 1.

The questions in Section D were designed to assess the infrastructural facilities/instructional materials. Respondents were asked to rate the availability of twelve different infrastructural facilities/instructional materials in their school. The mode of response in this section was based on a four point Likert scale: 'Highly Available' = 4, 'Available' = 3, 'Partially Available' = 2, 'Not Available at all' = 1.

The questions in Section E were designed to assess Evaluation techniques. Respondents were asked to rate the suitability of four different evaluation techniques. The mode of response in this section was based on a four point Likert scale: 'Highly Suitable' = 4, 'Suitable' = 3, 'Partially Suitable' = 2, 'Not suitable at all' = 1.

4.6.2 Procedure for data collection

Three research assistants were involved in the process of data collection. I invited the three research assistants for a meeting where I discussed the aims and objectives of my research with them. I explained to them the contents of the various sections of the questionnaire, so as to make it easier for them to administer the questionnaires to

the respondents. Ogun state is divided into four zones and each of the research assistants was allocated a zone to administer the questionnaire while I administered the questionnaire in the 4th zone. Each research assistant was given a copy of the questionnaire to study critically, and they were invited to ask questions on areas that were not clear to them. I gave full explanations of those areas to them. I exchanged phone numbers with them, so they could inform me of any challenges they may encounter during the data collection process. We met every two weeks to review the progress and challenges being faced by each of us in our different zones. One of the major challenges faced was that in most of the schools the head of department collected the questionnaires after they had been briefed about contents of the questionnaire, which they were supposed to administer to the teachers teaching Social Studies. This implies that the research assistants were asked to come back on another day - in most cases about one week later to collect the questionnaires. As a result of this many of the questionnaires could not be retrieved, in total 432 questionnaires were administered but only 231 questionnaires were handed back.

4.6.3 Data analysis

The quantitative data from the questionnaire were analysed using a quantitative analysis software package – SPSS 15.0 for Windows. The data were coded and entered into SPSS after which exploratory data analysis was conducted which is in line with the view of Leech, Barret, & Morgan, (2008) and Pallant, (2007). This process enabled me to understand my data, to see if there were errors in entering the data and also to know if the data met basic assumptions. To ensure that the variables were normally distributed, I computed the skewness index which helps to determine how much a variable's distribution deviates from the distribution of the normal curve. I also computed the mean, standard deviation, skewness, minimum and maximum for all participants on all ordinal variables. The means were within the expected range, the minimum and maximum were also within the appropriate range for each variable. Thus, it can be assumed that they were like scale variables because all the teachers teaching Social Studies in junior secondary schools in Ogun state, Nigeria were used as participants in this aspect of my study, the sample is representative of teachers teaching Social Studies in junior secondary schools in Ogun state, Nigeria and we can use inferential statistics that have the assumption of

normality. Hence, one-way analysis of variance (ANOVA) was used to analyse the data.

One-way ANOVA was conducted on the data generated from the questionnaires based on years of experience, gender and area of specialisation. Years of experience in the data set was re-coded into two categories i.e. teachers' with teaching experience ranging from 1-5 years and those with teaching experience of 6 years and above. These two categories were adopted because the "Universal Basic Education" (UBE) programme that was launched in 1999 led to curriculum reformation in Nigeria. The curriculum reform also led to the separation of the political aspect of the Social Studies curriculum to form Civic Education (Ejere, 2011; Obebe, 2007; Obioma & Ajagun, 2006).

The data that was generated from the questionnaire was also analysed based on sex (gender) because gender sensitivity to females or gender awareness is a current issue in Nigeria. As a result of this, the need to be gender sensitive in the analysis of this research was necessary so as to cater for the views of female respondents.

The data was also analysed based on each teacher's area of specialisation. Area of specialisation in the data set was also re-coded into two categories, i.e. specialist teachers and non-specialist teachers. Specialists are teachers that are trained to teach Social Studies irrespective of their level of education, i.e. Master's degree, Bachelor's degree or Nigerian Certificate in Education (NCE). Non specialist teachers refer to the teachers that are trained to teach subjects like Geography, Sociology, Political Science, Economics, History etc., irrespective of their level of education i.e. Master's degree, Bachelor's degree or Nigerian Certificate in Education (NCE). Such teachers are teaching Social Studies because of insufficient Social Studies teachers in schools. The analysis and results for this aspect of my study are discussed in chapter 6 of this research.

4.7. Study 3 – Methods of data collection

4.7.1 Instrument for data collection

The analysis of the second study revealed that not only was mastering the content to be taught of paramount importance, but how the content was imparted was also of significant importance. As a result of this, I recommend that a scaffolded approach should be adopted in the teaching and learning of Social Studies due to the diversity of teachers that deliver the curriculum. Based on this an achievement test was administered to Year 3 students in two pre-selected junior secondary schools which were divided into a target group and comparison group. Appendix F provides detailed information on the achievement test questions.

4.7.2 Selection of sample

The two schools that were used for the study are located in separate towns. The selection of the schools for the study was based upon accessibility. The students were drawn from the same year group (i.e. students in Year 3 in junior secondary) because Social Studies is a core subject from primary school to Year 3 of junior secondary school. Approval was obtained from each of the Principals of the two schools that were used for the study. These Principals directed me to their Vice Principals who later introduced me to the teacher who was the coordinating head for the year group (i.e. Year 3) of the students that were used for this study. The coordinating heads for the year group introduced me to the class teachers of the classes that were used for this study. I held a meeting with the coordinating heads and the class teachers of the classes that were used for this study, where I informed them about the aims and objectives of my research.

In order to ensure homogeneity and also to ensure that students with the same ability were involved in the study, a pre-test was administered on the two groups.

Students who scored 60% and above were involved in the study. An independent-samples t-test was conducted to compare the pre-test score of the two groups. The results from the analysis suggested that the students that were involved in the study were drawn from general ability classes and it also signified that they had similar levels of experience in Social Studies. (See chapter 7 for the statistical results of the pre-test). As a result of this, 25 students were selected from each of the schools, i.e. 50 students participated in the study. Students that were chosen to participate in the study were introduced to the study by the researcher and told about the aims and objectives of the study.

A formal meeting was held with the participants' parents prior to the commencement of the study. The students were given an invitation letter to their parents to invite them for a meeting. At the meeting I informed them about the aims and objectives of the study, to gain their consent for their children's involvement in the study. All the parents gave their consent.

4.7.3 Data collection procedure

A class-based assessment study was conducted to ascertain the effectiveness of a scaffolded approach in the teaching and learning of Social Studies. I taught six different topics over a period of six weeks (i.e. a topic per week) to a group of Year 3 students in a pre – selected junior secondary school in Ogun state, Nigeria, using a scaffolded approach (target group). Another teacher of Social Studies also taught the same six topics concurrently over a period of six weeks to another group of Year 3 students in another pre–selected junior secondary school in Ogun state, Nigeria, who were taught in his regular way (comparison group). After six weeks of teaching (i.e. on the seventh week) an achievement test was administered to the two groups to ascertain the group with the best performances, so as to enable me to draw some conclusions about whether a scaffolded approach has any effect on the teaching and learning of Social Studies.

4.7.3.1 Lesson procedure for comparison group

Based upon a description provided by email correspondence, the approach adopted by the other teacher in delivering the six lessons tended to be didactic rather than interactive. In the first lesson, for example, he introduced the topic of voting by asking the students, ‘What is voting and why do we vote?’ He also asked students, ‘What is the voting age in Nigeria?’ He then described the purpose of voting and discussed voting as practice associated with social responsibility. While there was some discussion, the lesson involved a great deal of information giving. Similarly, in the second lesson, a similar approach was adopted where the teacher asked his students, ‘What is a civic right?’ He then described the process where an individual becomes a candidate for election. In the third lesson, he recapped upon the previous two lessons and asked students to recount the process of becoming an election candidate. He also asked them to recall the age that an individual qualifies to vote and be voted for. He then reiterated the importance of voting, and described some of the causes of voter apathy. Subsequently, in the fourth lesson, the previous lesson was revisited and students were asked to recount why it is necessary to vote in an election. The teacher also asked students to recall reasons why people choose not to vote. He then introduced issues associated with voting behaviour (political preferences) as well as the effects of voting. In the remaining two lessons covering voting behaviour and electoral violence, the same pattern of delivery occurred, with students asked to recount information delivered previously before the ‘new’ topic was introduced.

4.7.3.2 Description of Lessons

It is obvious from the ways the lessons were delivered in the target group, that the purpose of the six lessons was to introduce the concept of an election to the students and to provide them with the necessary information and guidance as well as structure and organisation of election as they would experience it. In each lesson, different components of the concept were discussed. Examples were also given to make the concept relevant to their daily life. For instance, in the first lesson where voting as a social responsibility was taught, I drew out the concept of an election from the specific topic i.e. voting as a social responsibility. This included an interactive discussion on the purpose of the ballot paper and ballot box. I then provided the students with the necessary information and guidance on elections. I informed the

students that at 18 years of age they would qualify to vote or be voted for by others. To cast their vote they would be presented with a ballot paper. They would have to signify their choice of candidate on the ballot paper i.e. the person they feel that could represent their interest and the ballot paper would have to be put in a ballot box. Instructional materials such as a specimen ballot paper, a picture of a ballot box and video clips of people casting their vote during an election were used to re-enforce the lesson. The video clips enabled the students to see how votes are cast, counted and what happens after votes have been cast. In the comparison group the same specific topic was taught. The teacher explained to the students the meaning of social responsibility and voting. However, no examples were used that could be related to the daily life experience of the students.

In the second lesson, the process of becoming a candidate for an election was discussed. We discussed the role of the caucus in the process of becoming a candidate for an election. Examples were also given to make the concepts relevant to their daily life by teasing out the process they used to elect their class captain. Instructional materials such as video clips of two aspirants engaged in a political debate as well as video clips of a political party convention were used to facilitate discussion. In the comparison group the teacher explained to the students the processes that a candidate passes through before becoming a candidate for election. No video clips were used nor open discussion offered.

In the third lesson, the importance of voting was introduced. Relevant task features such as leadership and accountability were identified for discussion. We also discussed how voting can help effect changes in the society. Examples were used to make the 'concept' relevant by discussing the various dividends of democracy which students enjoy now but were not available during the military regime. Instructional materials such as video clips of parliamentary sessions were used to initiate discussion. In the comparison group the teacher explained the importance of voting. No concepts were drawn out in the lesson and explored and no examples were used that could be related to the daily life experience of the students. Again the teacher did not use video clips or interactive discussion but spent time asking students to

recount what they had learned previously. He then reiterated the importance of voting, and described some of the causes of voter apathy.

In the fourth lesson, voting behaviour was taught. Relevant features of the lesson included a discussion of free and fair elections as well as peaceful conduct. The ways by which opinion polls can affect voting behaviour was also discussed. Instructional materials such as video clips of how an electioneering campaign was conducted by two different gubernatorial aspirants in 2007 were used to facilitate discussion. In the comparison group the teacher explained the meaning of voting behaviour and effect of opinion polls on voting behaviour to the students. He did not use video clips, he asked students to recount what they had learned in the previous lesson. He then introduced issues associated with voting behaviour (political preferences) as well as the effects of voting.

In the fifth lesson, factors influencing voting behaviour were discussed. The concept of election was drawn out further and we discussed issues such as discrimination. We discussed the various factors that influence voting behaviour. A chart showing factors that can influence voting behaviour was also used. In the comparison group the teacher discussed the different factors that can influence voting behaviour with the students but did not provide illustrations to support his arguments.

In the sixth and final lesson, the causes of electoral violence in Nigeria were discussed. We discussed issues such as intolerance and dishonesty. We also discussed the consequences of electoral violence as well as how it can be ameliorated. Examples were used to make the 'concept' relevant to their daily life by guiding the students to tease out the reasons why they should not participate in electoral violence as well as the consequences that participating in electoral violence can have on their lives. Video clips showing the adverse effects of electoral violence on society were used to illustrate points made. In the comparison group the teacher explained to the students the causes of electoral violence and consequences of

electoral violence. Again he spent a great deal of time asking students to recount what they had learned previously.

As identified by Rodgers (2004), to provide a framework, to help the students step beyond age-related limitations, the teacher has to engage the learner's attention, calibrate the task, motivate the students, identify relevant tasks features, control frustration and demonstrate as needed. In this study, video clips were used to engage the learners' attention, motivate them and control frustration and also to demonstrate as needed. Likewise, the tasks that were taught were calibrated, for instance in the first lesson, I drew out the concept of an election from the specific topic i.e. voting as a social responsibility, I then provided the students with the necessary information and guidance on elections. Similarly, in the first lesson, relevant task such as a ballot paper and the ballot box were identified. Whereas, in the comparison group the teacher spent a lot of time recapping on the previous lesson and he then introduced another concept and maybe there were discussions, descriptions but there was not really any exploration or interactive discussion, it was basically an information giving exercise.

4.7.4 Procedure for data analysis

A marking guide was developed in conjunction with the Social Studies colleague who taught the comparison group and a formal marking and moderation process was adopted to ensure the quality and standard of the work submitted for the achievement test (See appendix G for a copy of the students' scripts). The scores were entered into the SPSS software package for analysis. An independent samples t-test was conducted to compare the post-test scores of the two groups. The results revealed that the group of students taught using a more didactic approach (comparison group) performed poorly, while the group that was taught through a scaffolded approach (target group) performed statistically better in terms of achievement, (See chapter 7 for the statistical results of the post-test). This suggested that a scaffolded approach had an effect on the teaching and learning of Social Studies. Further analysis was also conducted on the scores of the two groups to compare their performances by analysing it question by question. There were significant differences in the

performances of the two groups in all the questions. (See chapter 7 for the statistical results). The analysis and results of this aspect of my study is discussed in chapter 7 of this research.

4.8 Validity and reliability

In both quantitative and qualitative researches, validity rests on the foundation that a method, a test or a research tool is actually measuring what it is supposed to measure (Bryman, 2008). In a similar manner, Silverman (2009) stated that validity is a way of finding an accurate representation of the phenomena to which they refer to. Reliability is a measure of the consistency and reliability over time, over instruments and groups of respondents and it deals with precision and accuracy (Cohen et al., 2000). Validity and reliability are essential features of any research (Creswell, 2003; Punch, 1998; Robson, 2002).

An element of subjectivity is unavoidable in research (Strauss & Corbin, 1998). Efforts were made to reduce the element of bias in the tools used in this study; different kinds of data collection techniques allowed me to improve the overall quality of the data. To ensure that this study is valid and reliable and also to ensure that the findings of this study are based on critical investigation of the data and do not depend on 'selective' samples, a number of steps were taken.

In study 1, the tape recordings were transcribed verbatim to remain true to the data. I undertook the transcribing of all the data, rather than employing different transcribers, so as to ensure consistency in transcribing. After transcribing, I read it back to the interviewees for verification. Amendments were made where necessary to capture more accurately their views. The corrected version of the interview transcripts were then read again to the respective interviewees who then signed and dated them. The tape recordings were checked against the transcripts while the process of clustering and identification of the themes was iterative with constant checking against the original data in order to validate it. Stenbacka (2001);

Golafshani (2003); and Cohen, Manion & Morrison (2008) were of the view that reliability is not suitable in a qualitative research. Guba & Lincoln (1985) however, suggested that in qualitative research, 'reliability' can be replaced with terms such as 'credibility', 'neutrality', 'confirmability', 'dependability', 'consistency', 'applicability', 'trustworthiness', and transferability. They stated further that qualitative research does not always yield the same results each time it is replicated but the data collected should be 'consistent' with the result and be 'dependable'.

According to Cohen et al (2008) there are several different kinds of validity. Miles & Huberman (1994); Cohen et al, (2008) described content validity as a kind of validity where the researcher must ensure that there is a fair and comprehensive coverage of the items under investigation. The elements to be covered in the research should be a fair representation of the wider issue under investigation; careful sampling of items is also required to ensure their representativeness. In study 2 of this research, content validity was adopted. The questionnaire that was used to gather data in this aspect of my research was constructed based on the issues that ex-students of Social Studies have raised in the first study of this research i.e. this aspect of my research built upon the results from interviews conducted in study 1. Statistical validity was not conducted because the sample used in this aspect of my study is representative i.e. all the teachers teaching Social Studies in junior secondary schools in Ogun state, Nigeria were used as the sample. Furthermore, I have done the analysis of the data collected in study 2 of this research by answering the questions.

In study 3 of this research, content validity was also adopted. The questions in the achievement test were based on all the topics that were taught during the six weeks that were used for the data collection.

4.9 Ethical issues

Punch (1998) was of the opinion that researchers should be mindful of ethical issues especially in social research because it is concerned with data about people. Consideration for moral issues and respect for participants is essential in social research. Hence, in this research several ethical issues were taken into consideration. Permission was obtained from Brunel University Research Ethics Committee (Appendix H).

One of the issues involved in research is informed consent. It affords prospective participants the opportunity to accept or decline to engage in the research. It describes the need for participants to understand the aims, objectives and potential harm that such involvement may have on them (Seidman, 2006). It also spells out that they have the right to withdraw even after consent has been given; this is in line with Cohen et al (2000); and Mertens, (2010), who stated that informed consent arises from the participant's right to freedom. In this study, the purpose of the study was carefully reviewed with each participant before they were involved in the research. In study 3 of this research (where students in year 3 in two pre-determined junior secondary schools were used as participants), their parents were invited for a meeting to gain their consent for their children's involvement in the study. All the parents gave their consent.

In this research participants were assured that whatever information they supplied would be treated with strict confidentiality. To ensure privacy and confidentiality, the transcripts were kept in a lockable filing cabinet and the contents were not revealed to other parties. Information that was word-processed was stored using security-coded passwords to protect the data.

Oliver (2010) pointed out that anonymity is a vital issue in research ethics because it gives the participants the opportunity to have their identity concealed. In this research, fictitious names were used for identification purposes which cannot be

traced to the participants. Codes were also adopted where necessary to ensure anonymity.

4.10 Summary

This chapter provides the technical manual of how I undertook every study in this research. A technical manual is needed because this research is a complex study with three discrete studies, although the three different studies were brought together to tell a story.

The first study is qualitative research which was conducted on twelve ex-students of Social Studies to explore how they have been utilising what they learnt in Social Studies in their daily life. Thematic analysis was used to analyse the data. In the second study, I examined the challenges that teachers faced in the delivery of the Social Studies curriculum. Questionnaires were administered to all teachers teaching Social Studies in junior secondary schools in Ogun state, Nigeria. One-way analysis of variance was used to analyse the data. The third study focused on the effectiveness of a scaffolded approach in the teaching and learning of Social Studies. The target group and the comparison group were taught for six weeks after which an achievement test was administered to them. Independent sample t-tests were used to analyse the data. The analysis and results of the first study is discussed in the next chapter of this research.

CHAPTER 5 – Pilot Investigation: Using Knowledge Gained in Social Studies.

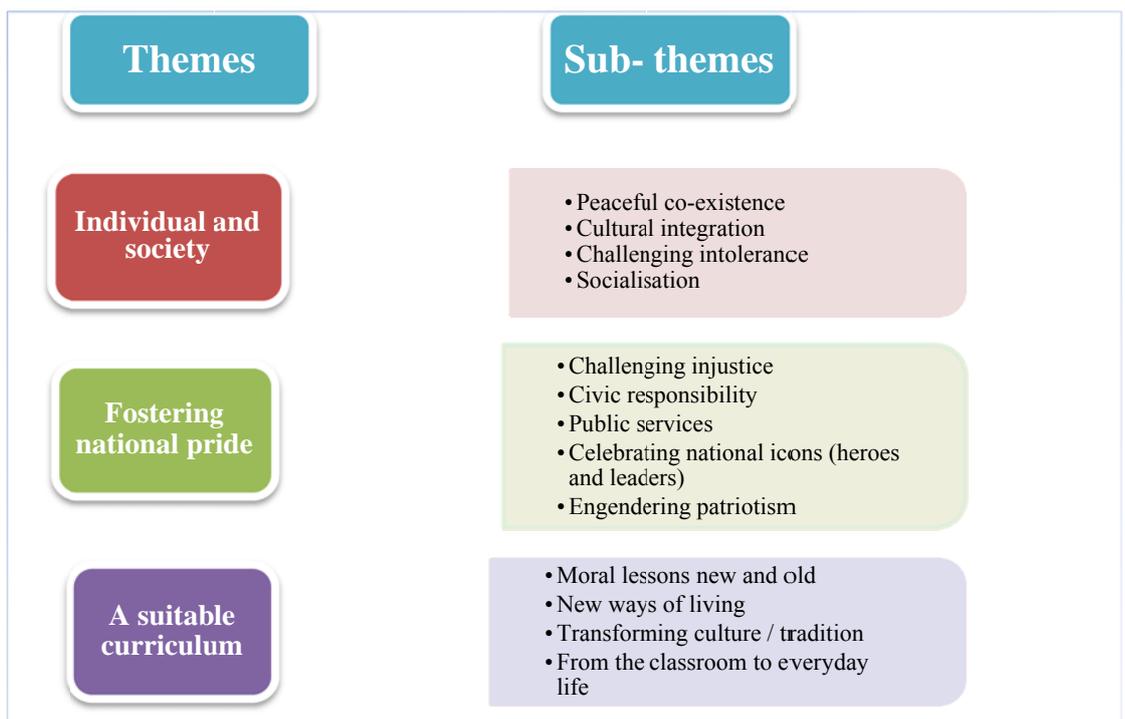
5.0 Introduction

In the last chapter, I described methodological issues surrounding this research i.e. I discussed why I have collected the various data used in this study, where the data were collected, how they were collected and how they were analysed as well as the ethical issues surrounding the process of data collection.

In this chapter, I discuss the results of my first study which was conducted on twelve ex-students of Social Studies and explore how the content of the Social Studies curriculum how has been used in their daily lives.

5.1 Analysis of study 1

Interviews were conducted with twelve ex-students of Social Studies between May and June 2010, and the data that was generated from those interviews describe how aspects of the Social Studies curriculum have influenced the way in which participants live their lives. Several themes and sub-themes were found within the data, which are outlined below:



5.2 Theme 1: Individual and society

The first theme, 'individual and society' focuses on how individual citizens can help build Nigeria as a one, united nation state. Historically, the various minority groups that were submerged by the major tribes, conscious of their individual identities and conscious of eventual domination by these major ethnic groups, began to clamour for creation of their own state (Oyeneye, 1998). As a result, each of the three regions, the North, the West, and the East has its own minority problems. For example in the North, the Yoruba speaking minority group in the districts of Ilorin and Kabba were not comfortable with the government of the northern region whom they accused of being autocratic and also enforcing Muslim laws on non-Muslims. They also saw the compulsory teaching of the Hausa language in schools as a device through which the Hausa-Fulanis denied the Yoruba of the right to retain their mother tongue as well as a deliberate attempt to increase the Hausa influence over the entire region (Akamere, 2001). Thus, ethnic loyalty rather than national loyalty continues to be at the heart of many of the problems among the various peoples in the country. The spirit of cohesiveness at the national level is thus an important objective within the Social Studies curriculum and the following sub-themes demonstrate how citizens have or have not incorporated Social Studies into their daily lives.

Peaceful co-existence

Overall 9 out of 12 participants said that they have learnt about peaceful co-existence through Social Studies, and understood that, as a nation, Nigeria emerged from diverse socio-cultural entities (Akamere, 2001; Mbeke-Ekanem, 2000; Ojiako, 1981) and that various efforts have been undertaken to integrate the diverse political entities to ensure national cohesion and unity as can be seen from the following extracts from two interviews:

Well, from what I have learnt in Social Studies in terms of peaceful co-existence, we've been taught that as you know Nigeria is a country with different ethnic groups and the only way to live peacefully is to relate to one another and that could bring about the peaceful co-existence. What basically Social Studies has taught me is that learn to tolerate, learn to take people the way they are and it will bring about peaceful co-existence at the end of the day. (P7_F)

Social Studies has taught peaceful co-existence among people staying together in the family, in a society and in schools. So it has done a lot in teaching me how to live successfully within my family, my brothers, my sisters, my elder ones, my younger ones and people in the same school from different background how we can live together without fighting even if there is little misunderstanding how to settle, so Social Studies has done a lot in peaceful co-existence in my life. (P8_M)

Both participants agreed that there is need for national unity and integration among the various ethnic groups in Nigeria to reduce or ameliorate the various polarisations, tensions and hostilities that frequently crop up in Nigeria. They also agreed that Social Studies Education had taught them about living peacefully together. Odionikhere (2011), also acknowledges this, when he stated that:

The people of the north cannot hold and have a separate agenda if they crave for a united Nigeria. Yar'Adua came to power in an election adjudged to be flawed, which he acknowledged himself and no riot erupted in the north in spite of Buhari being victim of that fraud. Nobody has understanding for the riot in the north; unless, the north is now coming to term with the end of one Nigeria (Op cit, 2011, p1)

In a similar manner two participants stated that:

Social Studies has taught me that it is good to work together and working together with people of different background, different religion, different ethnicity, if we can work together with ourselves, it will definitely bring about social cohesion and that is exactly what Social Studies has taught me. (P7_F)

In terms of social cohesion, Social Studies has taught us to be unified in our way of life, in our way of living, in our cultural activities, we should live in unity in the society both in educational sector, in the economic sector, in the political sector, in the family setting we should live in unity, there shouldn't be any form of rancour or disunity. (P10_F)

Both emphasised the importance of 'unity in diversity' as a means of achieving peaceful co-existence but Participant 10 (P10_F) stressed further the various aspects of life that we need to foster unity, so as to achieve peaceful co-existence despite our diversity. Fostering a sense of common unity towards achieving national unity has been a difficult task in Nigeria.

Two participants stressed the importance of understanding others as a means of achieving peaceful co-existence even though diverse cultures exist in Nigeria. However, by showing understanding and appreciating one-another, they suggested that peaceful co-existence can be achieved:

Well in Social Studies, part of what we've been taught is about tolerance, many times in our society when it is time for the Muslims to do their Ramadan fasting for 29 or 30 days, whether you are a Muslim or you are a Christian people will bear it in mind that at least the Muslims in the country are fasting, there are some engagement even within the country that some people because they know they want their friends and associates who are Muslims to be at their party, they will not do the party like funeral, house warming and some other things, they will not do it during Ramadan because they want their friends to also be part of the celebration, so when we talk of the cultural differences it is to tell us that whether you are a Muslim or you are a Christian we can do things in common if we choose to live together peacefully and those people who did not have ceremony to do when it is time for their own we know we will celebrate together and the same thing even happen in some families like Egungun festivals, some of their families and relatives do come whether they are Christian or from another religion, they felicitate with them and they will go back, so this is part of Social Studies that have helped us to know that if we tolerate others when they are doing ceremony or some other things we can be part of them, we don't have to criticise them, we don't have to rebuke them, we don't have to start chanting slogans or abusive words that will make them to feel unwanted. (P5_M)

I have learnt from Social Studies that there is no culture that is better than another and this affords me the privilege of trying to show understanding to people from other cultural background apart from my own cultural background. As a result of this I do tolerate people from another cultural background and I do appreciate their culture, because in Social Studies we have been taught that there is no culture that is better than another culture. (P12_M)

However, it should be noted that three participants indicated that there are still tensions. For example, Participant 11 (P11_M) said:

People do not attach value to Nigeria being one because of diverse culture, so they thought that if they can be separated and have their own independence whether things might change... They do not attach value to some other things like when we talk in terms of living together because now in Nigeria we are having problems on religion,

some people do not tolerate one another and because of that they may not attach value to that unity. (P11_M)

In a similar manner one participant stated that:

If you are Muslim you can't associate with Christians or Christians cannot associate with Muslim. (P3_F)

Both quotations illustrate that there are alternative views, and there remain some problems around understanding and interpreting other cultures. However, it is also possible to see that Social Studies works in principle and that participants in this study know they must be tolerant of others but it is regrettable that this is not happening on a daily basis. For instance, Ajayi, (1998); Egbefo, (2010) and Suberu, (1996) suggest that while there is a push for peaceful co-existence among the different ethnic groups, the majority of Nigerians generally identify with their cultural groups, their states and political parties and this causes frequent crises. Thus, ethnic loyalty rather than national loyalty continues to be at the heart of many of the problems among the various people in the country.

Cultural integration

As I noted previously, Nigeria is a heterogeneous and vast nation (Akamere, 2001; Awoniyi, 1993; Fadeyiye, 1993; Mbeke-Ekanem, 2000; Ojiako, 1981) with different cultural groups. Each of these cultural groups has different cultural practices, different norms, values and languages. Akamere (2001) asserted that one of the causes of inter-tribal clashes between the Hausa ethnic group and their host community (the Yoruba) in Sagamu is lack of understanding of the cultural practices of the Yoruba.

The majority of the participants i.e. 10 out of the 12 said that Social Studies has taught them that it is good to work together and that it is good working with

people from different backgrounds and to appreciate and respect the cultures of other ethnic groups. For example one participant said:

Social Studies that we have learnt even made us to realize that the moment we are able to tolerate others and we are able to live peacefully with them, then it means we can do certain things in common and that is the more reason why many a times we attend naming ceremonies, we attend traditional weddings, we attend even funeral rites of some other groups and it does not give us any problem to know their worth, to know more about how things are done in terms of naming ceremony in one social setup and in another area, so Nigerian, the social studies in Nigeria have been able to make us realized that socially we can even interact with different people of the world. by virtue of the Social Studies that we have imbibed for many years. In fact, it even makes many of us to even change our eating habit. There is no locality that I get to that I will not take their local food, if it is Hausa food, I can eat it, I can eat tuwo, fura do nunu, shinkafa, and if it is in Igboland the same thing I can eat Apu, I eat santana even abasha anything prepare, so far it is eaten by human being and it is prepare in a delicious way. The mode of dressing, we will also want to associate, we wear cloth with different tribes just to show that we also love their culture. We travel to different places to go and see what is happening there because of what we have been taught in Social Studies, so that wherever we go we should feel at home, our eating habit has changed even we eat, we drink, we wine and dine together with people without having any malice or any fore knowledge that the thing would be harmful to our health. (P5_M)

This participant argues that by showing tolerance and understanding towards the culture of others it is possible to achieve peace and harmony. He stated that Social Studies has helped him to acculturate by assimilating the cultural traits of other ethnic groups - by eating their food as well as adopting their mode of dress. This has also helped him to have a sense of belonging in any cultural environment in which he finds himself. Apebendel, Egong & Uuwa-Unyin (2008) reinforce the view of Participant 5 when they pointed out that, through Social Studies, students can learn about the cultural backgrounds of other ethnic groups. Specifically, they argue that students will know how to behave among other ethnic groups and through knowledge promote a sense of freedom to live comfortably in any environment they find themselves.

The importance of cultural integration, peace and harmony is further justified in this quote:

In terms of fostering tolerance and appreciation of cultural differences, I think Social Studies has done a great thing in my life in this aspect, because before, I normally get angry very easily, and I can keep malice for several times but when I begin to learn Social Studies from my primary school to junior secondary school at least I can live with people for years without having any quarrel, even if we have a little quarrel, there is a way of settling it among ourselves amicably within a short period, so Social Studies has helped me a lot in that aspect. When we talk of cultural differences it has also help me there because this course let us realize that no supremacy of culture, it's just there are cultural differences due to different people in different communities, so we have to learn from other people's culture, it depends on where we are living and immediately we move out from there to another place we have to learn their culture, so we have to know that it's their culture, it is what they believe in and it is their totality of life.(P8_M)

The above participant claims that the knowledge he acquired from Social Studies enables him to understand the diversity in Nigeria's cultural heritage and he also stated that showing tolerance and understanding to others would help to achieve peace and harmony as well as cultural integration. His view is corroborated by Sami (2009) and Odidi (2009), who stated that one of the aims of introducing the National Youth Service Corps (N.Y.S.C) programme in Nigeria was to enhance cross fertilization of ideas, so as to promote a sense of corporate existence through cultural integration.

However, the quotes below show that the views expressed above are not universal:

I believe intertribal marriage needs much emphasis because your teacher will tell you that we are one Nigeria we can inter marry each other but back home your parents will tell you that we are not the same you can't marry from some ethnic groups because of language barrier and inter-tribal feud.(P7_F)

They didn't really teach us unified marriage, as in they didn't really tell us that this so, so tribe learn to marry from so, so tribe, they only told us that we the Yorubas should see the Igbos that they are not good, we shouldn't marry from there, we should marry within our tribe. That the issue of intertribal marriage should be embedded in the school curriculum. (P10_F)

Both participants demonstrate that, despite the content of the Social Studies curriculum, within older generations, and also within communities, intolerance towards others exists. Thus, there remain tensions which are bound to the history of Nigeria and its creation in 1914.

Challenging intolerance

In terms of challenging intolerance, all 12 participants acknowledged that Social Studies has taught them about appreciating the beliefs and attitudes of others, and accepting their presence but all also acknowledged that there is religious conflict in Nigeria:

It helps me in fostering tolerance and appreciation, like we have three main tribes, Yoruba, Igbo and Hausa. Social Studies has actually helped me in tolerating this people because I do come across them on my everyday life and with the little knowledge I have had through Social Studies I have been able to relate with them, language wise slightly and with the little I have been taught I have been able to know that even if I do not understand their language, the way you react to them and some other things will actually make them blend well with you like for example, take for instance when you meet an Hausa guy and you actually give a smiling face and actually if you do not understand the language and the guy sees that you are not coming on the first note he will actually appreciate you and give you the due respect you duly deserved.(P1_F)

This participant suggests that, though tribe and tongues may differ, Nigerians should show love and affection towards one another and this they learnt through Social Studies. Similarly, another participant said that:

Some of us we did not even know much when we hear about religious crisis but many a times it is what they feed us with that we got to imbibe but with the study of Social Studies that we have been exposed to, we are being taught while some people go into rampage, why there is no religious tolerance but as time goes on we were made to understand that with the existing religion, Social Studies make us to realize that we can belong to different religion, you can be Muslim, you can be Christian and it is even allow that some people can be traditionalist, so the moment we are able to realize that one, then we are able to see that at least we can be together and in the same Nigeria so your own does not disturb my own. I can do any religion, even it is from Social Studies being taught us that we discovered that some young ones can just choose any religion of their own choice and we will still live together in many of our compounds and families, we have many families who have the three religions and they live together in peace.(P5_M)

This participant (P5_M) pointed out that he learnt about causes of religious intolerance in Social Studies, however, the view expressed by the participant below

shows that although people have learnt about tolerance there is still religious conflict and a failure to appreciate the beliefs of others.

If you are Muslim you can't associate with Christians or Christians cannot associate with Muslim

(P3_F)

Social Studies provides students with the knowledge of other religions but does not necessarily help them to integrate knowledge into their daily life. The view is supported by Ekoko & Amadi (1989) who pointed out that the controversy over the inclusion of Sharia in the nation's legal system shook the foundation of inter-religious peace in Nigeria. Since then the relationship between Muslims and Christians has been characterised by a degree of mutual suspicion and hostility. Indeed, Ninyio & Ajeyet (2001) have argued that religious intolerance has increased in Nigeria to the extent that whenever there is major cabinet reshuffle, the number of Muslims or Christians in it becomes an issue of contention. Similarly, Oyedele, (2001) has stated that continued religious intolerance is one of the significant threats to the corporate existence of Nigeria as a nation.

Socialisation

All 12 participants acknowledged the fact that Social Studies gives them an awareness of what they need to know about the society in which they live, but there are issues in how young Nigerians understand and enact the social norms and values of that society. However there are tensions. Young people in Nigeria are subject to the effects of globalisation which has seen the norms and values valued by older people being jettisoned in favour of foreign values (Ogunbiyi, 2003). This assertion was shared by Amaele (2007) who pointed out that today Nigerian youth adopt values that come from the West whilst living in a country still trying to hold onto its own indigenous cultural value systems.

For example, Participant 2 stated that:

What we need to know is how to relate to each other, how to respect elders because nowadays most young people of nowadays don't have respect for the elders, so we have to

be taught how to respect them and all things we ought to do to relate with each other to make us as one. (P2_M)

Overall, it is possible to see that despite the best efforts of the Social Studies curriculum, and former students' understanding of its relevance to their lives, there remain tensions which are exacerbated by the desire to move forward as one nation while, at the same time, holding on to elements of distinctiveness at the tribal and regional level. Hence, one of the aims of the Social Studies curriculum is to allow students to find their own way of balancing a new national identity with a traditional identity that is derived from long established customs, values and practices.

5.3 Theme 2: Fostering national pride

Fostering national pride is another theme that was generated as one of the roles of Social Studies in Nigeria. Researchers such as Adeyoyin (1981) and Ozoro (1979) highlighted the role of Social Studies in fostering a sense of belonging that centred around the state of Nigeria. Adeyoyin (1981) mentioned that Social Studies should help the learner to develop fully his/her ability as an intelligent, law-knowing, law-obeying, and self-supporting citizen. S/He should respect the national flag, as a mark of citizenry. Similarly, Ozoro (1979) sees Social Studies as a means of understanding the structure of society and its problems and to offer students the opportunity to suggest ways to solve them. Adaralegbe (1980) is of the opinion that Social Studies is associated with the behaviour of the learner. According to him where the total school programme contributes to education for citizenship, Social Studies as a subject has a particular responsibility.

Challenging injustice

Challenging injustice is one of the sub-themes that arose from the analysis. Six of the 12 participants were of the opinion that injustice manifests itself in the form of corruption, indiscipline, child abuse as well as in-effective distribution of the nation's wealth. For example, some participants argued that:

We have to fight corruption because I thought corruption is rampant in Nigeria, so we have to fight it off. (P2_M)

Well, I think part of what we still believe that emphasized should be more laid on, is the case of the indiscipline and corruption in the society, because indiscipline in the society is becoming so rampant, then corruption is becoming the order of the day..... Well I think those things that were taught in Social Studies were developed over the time, probably there is need to review it and update some of what have been forgotten in the aspect of Social Studies that when we talk about that aspect of discipline, corruption, moral aspect of it, they were taught many years ago, but many a times they were dropped along the line may be they should still put more effort into it. (P5_M)

It is clear that both participants felt that corruption is a significant issue in Nigeria but participant 5 (P5_M) was of the opinion that the Social Studies curriculum should be enhanced so as to help instil in students an understanding of the effects of corruption on society. Kolawole (2004), Kano (2004) and Alli (2011) were in agreement with both participants and argued that the value system of integrity, discipline and productivity is changing to something else such as abuse of office, corruption, fraud, materialism and a desire to ‘get rich quick’. Participant 5 also pointed out that efforts should be geared to curb what he described as ‘indiscipline’ among citizens. Here ‘indiscipline’ is defined as a lack of orderliness, a lack of dedication to work as well as the indiscriminate dumping of refuse – all of which led to Nigeria’s government launching the ‘War Against Indiscipline’ programme in 1984 (Sofadekan, 2004).

The views of participants 2 and 5 are, however, noticeably different from those of Participant 3 who stated that:

What I think is about the child abuse. They should be taught about child abuse because the young people within the ages of 5, 6, 8 years old go about on the streets hawking and some of them could die, may be because of motor accident, may be if Social Studies can put more light on child abuse, so that it can be eradicated. (P3_F)

Here, Participant 3 is clearly concerned about the rate of child abuse in the country and she also pointed out the implications of child abuse for the child. Mbakogu (2004) identified child labour, child trafficking, female genital mutilation, early marriage and the existence of street children as common forms of child abuse in

Nigeria. Agbonna, & Okafor (2008) and Edun (2002) stated that many Nigerians of school age engage in 'street hawking' instead of enrolling in school. Poverty has been identified as one of the causes of street hawking among school-aged children in Nigeria (Mbakogu, 2004)

Another participant was of the opinion that ineffective distribution of the nation's wealth is also one of the ways that injustice manifests itself in Nigeria:

Conflict and resolution, pick Niger Delta for instance, effective distribution of resources is another one, it will bring about peaceful co-existence. (P7_F)

This participant felt that there is injustice in revenue allocation in Nigeria and this has caused a crisis between the people of the Niger-Delta and the Federal government. Akamere (2001) argued that revenue allocation or 'fiscal arrangement' has always been problematic in Nigeria because it is largely dictated by political and constitutional developments. This is unlike older federations, such as the United States (US). In the US, a permanent body - the Advisory Commission on Intergovernmental Relations (ACIR) - exists to take care of inter-governmental (state) problems relating to revenue allocation among others. Nigeria's government has continually approached the problem through ad hoc arrangements. Each ad hoc commission comes up with a different set of formulae or principles while kicking against those of the commission preceding it. Thus, as Mbeke-Ekanem (2000) points out, tensions emerge between those states with natural resources and those without.

Civic responsibility

As Nigerian citizens, there are civic responsibilities incumbent upon every citizen. Every citizen is expected to pay his/her tax, and exercise their right as citizens under the law. Seven of the 12 participants agreed that Social Studies taught them about civic duties and responsibilities. For example, three participants stated that:

In terms of civic duties, it has taught us the duties Nigerian has to perform i.e. in which the Nigerians have the duty to come out and participate in election, they have to pay their tax regularly and they have to abide with the laws of Nigeria. (P3_F)

..... then they now teach us something that we need to do as a law abiding citizen, when you are of age you must pay your tax, then when you are of 18 years you have the right to vote, then at certain age, may be 25, 30, 35, 40 and above, you can contest for certain post in the country. (P5_M)

In terms of civic duties and responsibilities Social Studies has taught me civic duties, i.e. my duty to pay the tax because it is the tax that I pay that government make use to make social amenities, like pipe borne water, electricity. (P8_M)

However, this view was not uniform, one participant argued:

..... in Nigeria we do not really practice what we preached, because our civic duties are not tolerated, we do not perform our civic duties as the citizen of the country and in some cases the government of the country itself has not really fulfilled their our own civic duties and responsibilities back to the society. It is only in the case of Lagos State where the present governor of Lagos state has really implemented the issue of tax, that people are paying taxes because realistically in most cases it is only big firms, enterprises, big companies that do pay taxes to the government pocket but individuals do not really pay taxes and our civic duties should be done at most times like we should always pay our taxes as at when due. (P4_M)

This particular participant firmly believed that people continue to rebel against taxation and that the government is shirking in its responsibilities to citizens, and this has a significant impact upon the ability of law-abiding and tax-paying Nigerians to develop a sense of national pride.

Public services

Linked to civic responsibilities, participants also focused on the issue of public services. Indeed, one of the roles of Social Studies Education is to help people to understand how they can become responsible citizens and to demonstrate the value of protecting public property and also paying for public services. All 12 participants acknowledged that Social Studies helped them understand how they could become responsible citizens.

As the following quotes demonstrate, some participants believe that it is their duty and responsibility to protect public property.

..... in terms of responsibilities, the protection of public property e.g. if you find out that something that ought to be in a place are not in a right place, it is your duty to place it where it ought to be even if you do not get appreciation for that, it is your responsibility and your conscience will actually be free. (P1_F)

Since Social Studies has been a core subject that let people know that we have certain duties to perform within the society and certain responsibilities to be undertaken within the society as well, it has let me realize the fact that as my country has a certain right on me so also I have a certain duty to respond back to my country, like for instance, it has let me understand that I must be able to take good care of the social amenities provided by the Nigeria government. (P6_M)

..... in terms of responsibilities I have to take care of social amenities like the pipe borne water, where there is a borehole how to protect the borehole, where there is electricity how to protect it from vandals. (P8_M)

Interestingly, one participant also agreed that protecting public property is one of the duties and responsibilities of any good citizen but he stressed further the importance of paying for social amenities.

In terms of civic duties and responsibilities Social Studies has brought into our knowledge as civic duties, that is our civic duty, that is what should be done, our duties as citizen, what we should do in contributing to tax, paying of our dues e.g. paying of our NEPA bills, and in terms of responsibilities Social Studies has taught us how to be responsible in our community, how we should keep our government property, how we shouldn't be destructive, how we should protect our government property. (P10_F)

Here it is possible to see that, once again, there is a tension between the 'ideal' and the reality. Participant (P10_F) discusses the issues relating to public services in terms of "should" rather than "do", whereas the other three participants used as exemplars reflect on their own behaviour and their own good citizenry, suggesting that, for them at least, the lesson learned from Social Studies has influenced the way in which they lead their lives.

National icons (Heroes and leaders)

All 12 participants acknowledged that Social Studies provides a forum where the exploits of those who are perceived to be heroes and leaders can be discussed especially their patriotism and their attempts to build an independent nation. For example, one participant (P6_M) felt that the activities of heroes and leaders are worthy of emulation and can help to prepare young learners for effective participation in the society:

Without the teaching of Social Studies I will not be able to know the efforts that have been put forward by the nationalists who had fought for Nigeria before Nigeria can become Nigeria as it is now. I learnt that people like Tafa Balewa, people like Obafemi Awolowo, these are the people that fought for the freedom of Nigeria, therefore, it let me know that these people are hero as regard the history of Nigeria, definitely, we must respect them because we know what they have done to emancipate Nigeria from the history of colonialism. (P6_M)

This extract reflects the view expressed by researchers such as Akamere, (2001) and Anifowose, (1999) who argued that those national leaders who fought for emancipation of Nigeria and independence from colonial rule can be used as exemplars to foster a sense of national pride and a duty to build a strong and independent Nigeria.

Engendering patriotism

Linked to the role of heroes and leaders in fostering national pride comes another sub-theme – ‘engendering patriotism’. All the 12 participants acknowledged the fact that Social Studies had instilled in them a sense of patriotism. Indeed, in order to promote loyalty in Nigerian citizens, the Federal Government emphasises patriotism and nationalism through the teaching of Social Studies.

As the following quotations illustrate, some participants agreed that Social Studies reinforces in them the spirit of patriotism:

In fact it is from, right from our primary school from the civics, Social Studies aspect we have been taught even on how to respect the national flag of the country, the national anthem

then the heroes were introduced to us, then when we now look at all these things, then they now teach us something that we need to do as a law abiding citizen. (P5_M)

..... more so, whenever the National Anthem is being song or being played at anywhere, I should respect the flag and the National pledge of Nigeria and in terms of responsibility, Social Studies has taught me to be responsible, in taking good care of government property within my capacity. (P9_F)

..... anytime we are call upon we should perform our functions, our duties to the country under our civic responsibilities by defending the country, by reporting any criminal activities by appearing in court if you are call upon to give witness, all these things we have been taught while in school in Social Studies classes.(P11_M)

Social studies taught us to be good leader and we should always be loyal and be transparent leaders and that we should be truthful leader that we should be servant to our people so that it will help us to be a good leader that was what social studies taught me. (P12_M)

However, it should also be acknowledged that some people have not really taken to heart the sense of patriotism as shown in the quotation below:

In Nigeria we do not really practice what we preached, because our civic duties are not tolerated, we do not perform our civic duties as the citizen of the country and in some cases the government of the country itself has not really fulfilled their our own civic duties and responsibilities back to the society. It is only in the case of Lagos State where the present governor of Lagos state has really implemented the issue of tax, that people are paying taxes because realistically in most cases it is only big firms, enterprises, big companies that do pay taxes to the government pocket but individuals do not really pay taxes and our civic duties should be done at most times like we should always pay our taxes as at when due. (P4_M)

The quotation above implies that Social Studies still has a lot to do to engender loyalty and patriotism in the citizens so that the country can take its place effectively in the World. The fact that there is a belief that a sense of patriotism has yet to be engendered in citizens and also in the political classes is also pointed out by Edigbonya (2011) who suggests that political leaders (who are perhaps role models for millions of Nigerians) rarely demonstrate their own patriotism through actions and deeds. He suggests that some statements by politicians have the power to tear

Nigeria apart, placing one tribe above the other, by down-playing national interests for personal ones, or by placing one religion above another.

The responses of all 12 participants demonstrate that they have both an understanding and an active appreciation of the role Social Studies plays in building Nigerian society. However, while some demonstrate their civic responsibility, some argue that others do not and that the pursuit of personal advantage remains a problem in the country – both among the political classes and the citizenship. This leaves me with two important questions. Firstly, why has Social Studies Education not achieved all that it was supposed to achieve over the last forty years? Secondly, should we expect so much from an academic subject taught in school? The next theme begins to explore this issue.

5.4 Theme 3: A suitable curriculum

Participants have already mentioned that there are issues in building a unified Nigerian nation and these issues include the belief among some that ethnic loyalty is stronger than national loyalty. They also highlighted some key issues that are challenging the sense of national pride among Nigerian citizens. However, to ameliorate or eradicate all these issues, it was envisaged that the Social Studies curriculum would meet the challenge, but is the curriculum suitable and does it enable citizens to buy into a national identity whilst preserving long-established counter identities? All participants stressed the importance of a suitable curriculum to suit the needs of Nigerians. They also stressed further that innovation must always be injected into the curriculum because society is dynamic and ever-changing. In total four sub-themes emerged, each of which is described and discussed below. However, one participant summarised this entire theme when he said:

Social Studies as a subject is very wide, and I thought that since we are human being and human being change every day, so what I would just say is that the teachers, the educators should try to change the curriculum or add or try to change the curriculum as the time changes because what happened in 1981 is not what is happening in 2010. So we need to be updating as event is changing. So the curriculum also needs to change and what the students are being taught need to change to soothe their immediate environment. because in Nigeria, we

have wet season and dry season, even harmattan but surprisingly in Nigeria, teacher would be teaching us about snow which we don't have in Nigeria, even the teachers have never see snow, so how can a student know what a snow looks like and the effects on that country's economy, so it is surprising to find some topics that are of irrelevant to Nigerian in the school curriculum. (P11_M)

Moral lessons old and new

In the context of this analysis, three participants argued strongly that the teaching of moral education could be improved upon in Nigerian schools through Social Studies, but they did not agree on what constitutes 'moral education'. For example, one participant said:

Nowadays, I think in Social Studies Education, moral dressing and moral behaviour should be taught and be included in Social Studies nowadays, at the youth stage, at younger stage, so that by the time they start growing up, they will get adapted to it.(P8_M)

Another participant stated that:

What I really think young people nowadays should be taught in Social Studies Education is sex education because I've observed and discovered that most of our students today are less informed concerning sex education, most ladies destroyed themselves, they destroyed their career, they put a stop to their educational career because they lack the knowledge of sex education at least if Social Studies inculcate sex education into attitude of the students, I think the students will know the do's and don'ts of sex education. (P10_F)

Both participants felt that a moral aspect to life in Nigeria has been lost. However, participant 10 suggested we also need to look at a new morality – in this case sex education - as many young women become pregnant while still at school and are forced to leave education to raise their child. This participant sees respect for women as something that fundamentally has to be taught and that instruction and counselling should be given to children and young people on issues relating to human reproduction.

However, in Nigeria, it remains unpopular to offer sex education to children and young people as some believe that, in doing so, a child is exposed to information that should only be known in adulthood. Unfortunately, as Olayinka (1987) has

pointed out, many children and young people in Nigeria acquire their knowledge of sex through trial and error, and when a girl or young women becomes pregnant, parents often claim that their children are morally bankrupt.

New ways of living

Linked to a new form of morality proposed by Participant P10_F, a small number of participants (three of the 12) suggested that Social Studies should be part of the programme that can be used to re-mould society.

Social Studies as a school subject should try as much as possible to inculcate into the mind of the students how the various social vices in the society can be eradicated. (P1_F)

That should not be far-fetched, we must know and understand that in moulding the society, a just society with the contemporary society is what we need from Social Studies, Social Studies is to create or indulge in creativity by which we can re-mould the society positively i.e. to re-mould the people that are living in the society, this is the major role that Social Studies should play in the society. (P6_M)

Social Studies as a course is supposed to be a mouthpiece, it is to correct the issues, to put individuals right, to teach you your responsibilities, teach you what to do at the right time. (P7_F)

These three participants saw the Social Studies curriculum as a means of challenging social problems, building a contemporary society, and to teach people “what to do at the right time” (P7_F). Their characterisation of Social Studies is one where the Government’s view is always right, and that there is a right way and a wrong way of living. Such a reductionist approach to something as nuanced as living multiculturally needs to be addressed much more sensitively, and this is perhaps where the expectations of the Government are not achieved through the curriculum. Perhaps they can never be achieved.

Transforming culture / tradition

As I noted previously one of the key aims of the Social Studies curriculum is understanding culture and tradition: to keep the best of tradition going and perhaps let go of those traditions that many find problematic today. Overall, five of the 12 participants were of the opinion that Social Studies should be used to instil in children the danger of some cultural practices that are now considered problematic. As the following quotes demonstrate, some participants felt that cultural practices such as child marriage should be stopped, while family planning and intertribal marriage should be encouraged.

.....the issue of minor marriage, like I have said earlier, I really wish we shed more light by dealing with it diligently, e.g. this and this are what is expected of you at a certain age, like having to getting married to a 13 years old when you are like 50 years old is an irony of life, it's really bad, if this issue is really dealt with in Social Studies classes it will enhance our knowledge and we know that these things have been taught once and that we know it ought not to be like this.so I will like social studies as a course to deal more with that, so that people will know what they ought to do. (P1_F)

Like early marriage, though we have been taught but I thought there is need to discuss about it deeply because it is not been taught deeply. (P2_M)

Actually, things that are being taught in Social Studies are very good but what I really think should be taught in Social Studies education now should be family planning, although we are youth and most of us are still children we don't have the knowledge of family but we know we would have our own family, if we are being taught family planning in schools, I think we would be able to pass the information or disseminate the idea of taking care of ourselves as a family, because most countries especially in European countries they cut their coat according to their size, they don't just have a family they can't take care of unlike we Nigerians because the government had really allow us to give birth to children as at when due or to any number of children that we want, I think family planning should really be taught in the schools, so that we would be able to plan ourselves and the population of Nigeria would not be too much (P4_M)

Yes, the issue of intertribal marriage. I believe intertribal marriage needs much emphasis because it will go a long way to unify Nigeria (P7_F)

In the curriculum of Social Studies in Junior Secondary School, In Junior secondary school curriculum though what is in it, as in what they teach in the scheme is complete, as in what is in the curriculum is complete but there are some things that are taught but they are not taught in depth, for example, Marriage, though they taught us definition of marriage, types of

marriage, but they didn't really teach us unified marriage, as in they didn't really tell us that this so, so tribe learn to marry from so, so tribe, they only told us that we the Yorubas should see the Igbos that they are not good, we shouldn't marry from there, we should marry within our tribe. That the issue of intertribal marriage should be embedded in the school curriculum. (P10_F)

The above quotes demonstrate that there is a feeling among participants that the Social Studies curriculum is perhaps not focusing on the issues it should be. Rather than try to build a nation through celebrating leaders and heroes, begin with fundamental education which addresses some of the issues that are perceived to be problematic, and then build upon those to demonstrate how Nigeria can become one strong nation through a shared concern for the welfare of young people, particularly young women, and by challenging some of the tribal boundaries that have existed and continue to challenge nation building.

From the classroom to everyday life

While all 12 participants discussed how the content of Social Studies had taught them about the history, cultural diversity and aspirations of Nigeria, only two said that what they learnt at school had influenced their lives directly and helped them to prepare for adulthood. For example, Participant P6_M said that:

Social Studies education is about adjusting people's life and Social Studies education has gone a long way to affect or influence my life positively, I'm able to understand the fact that in family you must be more responsible to take care of the family even before you get to the stage of being a father (P6_M)

The other that:

Marriage was most interesting topic especially when we are making use of the learners as instructional materials i.e. one male will be a husband and another lady will be the wife and within ourselves it is highly interesting. (P9_F)

Despite the small sample size, to find that only two participants felt that what they had learnt through Social Studies had directly influenced them in their adult

lives is disappointing. This is especially so when other participants have discussed at length what they were taught in Social Studies and what those lessons meant for living in a modern Nigeria. It is arguable that subconsciously all of the participants use aspects of the Social Studies curriculum in everyday life and they may not realise it. Indeed, it may even be considered a success if the Social Studies curriculum influences daily the ways in which individuals interact with one-another.

5.5 Summary

The results from the pilot investigation suggest that, academically, Social Studies is working: it delivers education on the history, diversity and complexity of modern day Nigeria. For some participants, however, Social Studies does not live through practical application in everyday life. Only a small number of participants (2) were able to describe how they had incorporated what they had learnt into their daily lives.

As noted previously, Social Studies is the Government's primary vehicle for bringing about national unity and thus, for me, the question arises, should a government impose its desire for national unity upon a school subject and its teachers? Furthermore, should Social Studies be the mechanism by which a government builds a nation? Should it not be through the entirety of education and, perhaps, through subjects such as Civics where political ideas are explored? Social Studies is taught in three or four lessons across a week and, as a former teacher of Social Studies, it seems that the Government asks a great deal of its Social Studies teachers. Why should a teacher do the work of a President, the Vice-President, the Cabinet, state governors and leading citizens? For instance, the role of an English teacher is to teach English, to ensure that the students can read, speak and write well. It is not to build the country, but to participate, through the development of art and literature, a cultural heritage in which all can be proud and share. Thus, Social Studies should complement the efforts of political leaders in nation building, but not be entirely responsible for it. This is pointed out by Kolawole (2004); Kano (2004) and Alli (2011) who argued that that some political leaders in modern Nigeria are so self-motivated they forget about the country they serve and the developments that

they must lead. As one of the participants has pointed out, Nigeria needs to challenge corruption and this can only be achieved through the will of political leaders. So, what then can the Social Studies curriculum offer?

Evidence from participants illustrates that they know the purpose of Social Studies but do not apply the knowledge they have gained in their daily lives. From the interviews I conducted, only two participants reported that Social Studies had directly affected their lives positively and that they have used the knowledge they acquired in living and working with others from different cultural and tribal backgrounds. Other participants have discussed - at length - the topics they were taught in Social Studies and what those lessons meant for living in a modern Nigeria, but they did not articulate in any meaningful way how they had consciously incorporated that knowledge into daily life. Participants also indicated that there are perhaps more important issues which are fundamental to people's lives - issues such as emancipation for women, eradicating child marriage, and promoting sexual health among young people. It may be that if we start with the issues identified by participants, nationhood can be built piece by piece, and lives can improve day by day.

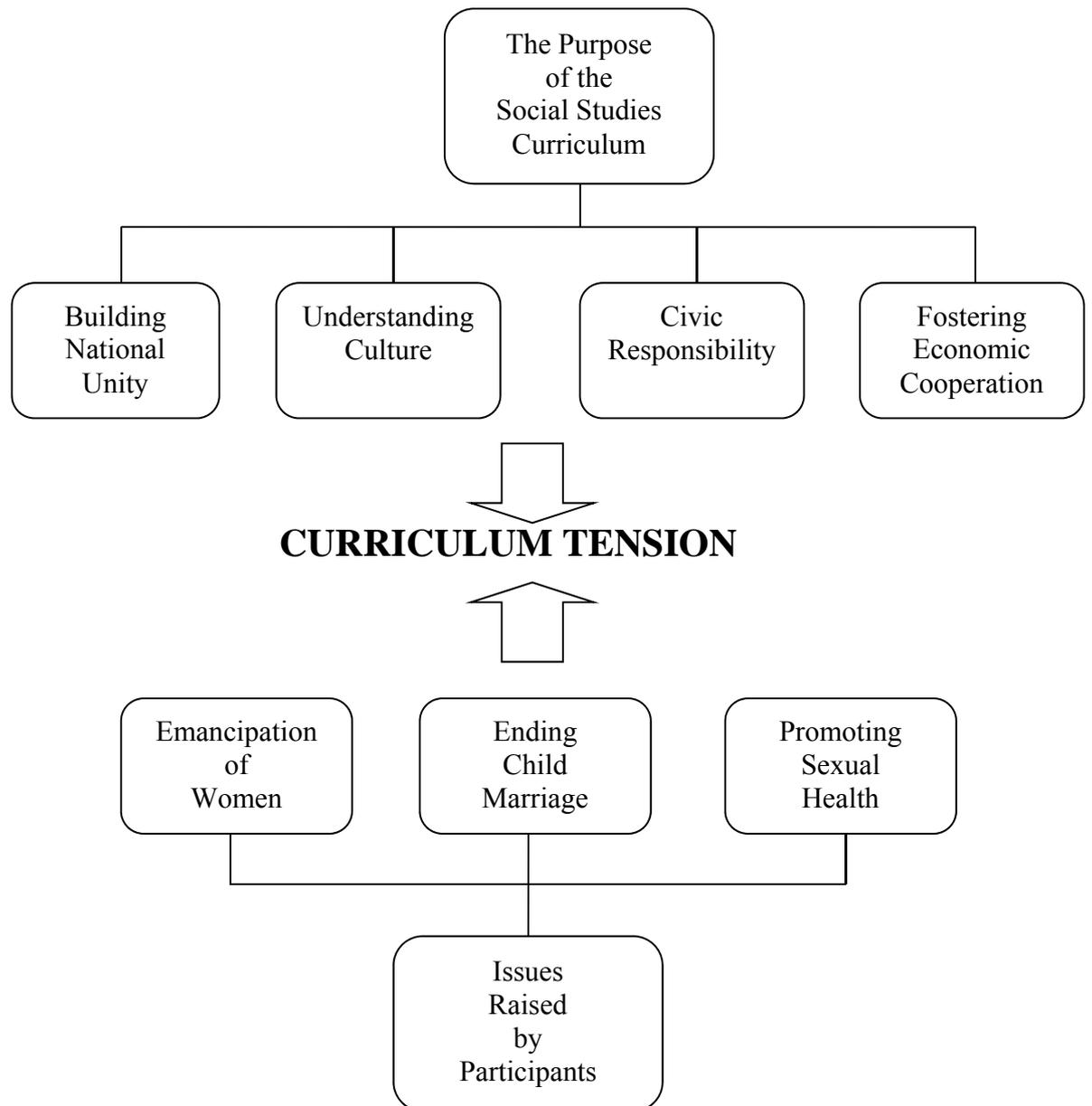
Based on some of my participants' comments, it is clear that new topics need to be introduced into Social Studies to ensure that it is not only addressing issues of personal and social relevance but is also keeping up-to-speed with changes in the way we live and work. As a result of this, the question can be asked, *what should Social Studies focus upon?* Should we teach students about national heroes? If so, what impact will this have upon their lives? Will it stop teenage pregnancy? Similarly, will teaching students about the ways in which we vote bring about an end to child marriage? It seems unlikely and perhaps some of the lessons within the Social Studies curriculum are better located in a Civics class.

Yet the aims of Social Studies remains to instil civic discipline in citizens, and to ensure that all citizens abide by the laws of the country. Interestingly, Social Studies, in its current form, can be seen as a means of social control and one where diversity is celebrated within a very narrow band of tolerance. If one compares Nigeria with its former colonial master - the UK – the legal frameworks within which citizens operate are noticeably different. In the UK, the individual is given the freedom of religion, there is freedom of gender identity, sexual orientation, race and ethnicity, and people are allow to have their own cultural beliefs and identities as long as they operate and have due cognisance of the laws of the land. The UK is not one country but four and citizens have affiliation with their ancestral homelands but can, for the most part, also identify with the union. This is quite different from the objectives of Social Studies in building one state – Nigeria.

As I noted previously, it is evident that students are aware of the purpose of Social Studies but from the participants’ perspectives in this study it seems the weakness in the curriculum rests with the fact that it tries to address the ‘big’ picture without addressing the things that affect people daily. Thus, the findings from this initial investigation suggest that Social Studies has potential but perhaps needs to change. There is need for a fundamental re-think about what should be the role of Social Studies in the lives of Nigerians. For example, should its purpose be to build a nation or should it be to help a nation to develop healthily as well as to ensure respect and opportunity for all within a fair, democratic and honourable legal and political framework?

The following diagram demonstrates the ways in which the aims and objectives of the current Social Studies curriculum jar with the issues that some participants identified as being relevant to their daily lives:

Figure 6: Curriculum tension



From the diagram above, it seems that there is a tension in the curriculum between how participants perceived Social Studies and the purpose of Social Studies as defined by the Government in Nigeria. The two perspectives are at odds with one another. As noted previously in Chapter 3, the curriculum has been in existence, in various forms for over 40 years, and yet its aims and objectives have yet to be achieved. Why is this? In the following chapters I consider whether the issue lies in those who teach Social Studies (i.e. the teachers, their training, academic backgrounds, experience and, more fundamentally, sex) or in the ways in which the

curriculum is taught. It is my intention in the following chapters to critically reflect upon the way in which Social Studies is delivered and offer a new framework for teaching current topics mindful of the fact that a debate is needed on changing the very nature of Social Studies education.

Chapter 6 – Survey of Social Studies teachers in Ogun state

6.0 Introduction

In the previous chapter, I explored how former students experienced Social Studies. From the analysis of the first study, I found out that Social Studies has not had the impact that it should have done upon daily living. As a result of this I decided to examine the challenges that teachers face in the delivery of Social Studies. Thus, the aim of this chapter is, firstly, to examine if there are any challenges facing Social Studies teachers in delivering the Social Studies curriculum content appropriately. Secondly to determine what other teacher-related factors (years of experience, gender or area of specialisation) may affect the successful delivery of the Social Studies curriculum.

The questionnaire was made up of 5 distinct sections addressing demographics (i.e. background information on participants), curriculum content, Social Studies teaching methods, infrastructural facilities/instructional materials assessment, and evaluation techniques (i.e. assessment methods).

6.1 Curriculum content

The content of the Social Studies curriculum can be broken down into five distinct content-specific sub-categories: (i) culture, (ii) national unity and integration, (iii) social issues and problems, (iv) social values and (v) peace and conflict. In the following sections, each curriculum sub-category will be explored in three ways. Firstly, I consider whether teachers with more or less experience perceive the curriculum to adequately address each of the content-specific sub-categories. Then I consider whether the sex of the teacher has any bearing on their assessment of the efficacy of the Social Studies curriculum. Finally, I consider whether those teachers with specialist training in Social Studies differ in their assessment of the curriculum as compared to those who trained in another field (e.g. geography or history).

6.1.1 Culture

The concept of ‘culture’ is an important one in Nigeria. There are over 250 languages and 400 tribal identities across the 36 states (Akamere, 2001; Fadeyiye, 1993; Fadeyiye, 2005; Falola & Heaton, 2008; Kukah, 1999; Mbeke-Ekanem, 2000). Within the curriculum, notions of ‘culture’ relate to the challenges that the various group and tribes with differing histories face in living peacefully.

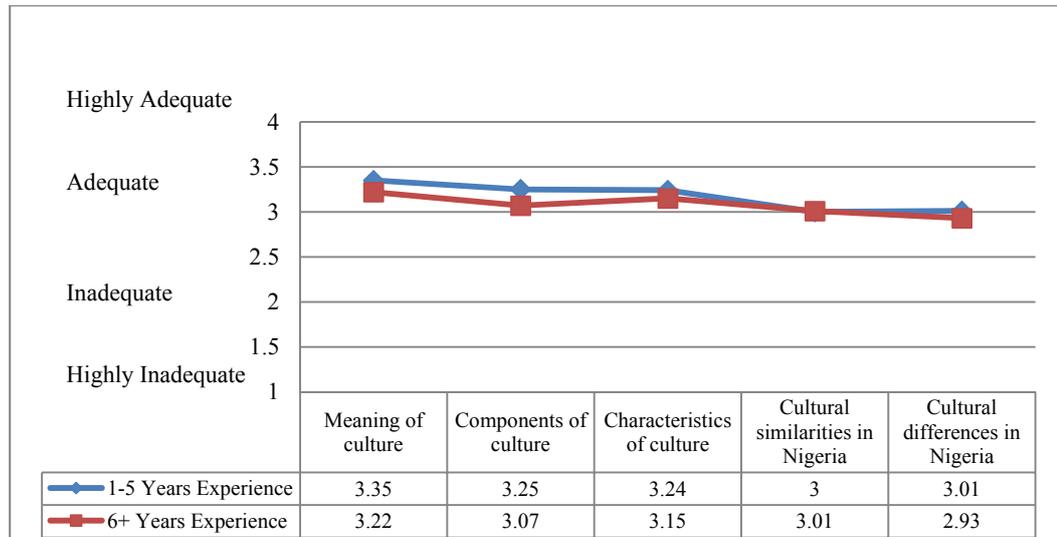
6.1.1.1 Years of experience

Years of experience was re-coded into two categories i.e. teachers with teaching experience ranging from 1-5 years and those with teaching experience of 6 years and above. These two categories were adopted because the “Universal Basic Education” (UBE) programme (launched in 1999) led to significant curriculum reformation in Nigeria. The curriculum reform also led to the separation of the political aspect of the Social Studies curriculum to form Civic Education (Ejere, 2011; Obebe, 2007; Obioma & Ajagun, 2006).

As a result of this separation, teachers with 1-5 years teaching experience have not had the privilege of teaching a Social Studies curriculum that contains political discourse, whereas teachers with 6 years and above experience in teaching have taught the entire curriculum, including political issues in Nigeria.

One way Analyses of Variance (ANOVA) were conducted to determine if there are differences between those teachers with 1-5 years teaching experience and those with experience ranging from 6 years and above. Overall, there were 109 teachers who reported having 1-5 years’ experience (47%) and 122 teachers with 6 years or more experience (53%) that participated in the study.

Figure 7: Mean scores for ‘Culture’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Years of Experience

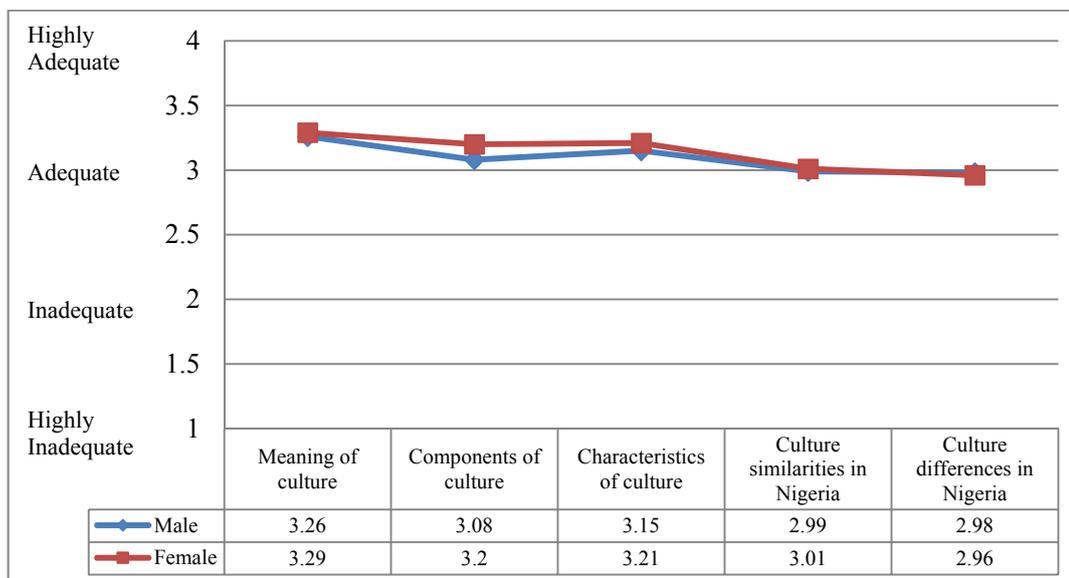


As the data in Figure 7 indicates, teachers (regardless of years of experience) were very positive in terms of their ratings of the current Social Studies curriculum in terms of its ability to address issues of culture. Teachers with 1-5 years of experience were particularly positive about the curriculum’s ability to address the “meaning of culture”. Both groups of teachers reported that the curriculum was weakest on cultural difference in Nigeria, although their assessment was that it was “adequately” addressed.

6.1.1.2 Sex

Social Studies is primarily taught by women in Nigeria and the same is true in this study, my sample consisted of 146 women (63%) and 85 men (37%).

Figure 8: Mean Scores for ‘Culture’ as a Topic in Social Studies Education: Teachers’ Assessment Based Upon Sex

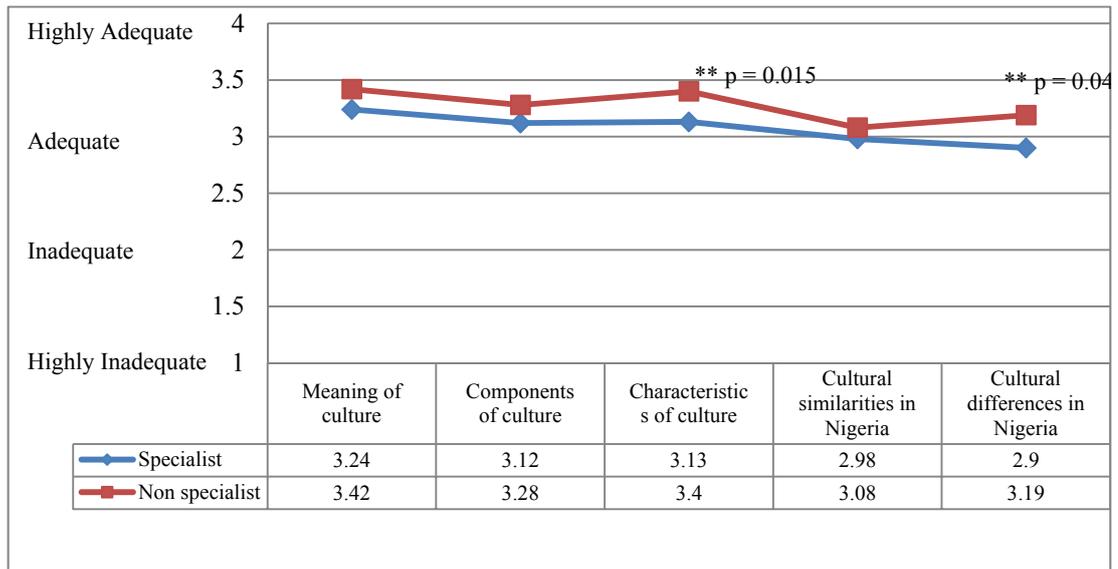


The finding in Figure 8 shows that both male and female teachers rated the curriculum as adequate or better in terms of its ability to address issues of culture. Additionally there were no significant differences between the sexes in their assessment of the culture components of the curriculum.

6.1.1.3 Area of specialisation

Area of specialisation was re-coded into two categories i.e. specialist and non-specialist. Specialists’ teachers are those trained to teach Social Studies. Non specialist teachers refer to the teachers that are trained in subjects such as Geography, Sociology, Political Science, Economics, or History, but teach Social Studies in schools. Overall 178 specialists (77%) and 53 non-specialists (23%) participated in the study.

Figure 9: Mean Scores for ‘Culture’ as a Topic in Social Studies Education: Teachers’ Assessment Based Upon Area of Specialisation.



Although the findings in Figure 9 show that both sets of teachers rated the curriculum as generally adequate in terms of its ability to address issues of culture, one way analysis of variance indicated that specialist teachers ($M = 3.13$, $SD = 0.721$) were likely to report that the current curriculum did not address adequately the characteristics of culture (ethnic and cultural diversity) as effectively when compared to non-specialist teachers ($M = 3.40$, $SD = 0.599$), $F(1,229) = 6.023$, $p = 0.015$, $\eta_p^2 = 0.03$, $CI(95\%) 3.10 - 3.28$. Similarly, specialist teachers ($M = 2.90$, $SD = 0.915$) also indicated that the current curriculum did not address adequately the cultural differences that exist in Nigeria when compared to non-specialist teachers ($M = 3.19$, $SD = 0.962$), $F(1,229) = 4.001$, $p = 0.047$, $\eta_p^2 = 0.02$, $CI(95\%) 2.84 - 3.09$.

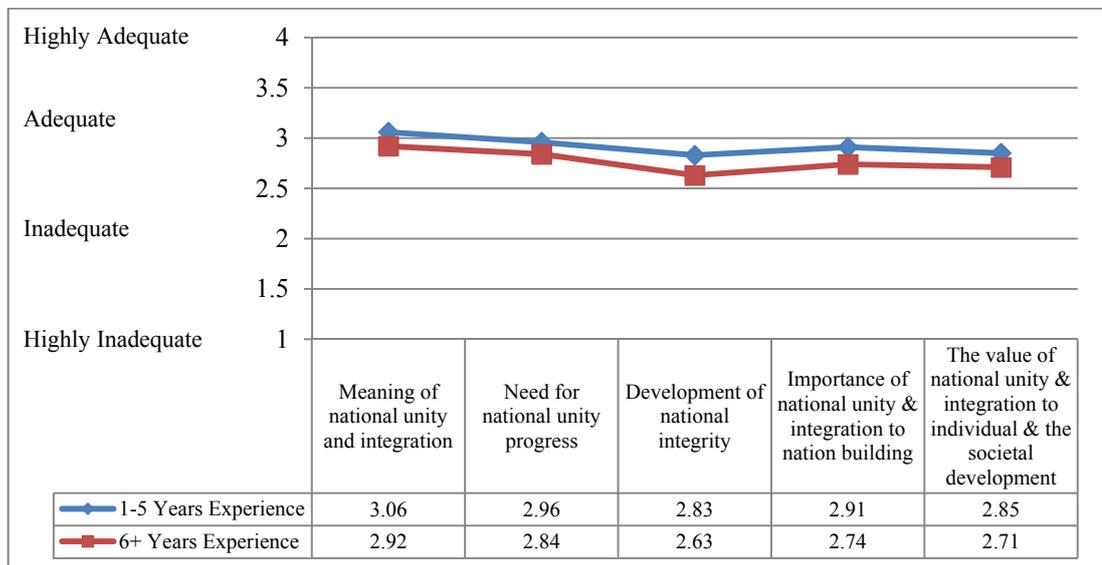
6.1.2 National unity and integration

National unity and integration have been a key focus in Nigeria since independence. It is also one of the key aspirations of the Social Studies programme in Nigeria - to engender in all school pupils a feeling of national pride, moving away from regional and/ or tribal identities, and promote the spirit of cohesiveness at the national level.

6.1.2.1 Years of experience

In terms of years of experience, both groups of Social Studies teachers rated the current curriculum as barely adequate in terms of fostering cohesion.

Figure 10: Mean scores for “National Unity and Integration” as a topic in Social Studies education: Teachers Assessment Based Upon Years of experience

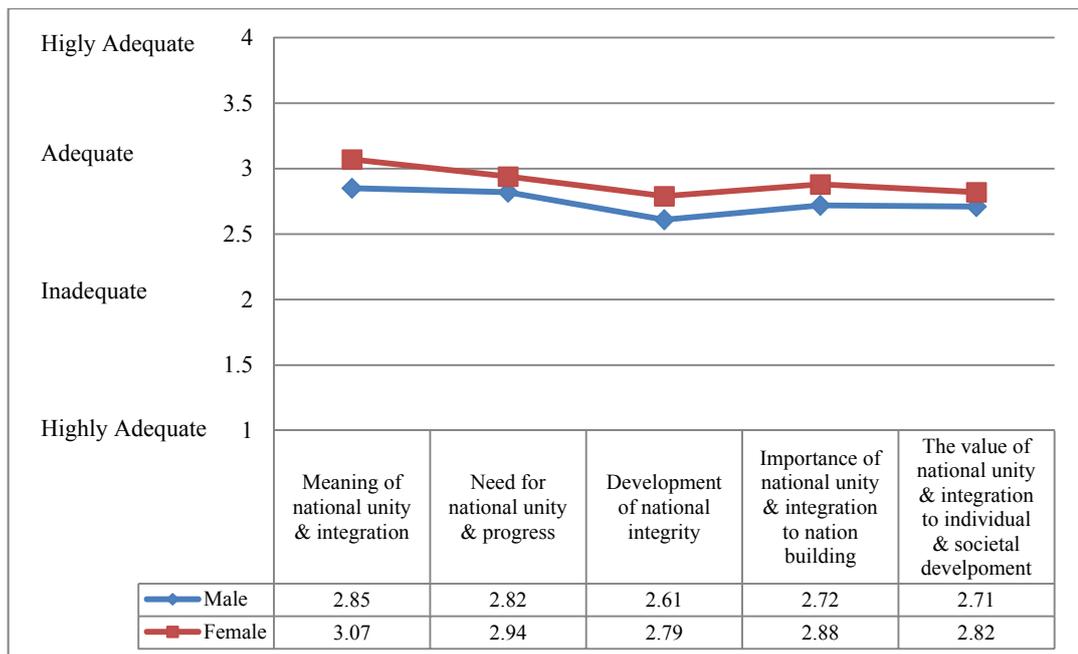


Overall, the findings in Figure 10 show that teachers’ rating relating to the success of the curriculum in fostering national unity is not particularly strong. While, this suggests that the issue of national unity and integration is not strongly represented in the curriculum, a comparison with the previous data indicates that there may be tensions in the curriculum between supporting ideas of ‘culture’ with those of national unity.

6.1.2.2 Sex

When comparing the sexes, it was clear that male teachers consistently (albeit marginally) reported the Social Studies curriculum as less adequate on the topic of national unity and integration than their female colleagues.

Figure 11: Mean scores for “National Unity and Integration” as a Topic in Social Studies Education: Teachers Assessment Based upon Sex

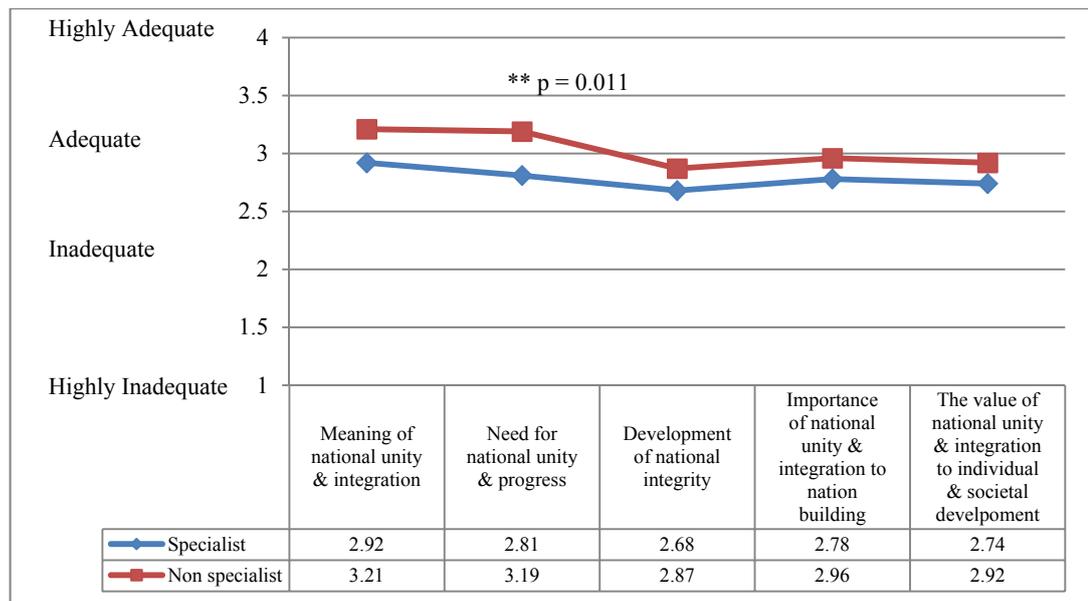


The data in Figure 11 indicate both male and female teachers were not positive in their assessment of the current Social Studies curriculum in terms of its ability to address issues of national unity and integration. As noted previously, women were slightly more positive than men, however there were no significant differences between the sexes.

6.1.2.3 Area of Specialisation

In terms of area of specialisation, non-specialist teachers rated the curriculum as being adequate whereas specialist teachers rated the curriculum as less adequate on the issue of national unity and integration.

Figure 12: Mean scores for “National Unity and Integration” as a Topic in Social Studies Education: Teachers Assessment Based upon Area of Specialisation



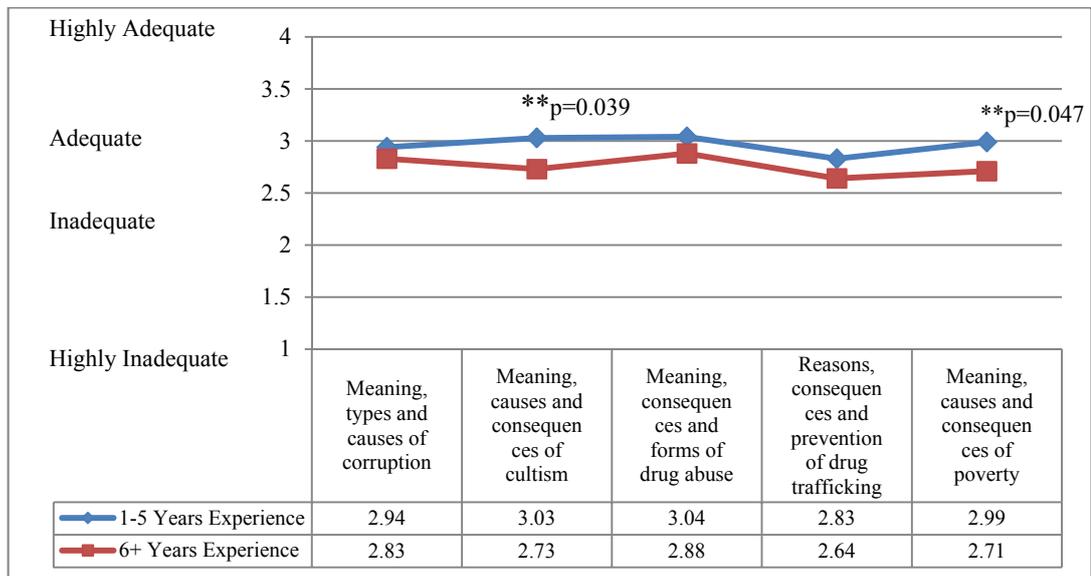
The findings in Figure 12 show that both sets of teachers rated the curriculum as generally adequate in term of its ability to address issues on national unity and integration, though specialist teachers rated the curriculum less positively. One way analysis of variance indicated that specialist teachers ($M = 2.81$, $SD = 0.979$) were likely to report that the current curriculum did not address adequately the need for national unity and progress when compared to non-specialist teachers ($M = 3.19$, $SD = 0.833$), $F(1,229) = 6.557$, $p = 0.011$, $\eta_p^2 = 0.03$, $CI(95\%) 2.77 - 3.02$, suggesting that there was a great deal more to do in building a single nation.

6.1.3 Social issues and problems

Social problems such as drug addiction and drug trafficking, cultism as well as poverty are priority issues in Nigeria. Drug addiction and drug trafficking have been particularly of concern to the Nigerian Government since before the country attained independence in 1960 (Obot, 1992). Laws were promulgated to control prohibited drugs and promote the health and social welfare of all citizens. However the on-going drugs war has affected the image of Nigeria negatively to the outside world

6.1.3.1 Years of experience

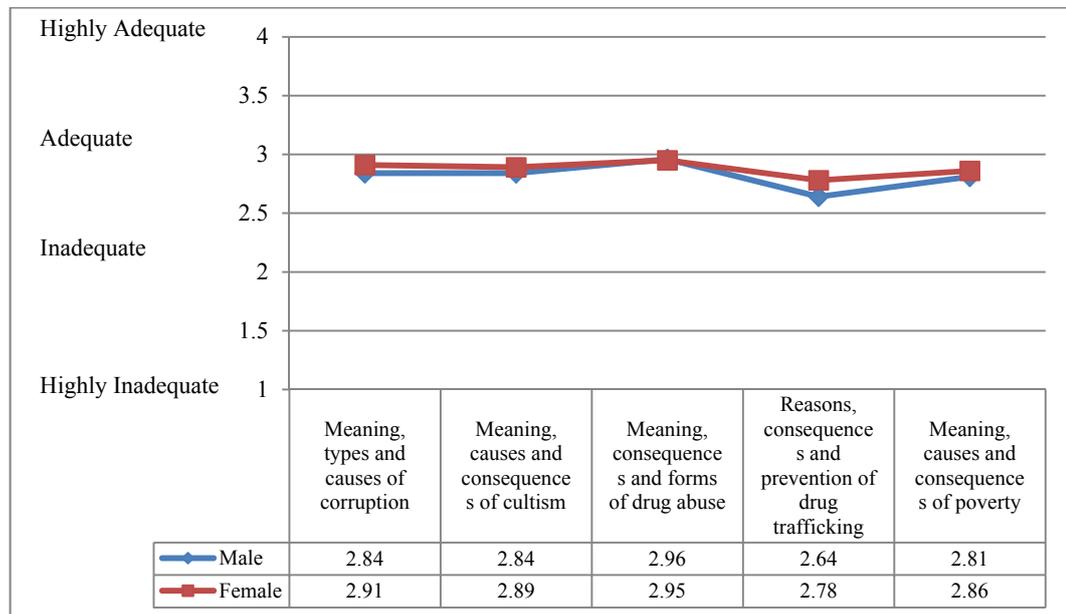
Figure 13: Mean scores for ‘Social issues and problems’ as a topic in Social Studies Education: Teachers’ Assessments Based upon Years of Experience



The findings in Figure 13 show that the two categories of teachers rated the curriculum as almost adequate in its ability to address social issues and problems. However, one way analysis of variance indicated that teachers with 6 years or more experience ($M = 2.73$, $SD = 1.150$) were more likely to report that the current Social Studies curriculum did not address adequately the meaning, causes and consequences of cultism when compared to teachers with 1-5 years of experience ($M = 3.03$, $SD = 1.013$), $F(1,229) = 4.32$, $p = 0.039$, $\eta_p^2 = 0.02$, $CI(95\%) 2.73 - 3.01$. Likewise they (6+ years) ($M = 2.71$, $SD = 1.124$) also indicated that the current curriculum of Social Studies did not address adequately the meaning, causes and consequences of poverty when compared to those with 1-5 years experience ($M = 2.99$, $SD = 0.967$), $F(1,229) = 4.00$, $p = 0.047$, $\eta_p^2 = 0.02$, $CI(95\%) 2.71 - 2.98$.

6.1.3.2 Sex

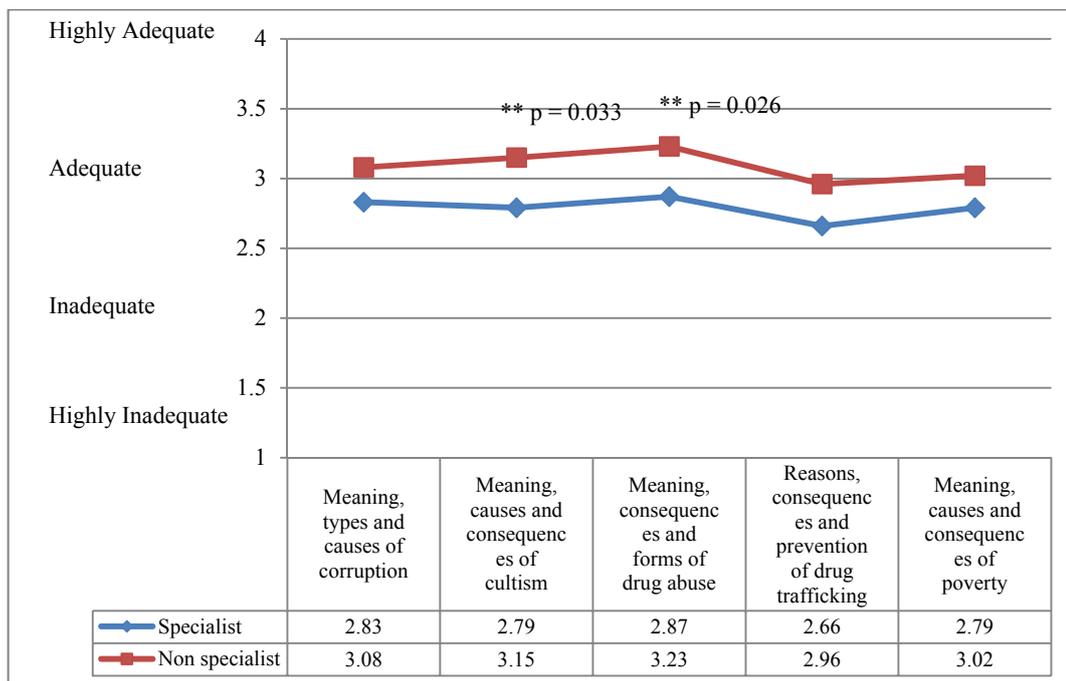
Figure 14: Mean Scores for ‘Social issues and Problems’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Sex.



The data in Figure 14 indicate that both groups of teachers reported that the curriculum was just about adequate in its ability to address social issues and problems. Male teachers were slightly more negative than their female counterparts in terms of the curriculum’s ability to address the drugs issue in Nigeria. There were no significant differences between the sexes.

6.1.3.3 Area of specialisation

Figure 15: Mean scores for ‘Social issues and problems’ as a topic in Social Studies Education: Teachers’ Assessments Based upon Area of specialisation



The findings in Figure 15 show that specialist teachers rated the curriculum as being less than adequate in its ability to address the social issues and problems that have befallen Nigeria. One way analysis of variance indicated that specialist teachers ($M = 2.79$, $SD = 1.120$) were likely to report that the current Social Studies curriculum did not address adequately the meaning, causes and consequences of cultism when compared with non-specialist teachers ($M = 3.15$, $SD = 0.969$), $F(1,229) = 4.589$, $p = 0.033$, $\eta_p^2 = 0.02$, $CI(95\%) 2.73 - 3.01$. Similarly, specialist teachers ($M = 2.87$, $SD = 1.020$) also indicated that the current Social Studies curriculum did not address adequately the meaning, consequences and forms of drug abuse when compared to non-specialist teachers ($M = 3.23$, $SD = 0.993$), $F(1,229) = 5.027$, $p = 0.026$, $\eta_p^2 = 0.02$, $CI(95\%) 2.82 - 3.08$.

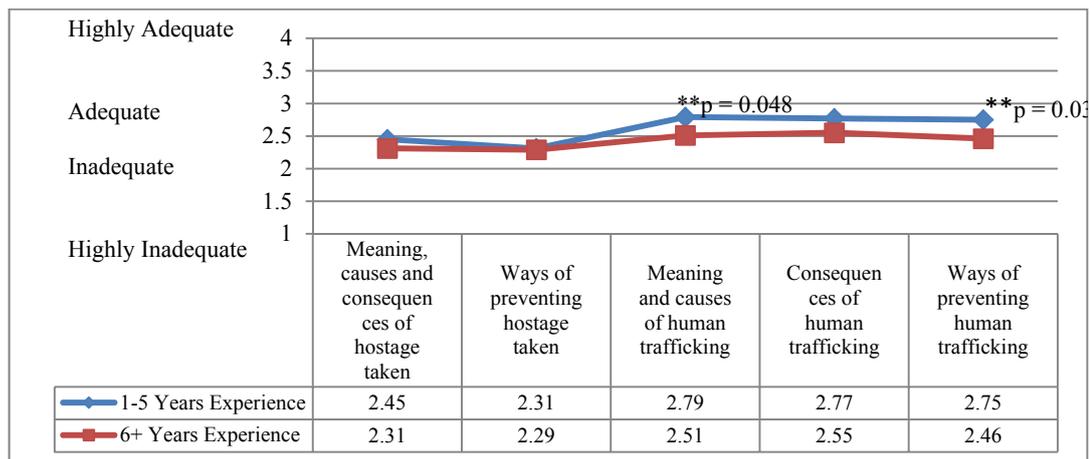
6.1.4. Social value

Hostage taking, human trafficking, forced and child prostitution and servile marriage are issues that haunt Nigeria today. For example, the ‘‘Women Trafficking and Child Labour Eradication Foundation’’ (WOTCLEF) was established in 1999 to eradicate human trafficking, child labour, forced and child prostitution, as well as servile

marriage. Despite the establishment of WOTCLEF, human trafficking remains an issue (Agbu, 2003).

6.1.4.1 Years of experience

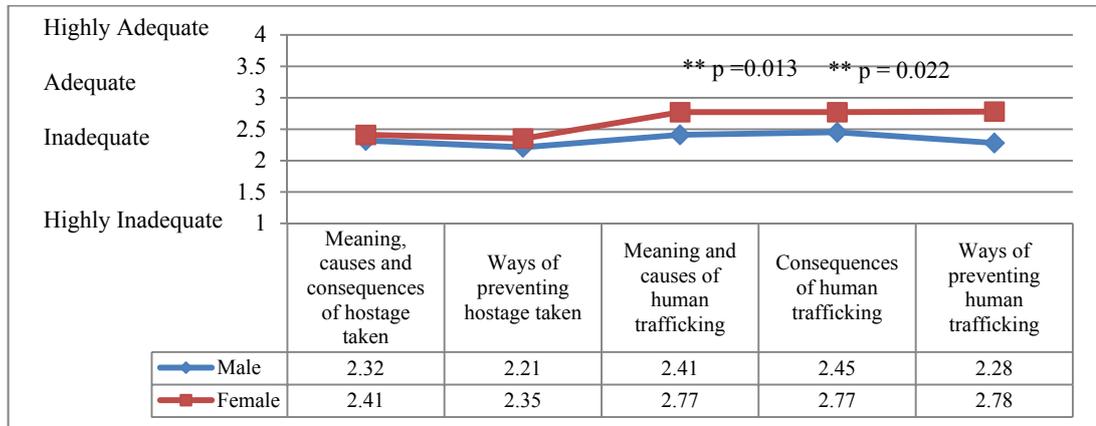
Figure 16: Mean Scores for ‘Social Value’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Years of Experience



As the data in Figure 16 indicates, teachers, regardless of years of experience, rated the curriculum as less than adequate in its ability to address issues of social value. One way analysis of variance indicated that teachers with 6 or more years experience ($M = 2.51$, $SD = 1.144$) were more likely to report that the current Social Studies curriculum did not address adequately the meaning and causes of human trafficking when compared to teachers with 1-5 years experience ($M=2.79$, $SD = 0.982$), $F(1, 229) = 3.96$, $p = 0.048$, $\eta_p^2 = 0.02$, $CI(95\%) 2.50 - 2.78$. Similarly, teachers with 6 years or more experience ($M = 2.46$, $SD = 1.084$) also indicated that the current curriculum of Social Studies did not address adequately ways of preventing human trafficking when compared to those with 1-5 years of experience ($M = 2.75$, $SD = 0.934$), $F(1, 229) = 4.32$, $p = 0.030$, $\eta_p^2 = 0.02$, $CI(95\%) 2.46 - 2.73$.

6.1.4.2 Sex

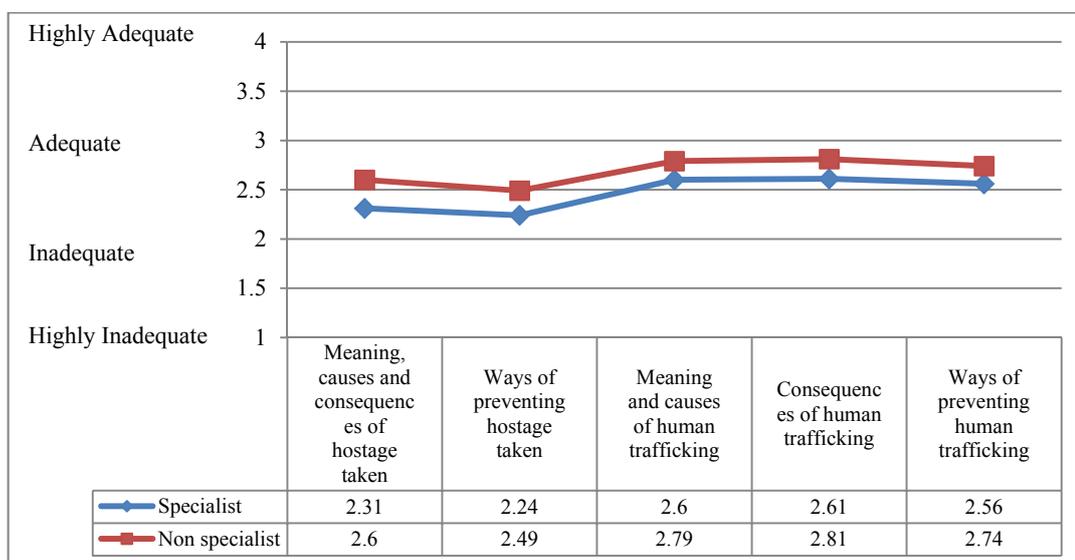
Figure 17: Mean scores for ‘Social Value’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Sex



The findings in Figure 17 show that both male and female teachers rated the curriculum as less than adequate in its ability to address issues on social value. One way analysis of variance indicated that male teachers ($M = 2.41$, $SD = 1.072$) were more likely to report that the current Social Studies curriculum did not address adequately the meaning and causes of human trafficking when compared with female teachers ($M = 2.77$, $SD = 1.062$), $F(1,229) = 6.205$, $p = 0.013$, $\eta_p^2 = 0.03$, CI (95%) 2.50 – 2.78. Likewise, male teachers ($M = 2.45$, $SD = 1.086$) also indicated that the current curriculum of Social Studies did not address adequately consequences of human trafficking when compared to female teachers ($M = 2.77$, $SD = 1.016$), $F(1,229) = 5.290$, $p = 0.022$, $\eta_p^2 = 0.02$, CI (95%) 2.52 – 2.79. Similarly, male teachers ($M = 2.28$, $SD = 1.065$) also indicated that the current curriculum of Social Studies did not address adequately ways of preventing human trafficking when compared with female teachers ($M = 2.78$, $SD = 0.958$), $F(1,229) = 13.395$, $p = 0.000$, $\eta_p^2 = 0.06$, CI (95%) 2.46 – 2.73.

6.1.4.3 Area of specialisation

Figure 18: Mean scores for ‘Social value’ as a Topic in Social Studies Education: Teachers’ Assessments Based upon Area of specialisation



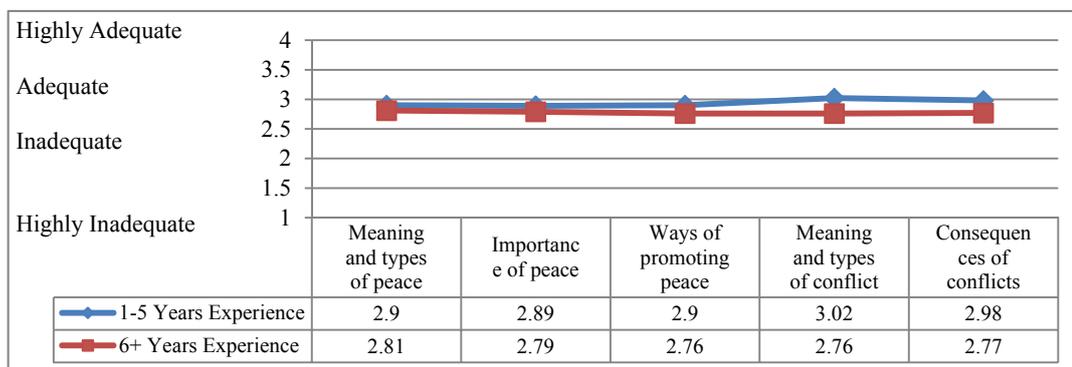
The findings in Figure 18 show that both specialist and non-specialist teachers rated the curriculum as less than adequate in its ability to address issues on social values. Again non-specialist teachers tended to rate the curriculum more favourably than specialist teachers. However there were no significant differences between specialist and non-specialist teachers.

6.1.5. Peace and Conflict

The administrative structure put in place by the colonial rulers after the amalgamation of the Northern and Southern protectorates in 1914 brought people who had never previously been politically or socially bound to each other to live together and the colonial rulers declared them as a member of a single state called Nigeria (Adebisi, 1989; Crowder, 1978; Mbeke-Ekanem, 2000; McKay, Thomas, Richard, & Mahon, 2009; Mezieobi, 1994). People with different histories, cultures, beliefs and social structures were forcibly brought together. These differences sometimes lead to violence and bloody political disputes.

6.1.5.1 Years of experience

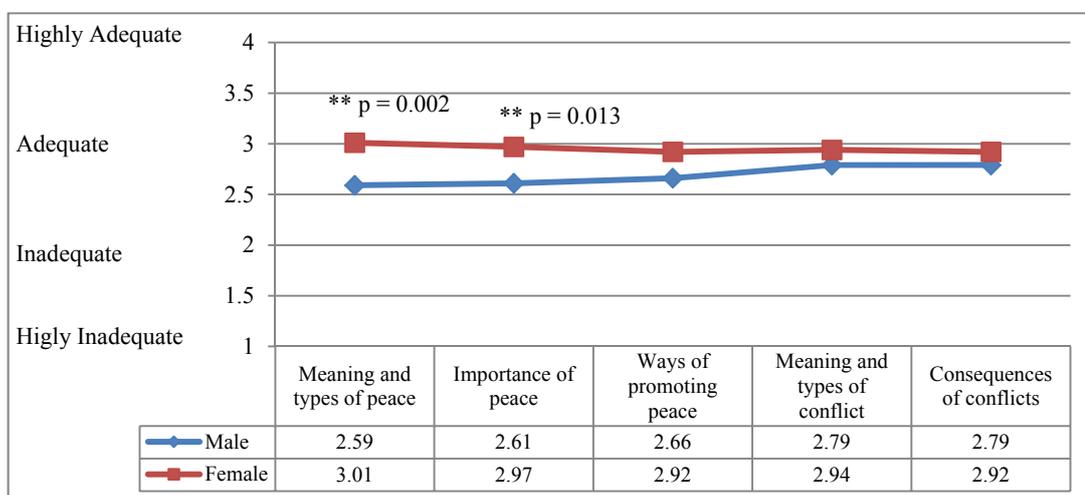
Figure 19: Mean scores for “Peace and conflict” as a Topic in Social Studies Education: Teachers Assessment Based upon Years of Experience



The findings in Figure 19 indicate that teachers, regardless of years of experience, rated the curriculum to be adequate in its ability to address issues of peace and conflict. There were no significant differences between the groups.

6.1.5.2 Sex

Figure 20: Mean score for ‘Peace and Conflict’ as a Topic in Social Studies Education: Teachers’ Assessment Based upon Sex

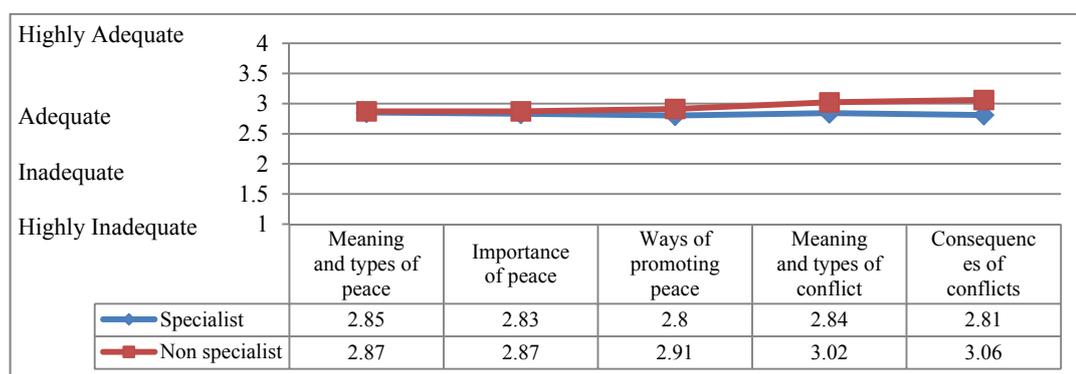


The data in Figure 20 show that female teachers rated the curriculum as adequate in terms of its ability to address issues of peace and conflict but male teachers reported that the curriculum was less than adequate. One way analysis of variance indicated that male teachers ($M = 2.59$, $SD = 1.027$) were more likely to report that the current Social Studies curriculum did not address adequately meaning and types of peace when compared with female teachers ($M = 3.01$, $SD = 0.965$), $F(1,229) = 9.642$, $p =$

0.002, $\eta_p^2 = 0.04$, CI (95%) 2.72 – 2.98. Similarly, male teachers ($M = 2.61$, $SD = 1.036$) also indicated that the current curriculum of Social Studies did not address adequately the importance of peace when compared to female teachers ($M = 2.97$, $SD = 1.033$), $F(1,229) = 6.292$, $p = 0.013$, $\eta_p^2 = 0.03$, CI (95%) 2.70 – 2.97.

6.1.5.3 Area of Specialisation

Figure 21: Mean score for ‘Peace and conflict’ as a Topic in Social Studies Education: Teachers’ Assessment Based Upon Area of Specialisation



The findings in Figure 21 show both specialist and non-specialist teachers rated the curriculum as generally adequate in terms of its ability to address issues of peace and conflict. There were no significant differences between the groups.

6.2. Social Studies Teaching Methods

Teachers were asked to rate the suitability of the various teaching techniques that can be used to facilitate the teaching and learning process in Social Studies.

Obebe (1996) citing Nwosu and Corbin (1977) as well as Corbin & Akinlaye (1983), pointed out that the following methods of teaching are some of the effective methods of teaching and learning Social Studies: Presentation methods, Creative activity methods, Discussion methods, Dramatization methods and Inquiry problem-solving methods. This view was also supported by Akinlaye (2002).

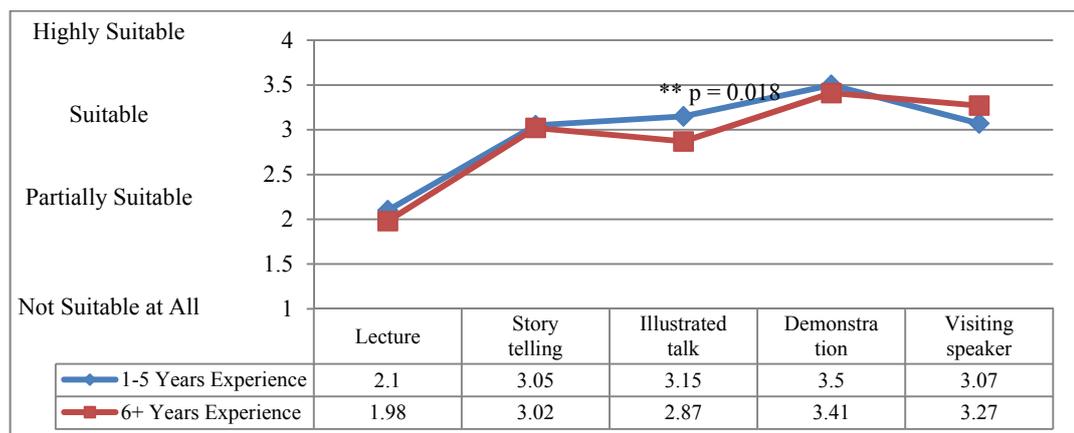
As a result of the above, the items in the questionnaire were clustered under the following teaching methods: Presentation methods, Creative activities methods, Discussion methods, Dramatization methods and Inquiry problem-solving methods. Each of these teaching methods has its own teaching techniques that are associated with it.

6.2.1 Presentation methods

For this study, presentation methods referred to the following teaching techniques: lectures, story-telling, illustrated talks, demonstrations and the use of visiting speakers.

6.2.1.1 Years of experience

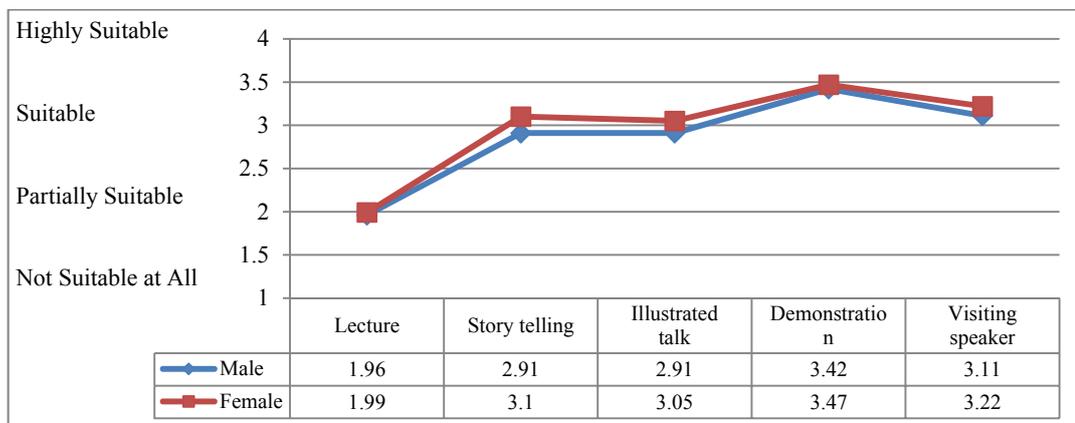
Figure 22: Mean Scores for Presentation Methods of Teaching: Teachers' Assessments Based upon Years of Experience



The findings in Figure 22 show that the two categories of teachers rated that a lecture is a partially suitable teaching technique, with activities such as demonstrations, visiting speakers and story-telling as more suitable. One way analysis of variance indicated that teachers with 6 years or more experience ($M = 2.87$, $SD = 0.936$) were more likely to report that the illustrated talk is not a suitable teaching technique when compared with those with 1-5 years experience ($M = 3.15$, $SD = 0.826$), $F(1,229) = 4.45$, $p = 0.018$, $\eta_p^2 = 0.02$, $CI(95\%) = 2.88 - 3.12$.

6.2.1.2 Sex

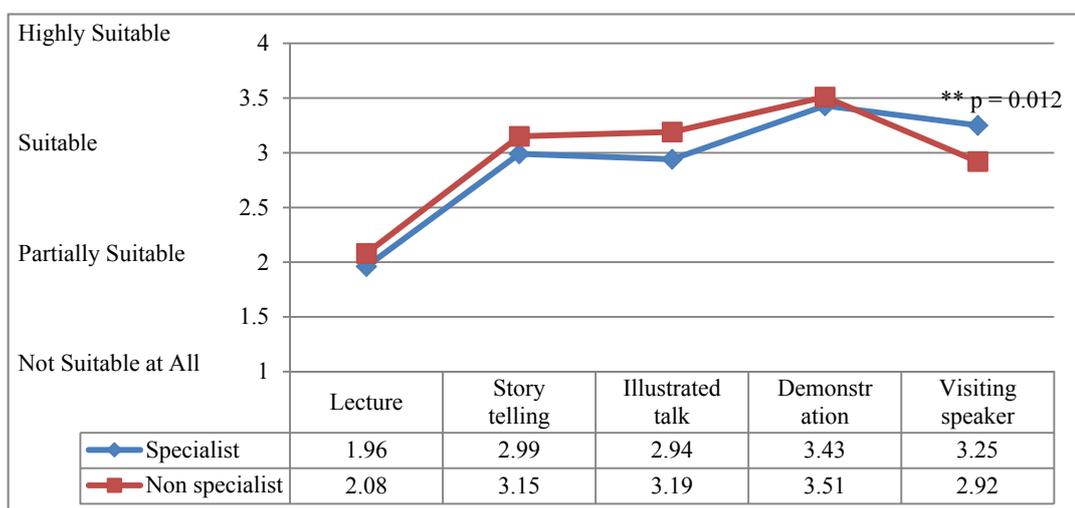
Figure 23: Mean scores for Presentation Methods of Teaching: Teachers' Assessments Based upon Sex.



The findings in Figure 23 indicate that the lecture was considered only partially suitable as a method of teaching by both male and female teachers. There were no significant differences between the sexes.

6.2.1.3 Area of specialisation

Figure 24: Mean scores for Presentation Methods of Teaching: Teachers' Assessments Based upon Area of specialisation



The findings in Figure 24 indicate that all of the teaching techniques bar the lecture were considered suitable for the delivery of the Social Studies curriculum. Interestingly, one way analysis of variance indicated that non specialist teachers ($M = 2.92$, $SD = 0.829$) were likely to report that visiting speakers were less suitable as a

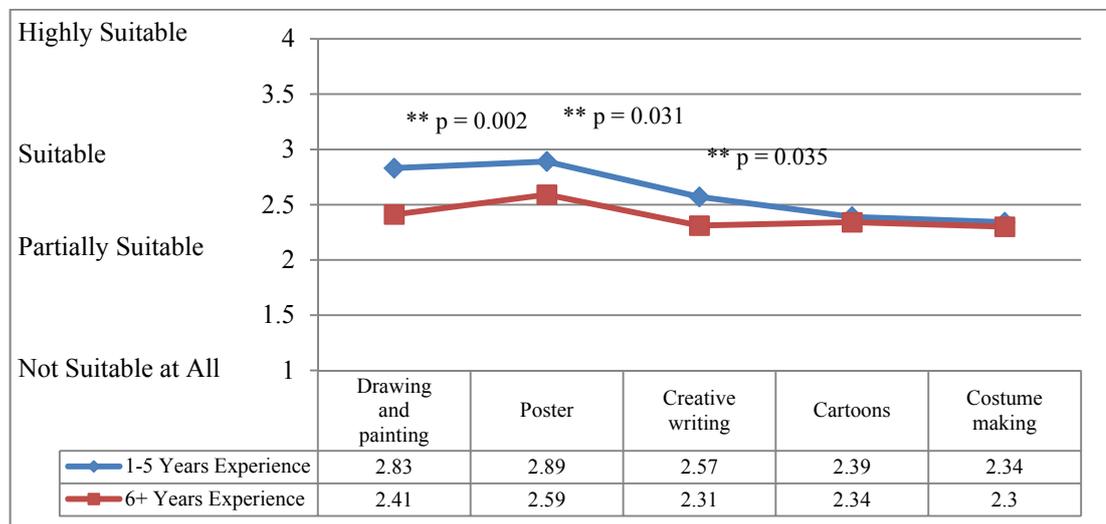
teaching technique when compared with specialist teachers ($M = 3.25$, $SD = 0.829$), $F(1,229) = 6.407$, $p = 0.012$, $\eta_p^2 = 0.03$, $CI(95\%) 3.07 - 3.29$.

6.2.2 Creative activity methods

Creative activity methods include teaching techniques such as drawing and painting, posters, creative writing, cartoons and costume making.

6.2.2.1 Years of experience

Figure 25: Mean scores for Creative Activity Methods of Teaching: Teachers' Assessments Based upon Years of Experience

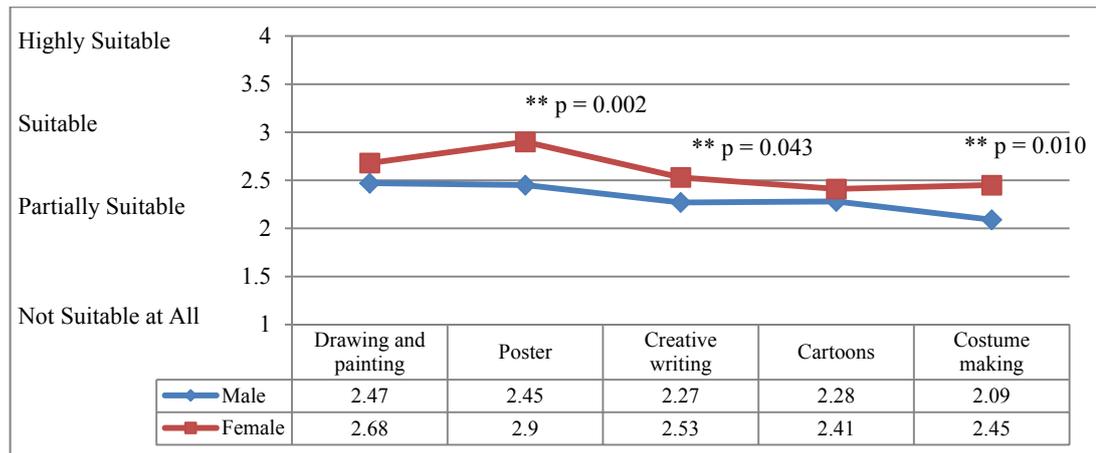


The findings in Figure 25 show that teachers rated creative activity methods as not particularly suitable for Social Studies. One way analysis of variance indicated that teachers with 6 years or more experience ($M = 2.41$, $SD = 1.081$) were less likely to report that drawing and painting were suitable teaching techniques when compared with those with 1-5 years experience ($M = 2.83$, $SD = 0.931$), $F(1,229) = 9.69$, $p = 0.002$, $\eta_p^2 = 0.04$, $CI(95\%) 2.47 - 2.74$. Similarly, teachers with 6 years or more experience ($M = 2.59$, $SD = 1.126$) indicated that posters were not a suitable teaching technique when compared to those with 1-5 years experience ($M = 2.89$, $SD = 0.946$), $F(1,229) = 4.73$, $p = 0.031$, $\eta_p^2 = 0.02$, $CI(95\%) 2.60 - 2.87$. Likewise, teachers with 6 years or more experience ($M = 2.31$, $SD = 0.945$) indicated that creative writing was also not a suitable teaching technique when compared with

those with 1-5 years experience ($M = 2.57, SD = 0.896$), $F(1,229) = 4.79, p = 0.035$, $\eta_p^2 = 0.02$, CI (95%) 2.31 – 2.55.

6.2.2.2 Sex

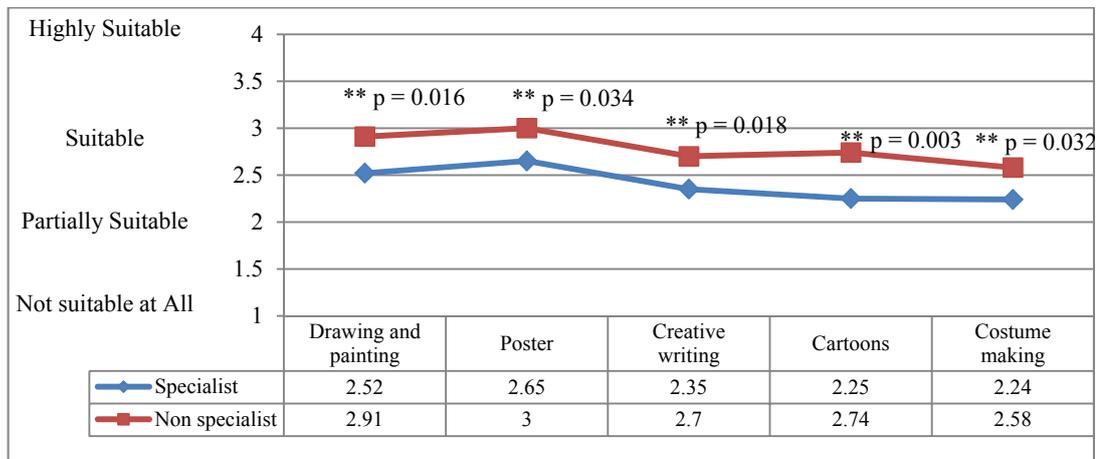
Figure 26: Mean Scores for Creative Activity Methods of Teaching: Teachers' Assessments Based upon Sex



The findings in Figure 26 show that both male and female teachers rated creative activity methods less than suitable in delivering the Social Studies curriculum. One way analysis of variance indicated that male teachers ($M = 2.45, SD = 1.075$) were likely to report that posters were not a suitable teaching techniques when compared with female teachers ($M = 2.90, SD = 1.008$), $F(1,229) = 10.200, p = 0.002, \eta_p^2 = 0.05$, CI (95%) 2.60 – 2.87. Likewise, male teachers ($M = 2.27, SD = 0.981$) also indicated that creative writing was not a suitable teaching technique when compared to female teachers ($M = 2.53, SD = 0.888$), $F(1,229) = 4.157, p = 0.043, \eta_p^2 = 0.02$, CI (95%) 2.31 – 2.55. Similarly, male teachers ($M = 2.09, SD = 0.996$) also indicated that costume making was not a suitable teaching technique when compared with female teachers ($M = 2.45, SD = 1.018$), $F(1,229) = 6.753, p = 0.010, \eta_p^2 = 0.03$, CI (95%) 2.19 – 2.45.

6.2.2.3 Area of specialisation

Figure 27: Mean scores for Creative Activity Methods of Teaching: Teachers' Assessments Based upon Area of Specialisation



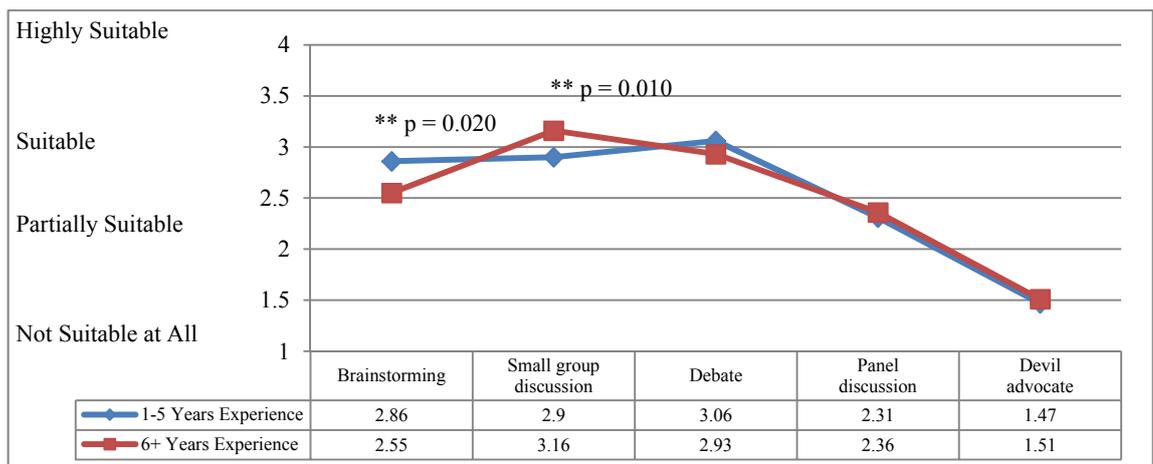
The findings in Figure 27 show that non-specialist teachers rated some creative activity methods suitable for the Social Studies curriculum (drawing and painting and poster presentation). One way analysis of variance indicated that specialist teachers ($M = 2.52$, $SD = 1.054$) were likely to report that drawing and painting was not a suitable teaching technique when compared with non-specialist teachers ($M = 2.91$, $SD = 0.904$), $F(1,229) = 5.916$, $p = 0.016$, $\eta_p^2 = 0.03$, CI (95%) 2.47 – 2.74. Similarly, specialist teachers ($M = 2.65$, $SD = 1.075$) also indicated that poster was not a suitable teaching technique when compared to non-specialist teachers ($M = 3.00$, $SD = 0.941$), $F(1,229) = 4.531$, $p = 0.034$, $\eta_p^2 = 0.02$, CI (95%) 2.60 – 2.87. Likewise, specialist teachers ($M = 2.35$, $SD = 0.965$) indicated that creative writing was also not a suitable teaching technique when compared to non-specialist teachers ($M = 2.70$, $SD = 0.749$), $F(1,229) = 5.714$, $p = 0.018$, $\eta_p^2 = 0.02$, CI (95%) 2.31 – 2.55. Similarly, specialist teachers ($M = 2.25$, $SD = 1.062$) also indicated that animation (cartoons) was not a suitable teaching technique when compared with non-specialist teachers ($M = 2.74$, $SD = 0.855$), $F(1,229) = 9.172$, $p = 0.003$, $\eta_p^2 = 0.04$, CI (95%) 2.23 – 2.50. Specialist teachers ($M = 2.24$, $SD = 1.032$) also indicated that costume making was not a suitable teaching technique when compared to non-specialist teachers ($M = 2.58$, $SD = 0.949$), $F(1,229) = 4.682$, $p = 0.032$, $\eta_p^2 = 0.02$, CI (95%) 2.19 – 2.45.

6.2.3 Discussion methods

For this study, discussion methods involve teaching techniques such as brainstorming, small group discussion, debate, panel discussion and a technique known as ‘Devil’s advocate’.

6.2.3.1 Years of experience

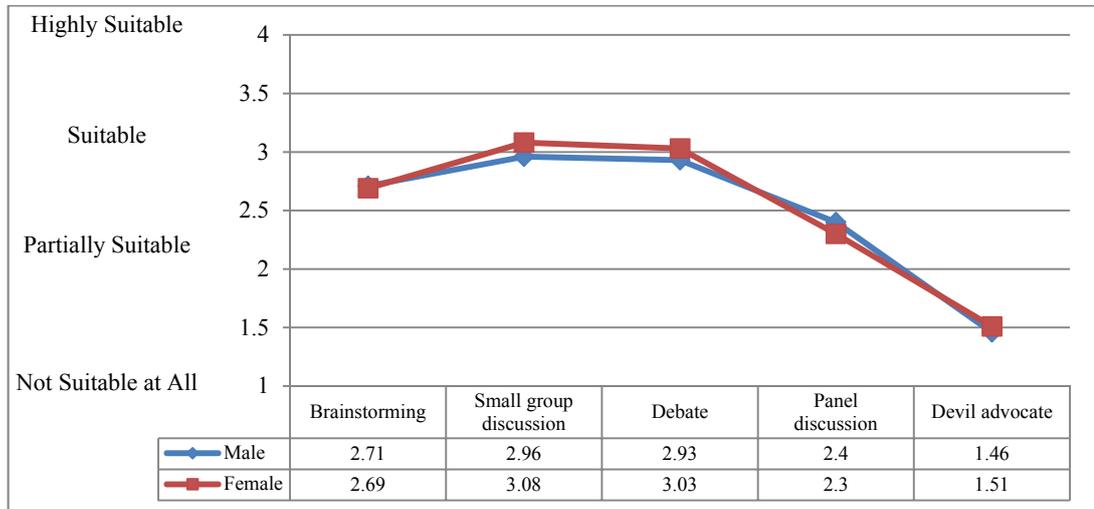
Figure 28: Mean scores for Discussion Methods of Teaching: Teachers' Assessments Based upon Years of Experience



The findings in Figure 28 show that both sets of teachers rated brainstorming and small group discussions as suitable for teaching Social Studies along with debates. Teachers with more than 6 years of experience were particularly positive about the suitability of a small group teaching technique. Similarly, teachers with 1-5 years experience were positive about the suitability of the debate teaching technique. Both groups reported that the activity known as ‘devil’s advocate’ was not a very suitable teaching technique. One way analysis of variance indicated that teachers with 6 years or more experience ($M = 2.55$, $SD = 1.069$) were more likely to report that brainstorming is not a suitable teaching technique when compared with those with 1-5 years experience ($M = 2.86$, $SD = 0.957$), $F(1,229) = 5.45$, $p = 0.02$, $\eta_p^2 = 0.020$, $CI(95\%) 2.56 - 2.83$. Likewise, teachers with 1-5 years experience ($M = 2.90$, $SD = 0.827$) were likely to report that a small group discussion is not a suitable teaching technique when compared with those with 6 years or more experience ($M = 3.16$, $SD = 0.681$), $F(1,229) = 6.68$, $p = 0.010$, $\eta_p^2 = 0.03$, $CI(95\%) 2.94 - 3.13$

6.2.3.2 Sex

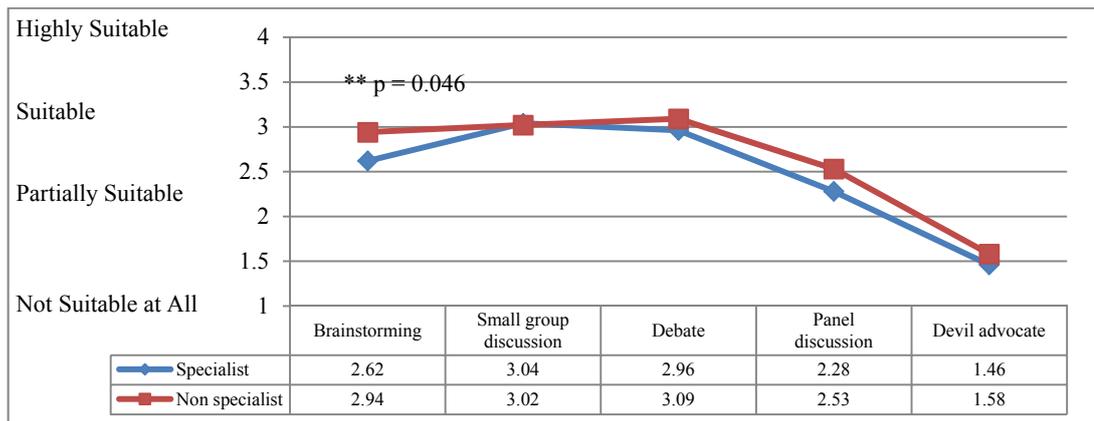
Figure 29: Mean scores for Discussion Methods of Teaching: Teachers' Assessments Based upon Sex.



In terms of sex-wise comparisons, the findings in Figure 29 show that both male and female teachers rated small discussion groups and debates as being suitable teaching methods for the Social Studies curriculum. All other methods were judged less than suitable. There were no significant differences between the sexes.

6.2.3.3 Area of specialisation

Figure 30: Mean scores Discussion Methods of Teaching: Teachers' Assessments Based upon Area of Specialisation



The findings in Figure 30 show that both specialist and non-specialist teachers rated Discussion methods of teaching suitable but both groups of teachers reported that devil's advocate is partially suitable teaching technique. One way analysis of variance indicated that specialist teachers ($M = 2.62$, $SD = 1.019$) were likely to

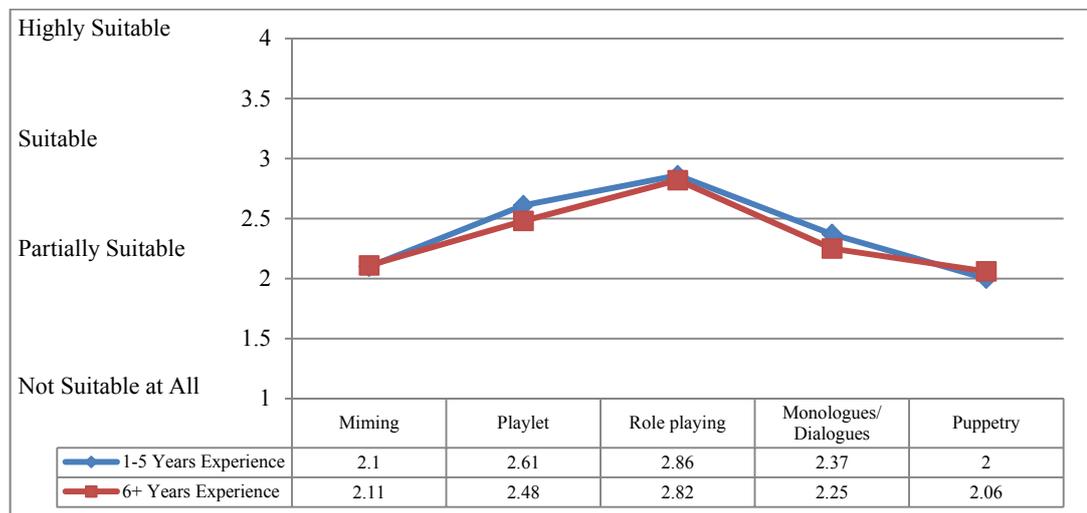
report that brainstorming is not a suitable teaching technique when compared with non-specialist teachers ($M = 2.94$, $SD = 1.027$), $F(1,229) = 4.009$, $p = 0.046$, $\eta_p^2 = 0.02$, $CI(95\%) 2.56 - 2.83$.

6.2.4 Dramatization methods

Dramatization is used as a method of stimulating, attracting and holding the attention of the students. It helps the teachers in explaining some difficult real life situations which could have remained unknown or difficult to explain to the students. It also helps learners from different parental backgrounds, locality, taste, interest and aptitude to come together, mix freely, respect each other's opinion and thereby promote healthy cordial relationships among them. There are many dramatization techniques that can be used to facilitate learning and these include: Miming, Playlets, Role playing, Monologue / Dialogues, Puppetry.

6.2.4.1 Years of experience

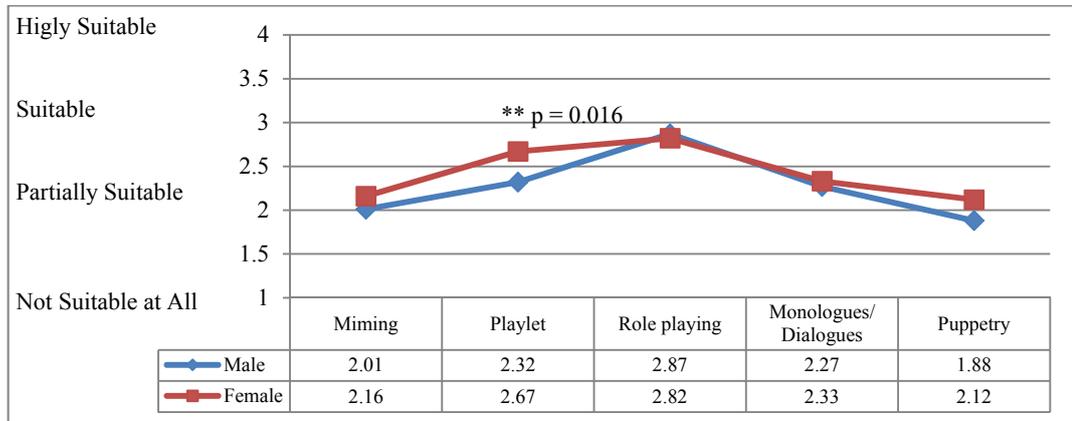
Figure 31: Mean Scores Dramatization Methods of Teaching: Teachers' Assessments Based upon Years of Experience



The findings in Figure 31 show that teachers regardless of years of experience rated dramatization methods of teaching poorly in terms of their suitability for the Social Studies Curriculum. While there is no significant differences between the groups in their assessment of suitability of dramatization methods, role-playing was rated mostly highly although it failed to score 3 = suitable.

6.2.4.2 Sex

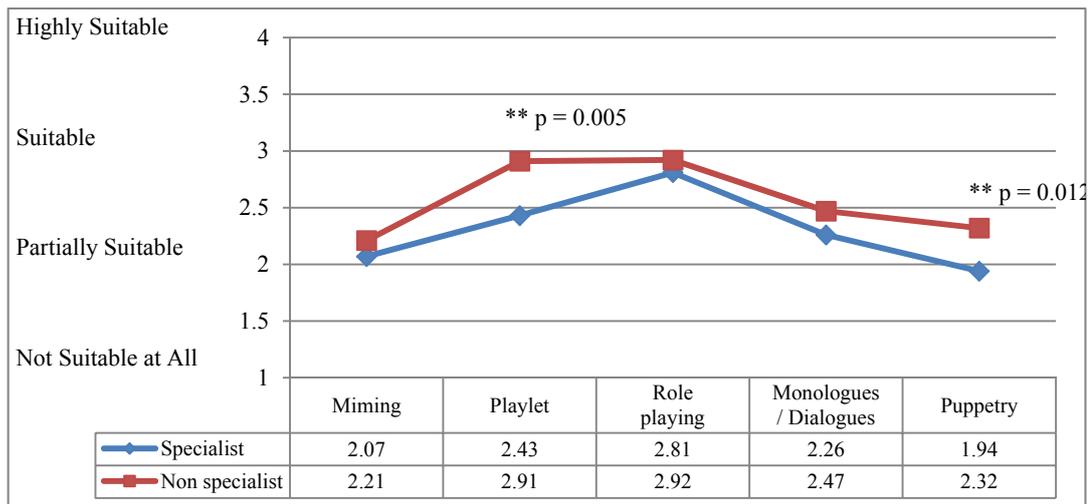
Figure 32: Mean scores for Dramatization Methods of Teaching: Teachers' Assessments Based upon Sex



The findings in Figure 32 show that both male and female teachers rated dramatization methods of teaching less than suitable. One way analysis of variance indicated that male teachers ($M = 2.32$, $SD = 1.060$) assessed the playlet less favourably when compared with female teachers ($M = 2.67$, $SD = 1.064$), $F(1,229) = 5.947$, $p = 0.016$, $\eta_p^2 = 0.03$, $CI(95\%) 2.40 - 2.68$.

6.2.4.3 Area of specialisation

Figure 33: Mean scores for Dramatization Methods of Teaching: Teachers' Assessments Based upon Area of Specialisation



The findings in Figure 33 show that both specialist and non-specialist teachers rated Dramatization methods of teaching as being less than suitable teaching techniques for social studies. Non specialist teachers rate the playlet and role-play most

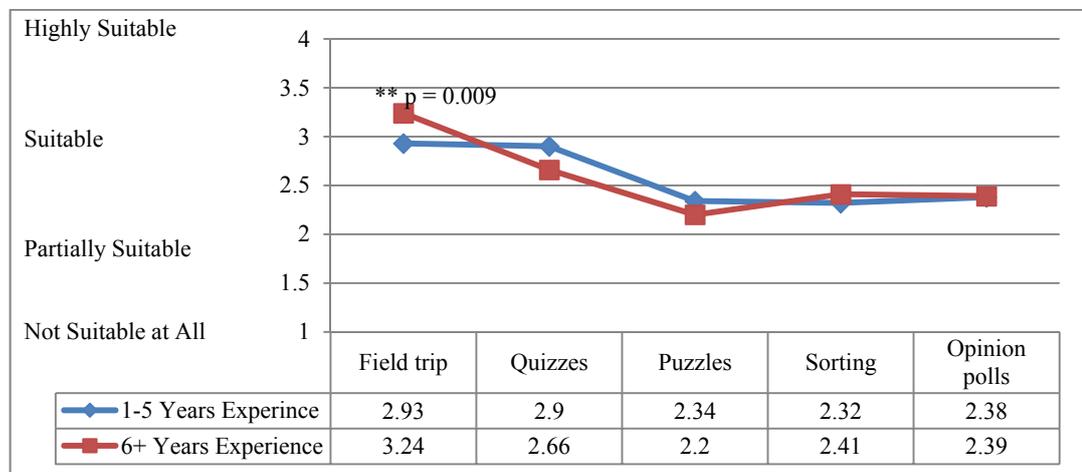
favourable. One way analysis of variance indicated that specialist teachers ($M = 2.43$, $SD = 1.109$) were likely to report that the playlet was not a suitable teaching technique when compared with non-specialist teachers ($M = 2.91$, $SD = 0.861$), $F(1,229) = 8.169$, $p = 0.005$, $\eta_p^2 = 0.03$, CI (95%) 2.40 – 2.68. Similarly, specialist teachers ($M = 1.94$, $SD = 0.967$) also indicated that puppetry was not a suitable teaching technique when compared with non-specialist teachers ($M = 2.32$, $SD = 0.915$), $F(1,229) = 6.358$, $p = 0.012$, $\eta_p^2 = 0.03$, CI (95%) 1.91 – 2.16.

6.2.5 Inquiry problem-solving methods

For this study, Inquiry problem-solving methods of teaching involve techniques such as field trips, quizzes, puzzles, sorting tasks and opinion polls.

6.2.5.1 Years of experience

Figure 34: Mean Scores for ‘Inquiry/Problem-Solving Methods of Teaching: Teachers’ Assessments Based upon Years of Experience

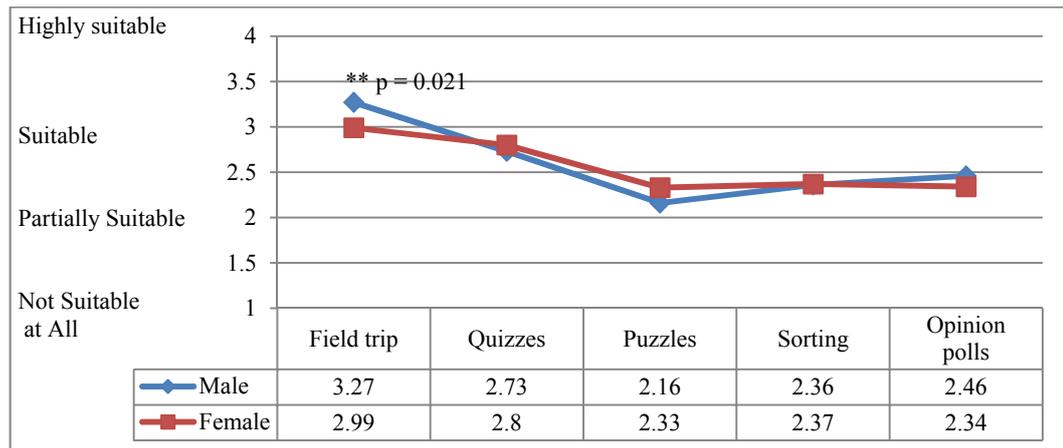


The findings in Figure 34 show that both specialist and non-specialist teachers viewed inquiry/problem-solving teaching methods similarly. Most effective were field trips and quizzes. Teachers with 6+ years experience were particularly positive about field trips. One way analysis of variance indicated that teachers with 1-5 years experience ($M = 2.93$, $SD = 1.025$) were less likely to report that Field trips were suitable in teaching the Social Studies curriculum when compared with those with 6

years or more experience ($M = 3.24$, $SD = 0.761$), $F(1,229) = 6.95$, $p = 0.009$, $\eta_p^2 = 0.03$, CI (95%) 2.97 – 3.21.

6.2.5.2 Sex

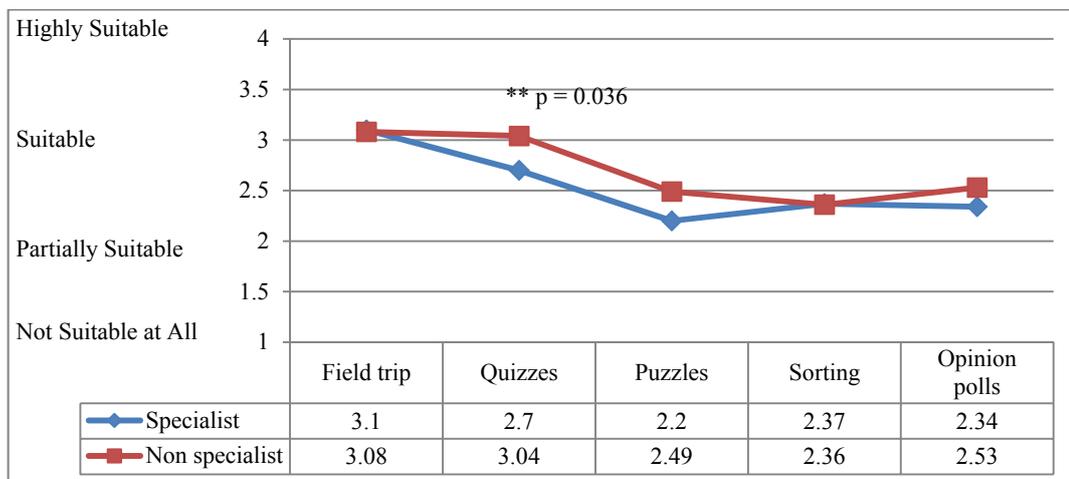
Figure 35: Scores for Inquiry/Problem-Solving Methods of Teaching: Teachers' Assessments Based upon Sex



The findings in Figure 35 show that both male and female teachers rated only field trips as suitable methods for the Social Studies curriculum. One way analysis of variance indicated that female teachers ($M = 2.99$, $SD = 0.947$) were likely to report that field trips were not as suitable as a teaching technique when compared with male teachers ($M = 3.27$, $SD = 0.808$), $F(1,229) = 5.382$, $p = 0.021$, $\eta_p^2 = 0.02$, CI (95%) 2.97 – 3.21.

6.2.5.3 Area of specialisation

Figure 36: Scores for Inquiry/Problem-Solving Methods of Teaching: Teachers' Assessments Based upon Area of specialisation



The findings in Figure 36 show that both specialist and non-specialist teachers rated two inquiry /problem-solving methods of teaching suitable – field trips and quizzes. One way analysis of variance indicated that specialist teachers ($M = 2.70$, $SD = 1.088$) were likely to report that quizzes were less suitable as a teaching technique when compared with non-specialist teachers ($M = 3.04$, $SD = 0.808$), $F(1,229) = 4.468$, $p = 0.036$, $\eta_p^2 = 0.02$, $CI(95\%) 2.64 - 2.91$.

6.3 Infrastructural facilities/ Instructional materials

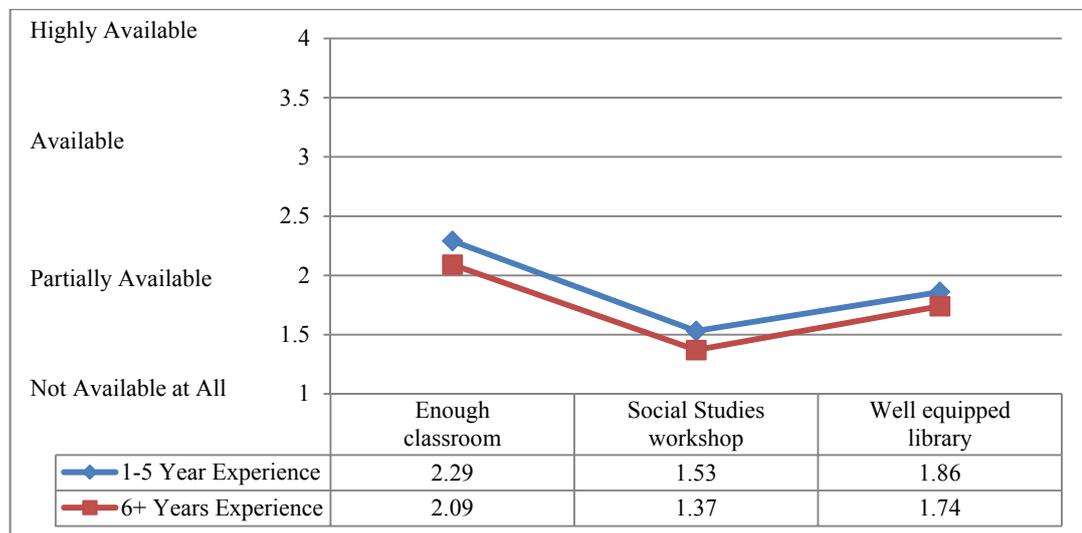
For this study, the term ‘Infrastructural facilities’ refers to the physical environment that contributes directly or indirectly to the teaching and learning process. The quality of infrastructural facilities has a strong influence on the academic standard because a classroom that is not spacious, with poor ventilation and not insulated from heat is not convenient for the teaching and learning process. These deficiencies can constitute a major flaw in the quality of the academic standard; this can also result in the non-attainment of the set standard, goals and objectives. The infrastructural facilities in the school include the building, furniture and equipment that contribute to a positive learning environment and quality of education for all students.

On the other hand, ‘Instructional materials’ are aids or materials, concrete and non-concrete, which the teacher uses in his or her lesson or lessons to promote teaching activities i.e. instructional materials to enhance the teaching and learning process. Instructional materials can be visual or audio visual

6.3.1 Infrastructural facilities

6.3.1.1 Years of experience

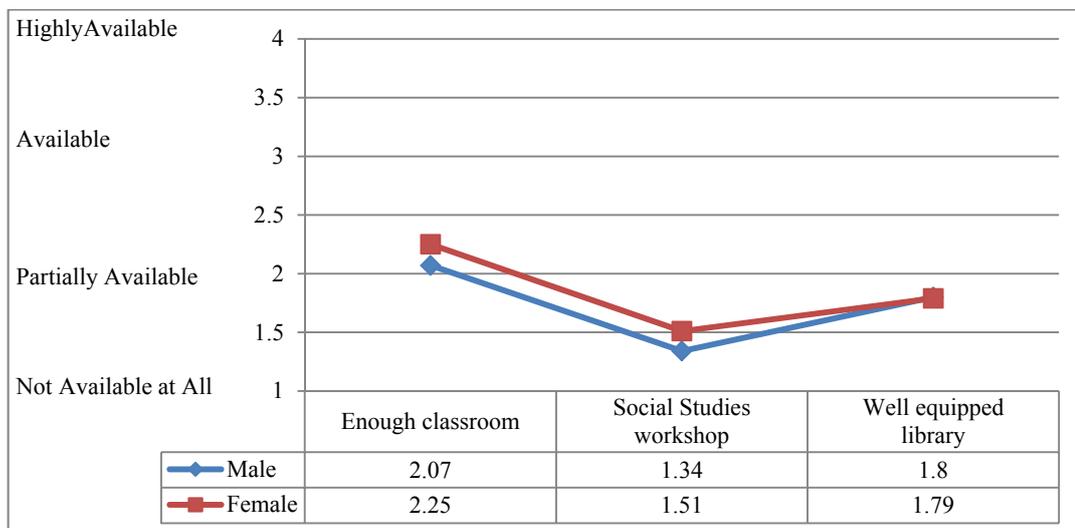
Figure 37: Mean Scores for ‘Infrastructural Facilities’ in Schools: Teachers’ Assessments Based upon Years of Experience



The data in Figure 37 indicate that regardless of years of experience both groups of teachers reported that Social Studies workshops were not available at all in schools. There were no significant differences between the two groups.

6.3.1.2 Sex

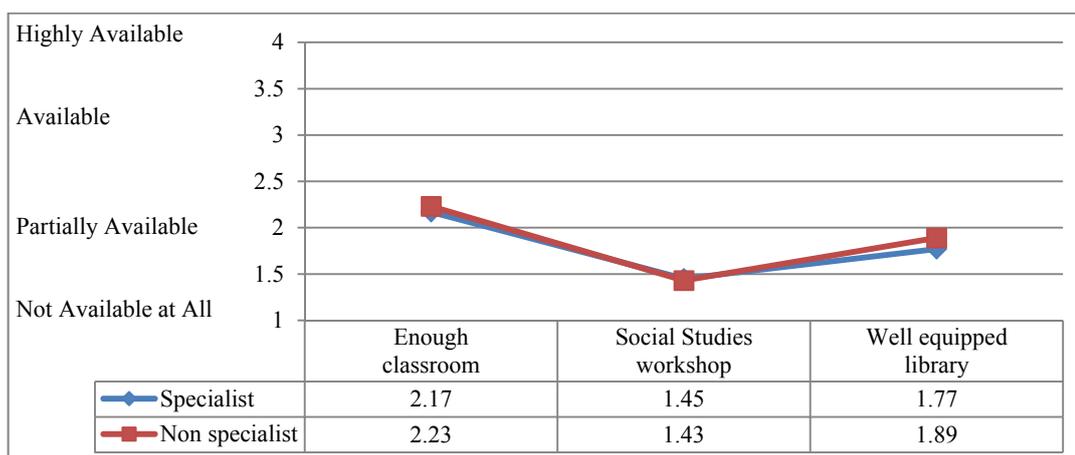
Figure 38: Mean scores for ‘Infrastructural Facilities’ in Schools: Teachers’ Assessments Based upon Sex



Both male and female teachers indicated that infrastructural facilities are partially available in schools. Comparable with Figure 37, very few schools had Social Studies workshops. There were no significant differences between the two groups.

6.3.1.3 Area of specialisation

Figure 39: Mean scores for ‘Infrastructural facilities’ in schools: Teachers’ Assessments Based upon Area of Specialisation

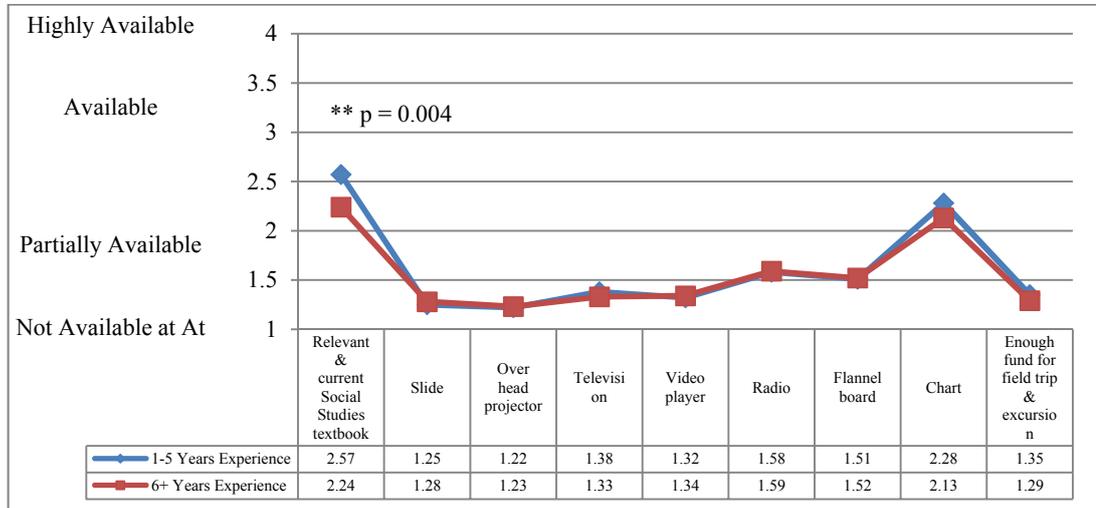


The data in Figure 39 show that, again, both sets of teachers indicated infrastructural facilities as being only partially available in schools. There were no significant differences between the two groups.

6.3.2 Instructional materials

6.3.2.1 Years of Experience

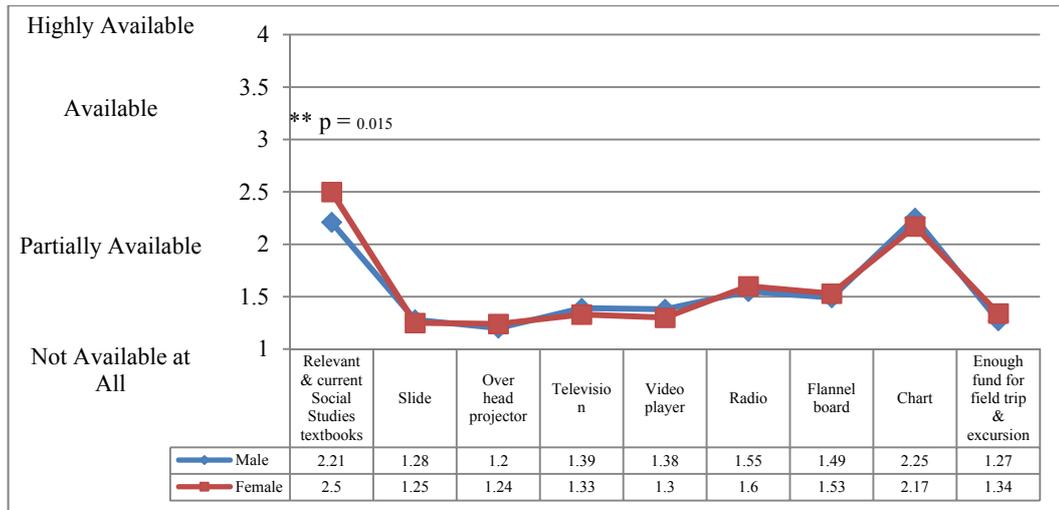
Figure 40: Mean scores for 'Instructional Materials' in Schools: Teachers Assessments Based upon Years of Experience



The data in Figure 40 show that regardless of years of experience, teachers reported that many types of instructional material were not available at all in schools other than textbooks and charts. One way analysis of variance indicated that teachers with 6 years or more experience ($M = 2.24$, $SD = 0.814$) were less likely to report having access to social studies textbooks when compared with 1-5 years experience ($M = 2.57$, $SD = 0.906$), $F(1,229) = 8.560$, $p = 0.004$, $\eta_p^2 = 0.04$, CI (95%) 2.28 – 2.51.

6.3.2.2 Sex

Figure 41: Mean Scores for ‘Instructional Materials’ in Schools: Teachers Assessments Based upon Sex



The data in Figure 41 indicate that there were very few resources available to teachers, regardless of the sex. One way analysis of variance indicated that male teachers ($M = 2.21$, $SD = 0.803$) were less likely to report being able to access textbooks when compared with female teachers ($M = 2.50$, $SD = 0.896$), $F(1,229) = 5.988$, $p = 0.015$, $\eta_p^2 = 0.03$, $CI(95\%) 2.28 - 2.51$. Both groups of teachers reported that their other primary resource was the chart.

6.3.2.3 Area of specialisation

Figure 42: Mean scores for ‘Instructional Materials’ in Schools: Teachers Assessments Based Upon Area of Specialisation

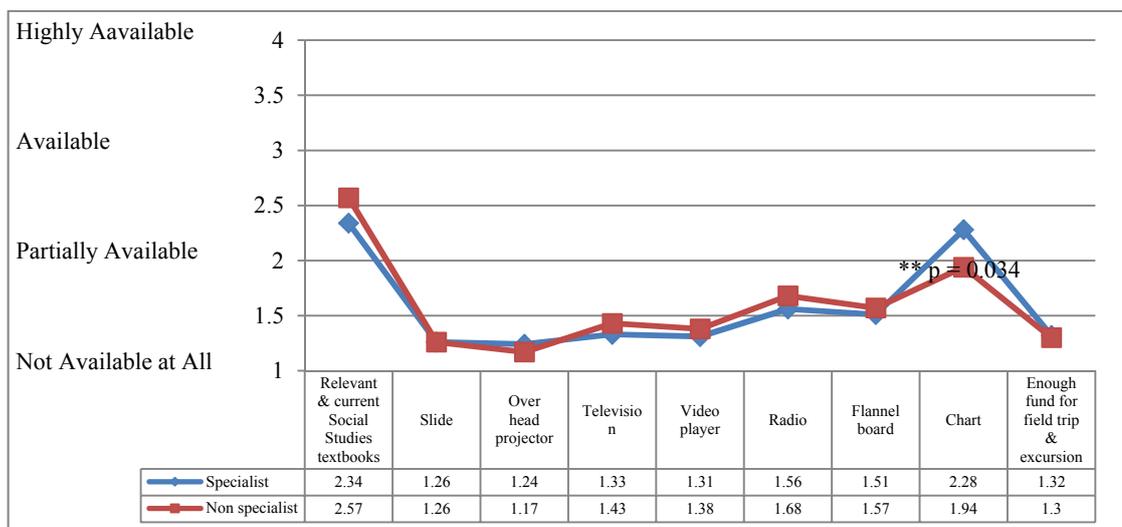


Figure 42 shows that both sets of teachers reported that instructional materials are not available at all in schools with the exception of text books and charts. One way analysis of variance indicated that non specialist teachers ($M = 1.94, SD = 1.064$) were likely to report having access to charts when compared with specialist teachers ($M = 2.28, SD = 0.973$), $F(1,229) = 4.551, p = 0.034, \eta_p^2 = 0.02, CI(95\%) 2.07 - 2.33$.

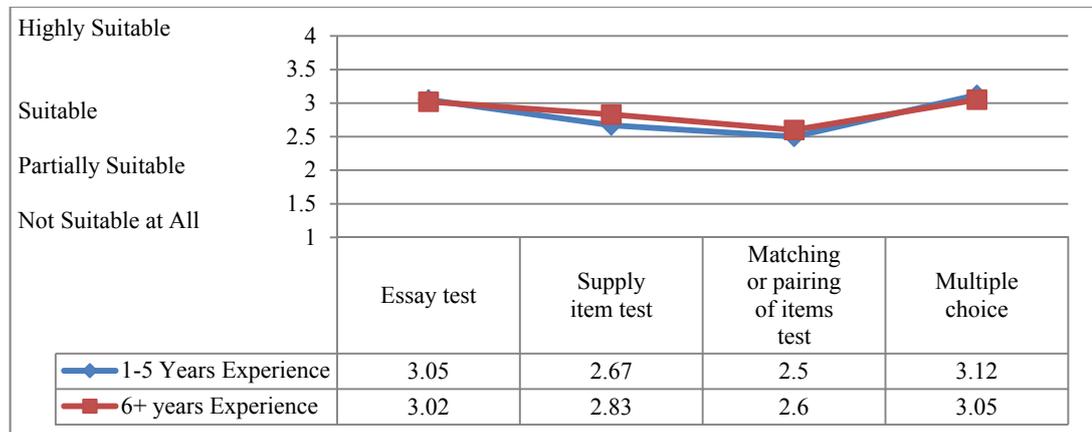
6.4 Evaluation techniques

6.4.1 Evaluation technique

In this section, evaluation techniques relate to modes of assessment used by teachers to assess learning within the Social Studies curriculum. Four modes of assessment were explored: essays, supply item tests, matching or pairing of items tests, and multiple choice questionnaires.

6.4.1.1 Years of experience

Figure 43: Mean scores for ‘Evaluation Techniques’: Teachers’ Assessments Based upon Years of Experience



Overall, Figure 43 illustrates that teachers regardless of years of experience were positive about the suitability of essays and multiple choice questionnaires as a means to evaluate students in schools.

6.4.1.2 Sex

Figure 44: Mean scores for ‘Evaluation Techniques: Teachers’ Assessments Based upon Sex

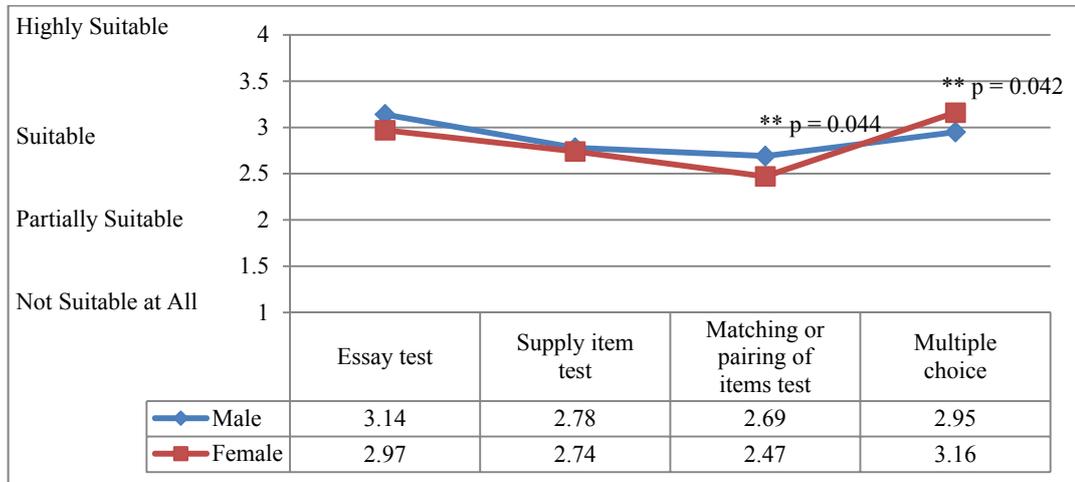
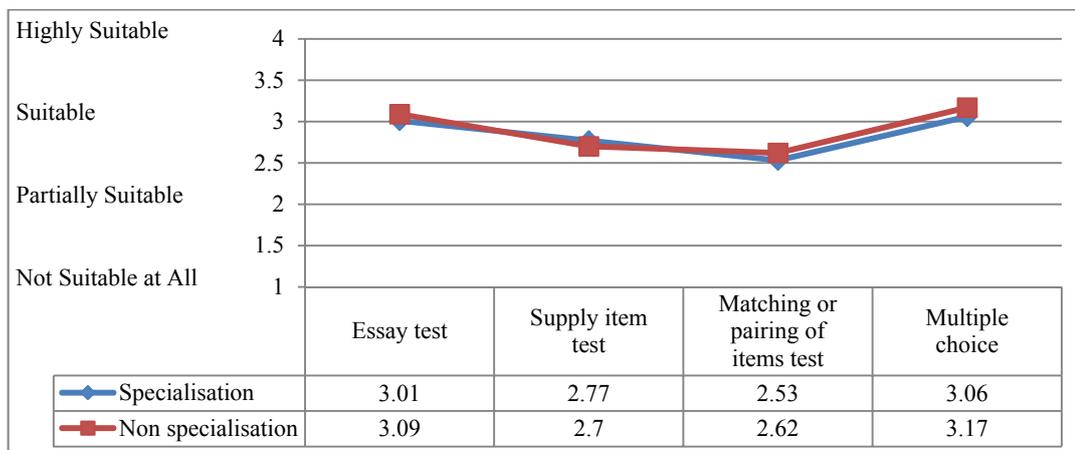


Figure 44 indicates that both male and female teachers were positive about the use of essay tests and multiple choice questionnaires in assessing learning in Social Studies. However, one way analysis of variance indicated that female teachers ($M = 2.47$, $SD = 0.848$) rated matching or pair of item tests as less suitable evaluation techniques when compared with male teachers ($M = 2.69$, $SD = 0.787$), $F(1,229) = 4.103$, $p = 0.044$, $\eta_p^2 = 0.02$, $CI(95\%) 2.44 - 2.66$. However both rated them less than suitable. Male teachers ($M = 2.97$, $SD = 0.770$) were less likely to rate multiple choice questionnaires as suitable when compared with female teachers ($M = 3.16$, $SD = 0.711$), $F(1,229) = 4.180$, $p = 0.042$, $\eta_p^2 = 0.02$, $CI(95\%) 2.99 - 3.18$. Male teachers preferred essays as a means of assessment.

6.4.1.3 Area of specialisation

Figure 45: Mean Scores for ‘Evaluation Techniques’: Teachers’ Assessments Based upon Area of specialisation



Once again both sets of teachers were positive about the suitability of essays and multiple choice questionnaires to evaluate students’ learning. Specialist and non-specialist teachers reported that matching or pairing of item tests were the most unsuitable.

6.5 Discussion of the findings

Overall the results from this study suggest that while there are aspects to the current Social Studies curriculum that are generally considered effective and suitable, teachers also identified unsuitable or ineffectual aspects that need to be addressed. For the purposes of analysis, the data gathered from teachers were analysed in three very different ways to provide a holistic picture of the efficacy of the current Social Studies curriculum. Firstly, they were analysed according to years of experience (1-5 years and 6-years plus). Secondly, they were analysed according to sex, recognising that women who teach Social Studies may be at some disadvantage in terms of the licence granted to them to undertake field trips or develop other non-classroom based activities. Finally, the data were analysed according to whether teachers were specialists in Social Studies or non-specialists (i.e. received their degrees in other subjects).

Generally, teachers with 6 years and above experience believed the curriculum was not adequate in addressing key social issues: (i) the meaning, causes and consequences of cultism; and (ii) the meaning, causes and consequences of poverty.

Furthermore, teachers that were trained to teach Social Studies indicated that the current curriculum did not address adequately topics such as characteristics of culture as well as cultural differences in Nigeria. These findings suggest that social cohesion has not yet been achieved in Nigeria because cultural differences remain and continue to fuel inter-tribal crises among some ethnic groups. For example, Akamere (2001) argued that one of the causes of inter-tribal clashes between the Hausa ethnic group and their host community (the Yoruba) in the town of Sagamu is a lack of understanding of the cultural practices of the Yoruba.

Teachers' ratings relating to the success of the curriculum in fostering national unity were not found to be particularly effective. This implies that the issue of national unity and integration is not as strongly represented in the curriculum as perhaps policy makers believe. This also suggests that there is a great deal more to do in building a single nation. This reflects the view of Sofadekan (2004) who stated that fostering a sense of common unity towards achieving national unity in Nigeria is a difficult task. Indeed, over the years, the Federal Government of Nigeria has put programmes in place to attempt to forge national unity. These programmes include the introduction of the National Youth Service Corps (NYSC), the establishment of unity schools, and the introduction of a federal quota system in the Nigerian constitution. The NYSC programme was designed for graduates of universities and polytechnics to commit to one year of work to gain experience in other parts of the country. It was created in a bid to reconstruct, reconcile and rebuild the country after the civil war. 'Corp' members are posted to states other than their state of origin, and this affords them the opportunity to mix with people from other tribes, social and family backgrounds. The main aim of the NYSC scheme is to bring about unity in the country and to help young people appreciate other ethnic groups (Marenin, 1979). The idea underpinning the federal quota system was to address imbalances that existed in political appointments, distribution of social amenities, admission into

institutions - especially secondary schools and tertiary institutions - and in employment into the civil service (Adamolekun, Erero, & Oshionebo, 1991; Adebayo, 2010; Erhagbe, 2012).

Specialist teachers indicated that the current Social Studies curriculum did not address adequately the issue of drug abuse and this infers that there is urgent need to re-address this issue through the Social Studies curriculum so as to stem the effects of the illicit trade in drugs on the health and social welfare of the citizens as well as to enhance the image of Nigeria.

More experienced teachers and male teachers were of the opinion that the current Social Studies curriculum did not address adequately the meaning and causes of human trafficking and that the efforts of the “Women Trafficking and Child Labour Eradication Foundation” (WOLCLEF) in eradicating such activities have yet to be fully felt.

The curriculum was found to be adequate in terms of its ability to address issues of peace and conflict, although male teachers indicated that the current curriculum of Social Studies did not address adequately the importance of peace. In effect, because Nigeria, as a nation, emerged from diverse socio-cultural entities (Ajiboye & Oladiti, 2008; Dudley, 1982; Mbeke-Ekanem, 2000; Ojiako, 1981), the need to promote peace remains a priority. This might also have accounted for the reason why ethnic loyalty rather national loyalty is promoted among the various peoples in the country. Nevertheless, regardless of years of experience, sex and area of specialisation, teachers agreed that the curriculum is adequate in addressing the ‘culture’ component of the curriculum (which includes an exploration of the diversity of cultures within the country – e.g. dance, music and dress)

Female teachers rated field trips as being not as useful as male teachers in delivering the Social Studies curriculum but of course one of the challenges the Nigerian education system faces is the fact that women are often not allowed to go on field trips with their students. Osuala (1984) was of the opinion that women struggle to make their mark because they experience prejudice and discrimination based upon their sex. He suggested that some organisations discriminate against women in their employment policies and also identified that female participation in the civil service is much lower than that of their male counterparts.

In terms of evaluation or assessment techniques, teachers indicated that strategies such as the matching or pairing of items and multiple choice tests were not suitable means of evaluation whereas an essay and supply item tests were rated as highly suitable.

Regardless of years of experience, sex and area of specialisation, teachers rated lectures as the least successful means of delivering the Social Studies curriculum. Mezieobi et al. (2008) support this view when they stated that a lecture makes the teaching and learning process uninspiring for students, and referred to it as a form of one way traffic where the lecture fosters passivity and dependence on the teacher. In a similar manner, Obebe (1996) pointed out that teachers need considerable oratory skills to hold the attention of their students whenever they give a lecture and this is very much an individual characteristic. Additionally, teachers regardless of experience, sex, and specialisation rated dramatization methods of teaching poorly in terms of their suitability for the Social Studies curriculum. However, they rated discussion methods as suitable although panel discussion and ‘devil’s advocate’ approaches were not rated highly at all.

This study revealed that relevant and current Social Studies textbooks are not readily available in schools. This finding is consistent with Alani (2002) who argued that the poor funding of education in Nigeria affects student access to basic

necessities such as textbooks and exercise books because it is dependent upon parental wealth rather than the state. In addition, in terms of infrastructure, teachers reported that, despite Nigeria being a rich oil country, education facilities tend to be basic. This finding is consistent with Uche, Okoli, & Ahunanya (2011) and Amasuomo (1999) who said that infrastructural development in Nigerian educational institutions need refocusing to match global standards and acceptability and to put educational institutions in a better position to meet up with the global standard. Similarly, Ayeni & Adelabu (2012) stressed the importance of a conducive classroom atmosphere. They stated that a large number of students in a crowded classroom, using inadequate and obsolete equipment with disillusioned teachers reduced the quality of education that is available in Nigeria. This was further supported by Adeboyeje (2000) when he identified lack of adequate infrastructure and large classes, as part of the major challenges to effective teaching and learning. Ipaye (2002) identified poor conditions in the rural areas and lack of adequate infrastructure as some of the causes of teachers' apathy to teaching. In the same vein, Ayeni and Akinola (2008) reported that most secondary schools lack well equipped staffrooms and more conducive classrooms to achieve quality assurance. This implied that deteriorating conditions and poor maintenance of school infrastructure are threats to school management, curriculum delivery and students' academic performance.

For example, Afolabi (2002) illustrates that the classrooms in many schools are inadequate (see figures below):

Figure 46: Inadequate Tables and chairs



Figure 47: Unconducive Classroom



Figure 48: Carrying Furniture to School



Figure 49: The School



6.6 Summary

This study indicates that while teachers believe that some aspects of the Social Studies curriculum are working there remain some aspects that are not considered effective. A key finding from this study is that teachers differed more when they were compared according to area of specialisation (those trained in Social Studies versus those trained in other subjects). The significant differences shown in this chapter may be due to the fact that non-specialist teachers may not be particularly well-grounded in the aims and objectives of the Social Studies curriculum and may

struggle with more innovative teaching methods. This also signifies that not only is content important but how it is used is also important and specialist teachers may have a greater appreciation of the content and the potential it brings to enlivening the classroom than those trained in other subjects. For example creative writing may be used with other teaching techniques to deliver a topic like consequences of human trafficking. However, a drama class on this topic may not be as effective because students may not fully understand the history underpinning their performance. However, if a teacher begins with discussion groups that address human trafficking, and provides students with the opportunity to ask questions and build their own understanding of the concept, this can then lead them on to more creative methods of learning where creative writing and dramatization become useful tools for making concrete that which is initially abstract.

The data revealed that teaching strategies such as the lecture are not an effective way of delivering the Social Studies curriculum whereas field trips and story-telling were rated as the most effective teaching techniques. This may be as a result of the fact that both field trips and story-telling are more practical experiential teaching techniques wherein abstract concepts can be made concrete. This implies that a Socratic approach is perhaps not the best approach to adopt when trying to re-orientate people towards fostering national unity.

Hence, in the third study, the traditional didactic approach adopted by many teachers in Nigeria is compared with a scaffolded approach where abstract concepts can be made concrete. This is in line with Vgotsky's approach to learning where learners are provided with the tools that enable them to develop their thinking beyond their chronological age i.e. a step by step approach through which learners can gradually build up knowledge.

Chapter 7 – Building From the Conceptual to the Practical: A Class-based Intervention

7.0 Introduction

In the first study, I explored how former students experienced Social Studies, particularly their assessment of the impact Social Studies had upon their daily lives. From the analysis, participants indicated that while they knew the purpose of Social Studies, they did not always apply that knowledge in their daily lives. Only two participants reported that Social Studies had directly affected their lives positively and that they had used the knowledge they acquired when living and working with others from different cultural and tribal backgrounds. By way of contrast other participants discussed - at length – the topics they were taught in Social Studies and what those lessons meant for living in a modern Nigeria, but they did not articulate in any meaningful way how they had consciously incorporated that knowledge into daily life. Some participants also indicated that there are perhaps more important issues which are fundamental to people's lives - issues such as emancipation for women, eradicating child marriage, and promoting sexual health among young people.

In the last chapter, I examined the challenges that teachers faced in the delivery of Social Studies. In the second study, I found that while there are few differences in teachers' responses according to gender and years of experience in delivering the Social Studies Curriculum, those who specialised in teaching Social Studies were more likely to report that specialisation, ability and confidence were important in the delivery of the Social Studies curriculum. This may be due to the fact that non specialist teachers are not always well grounded in the subject or diverse methods of teaching. These findings suggest that not only is content important, but how that content is imparted is also of more importance.

The following study critically reflects upon the way in which Social Studies is delivered and offers a new framework for teaching it.

Thus, the aim of this aspect of my study is to examine if an alternative method of teaching Social Studies holds the key to further success and to compare the traditional didactic approach adopted by many teachers in Nigeria with a scaffolded approach where abstract concepts can be made concrete.

Onyabu (1980), Wronski (1981), Ikwumelu (1993), Obebe & Olatunde (2005) are of the opinion that Social Studies represents a confused curriculum in terms of its aims and objectives. These scholars suggest that teaching Social Studies is disorganised because teachers do not explore the concepts that underpin factual knowledge acquisition. Okunloye (2000) argued that most non-specialist teachers of Social Studies deliver the subject from the perspective of their own area of specialisation (e.g. History, Geography, or Economics); whereas the aims and purpose of Social Studies is quite different in that it seeks to develop an individual into a sound and effective citizen (National Policy on Education, 2004).

If Social Studies is not achieving its goals fully, due to the diversity of teachers that deliver the curriculum, then it seems advisable to re-evaluate the efficacy of Social Studies and try a different approach that is also in keeping with the original aims and aspirations of the curriculum.

The following study focuses on a junior secondary school because Social Studies is a core subject in the curriculum. Jekayinfa (1999) reminds us that Social Studies was not included in the senior secondary school curriculum in Nigeria until 1998 when the National Policy on Education was revised, and despite its inclusion into the senior secondary school curriculum, it is not offered as a core subject but as an elective.

7.1 The Study

Social Studies like any other subject is expected to equip learners with basic knowledge and also with higher cognitive skills which will enable them to solve problems and develop critical and analytical thinking to promote self-development and continuous learning.

To achieve the stated expectations, I suggest that there is the need to move away from the old behaviourist methods of direct teaching (such as the lecture, note copying and dictation) all of which encourage content memorisation and regurgitation. These methods tend to be teacher-centred i.e. he/she does all the talking and the pupils listen. In this scenario, learners become mere spectators, and are not often heard: they receive knowledge and represent the ideas espoused by the teacher.

Taba (1965) and Igwe (2000) stressed the need to teach for conceptual development rather than accumulation of factual details. In other words rather than having a method of teaching which is about accumulation of facts through rote learning, there is a more interrogative experience where students understand issues better. This view was also supported by Joff (1984) who pointed out the importance of laying emphasis on the generation of ‘concepts’ in the Social Studies curriculum rather than the acquisition of factual information. This implies that the Social Studies curriculum is more than the accumulation of knowledge; it is actually about being able to understand and use that knowledge within a daily life. Here ‘concepts’ serve as structures into which facts are related in a society of ideas and are used in developing analytic skills in students. I have decided to use Joff’s (1984) term “‘concept’” in order to promote a scaffolded approach to teaching. The definition of ‘concept’ and how I have used a scaffolded approach to teach Social Studies is explained in the following section.

7.2 What is a 'concept'?

Various definitions and explanations have been given to the term 'concept' by different scholars but there is lack of agreement as to what it really means. Fraenkel (1973) quoted in Osakwe & Itedjere (1993), perceived concepts as mental constructions invented by human actors to describe the characteristics that are common to a number of experiences. Banks (1977) defined concept as an abstract word or phrase that is useful in classifying or categorising a group of things, ideas or events. This implies that when a word is used to label a group of objects that are perceived to have something in common, such a word can be regarded as a concept. Concepts, in the view of Mahood (1973), refer to the products of identifying and classifying perceived stimuli. Klausmeir & Ripple (1971) described a concept as ordered information about the properties of one or more things, objects, events or process that enable any particular thing or class of things to be differentiated from and also related to other things or classes of things. Akinlaye (2003) described concepts as generalised ideas about classes of objects and the characteristics of those objects that differentiate the classes of objects.

There is no general consensus regarding the definition of the term 'concept' but despite the varied definitions we may infer that a concept involves ordered information, categorising and classifying based on perceived properties or characteristics. Some concepts are easily defined others are not. For instance, a 'Triangle' is an example of a concept whose 'essential characteristics' are readily described. A triangle is a three sided plane figure, the sum of whose angles equal 180° . All and only those figures that satisfy this definition can be correctly called triangles. On the basis of this definition, it is rather easy to distinguish a triangle from squares, rectangles, circles and cones. This type of concept can be referred to as a concrete concept because it is easy to define. In this category we have concepts such as house, country, valley, social group, political parties, mountain, island, desert, flood, ocean, famine etc.

Other concepts defy easy definition. In such cases it is necessary to identify the various ways the concept can be used. To understand a concept of this type means an ability to understand it appropriately in relevant circumstances. 'Love' is such a concept, it cannot be easily defined. A man may claim to love his wife, his son, his brother, his job, his automobile, his country, his dog and classical music. Love has a somewhat different meaning in each case. All imply a positive, affectionate attitude towards an object, but in the end the degree of emotion is quite different. No single definition of love is likely to be sufficient; having a complete concept of love requires knowing the variety of ways in which the concept can be properly used. This type of concept can be referred to as an abstract concept because it is not easy to define. It deals with ways of thinking, feeling or behaving. In this category we have concepts such as democracy, tolerance, loyalty, justice, cooperation, conflicts, civic rights, honesty, family, culture, freedom, adaptation, fairness, responsibility, liberty and interdependence.

According to Akinlaye (2003) there are two components involved in the learning of concepts. These are concept formation and concept attainment. Concept formation is the act by which new concepts are formed. In this act, the learner constructs new categories on the basis of his own perception of similarities that the things he grouped together share. For example, a child, learning about the major cities of Nigeria could decide to group cities such as Lagos, Ogun, Oyo, Osun, Ondo and Ekiti together because they share similar climatic conditions. In this case, the learner has invented a category i.e. a concept. The concept so far formed may or may not already exist, what is important here is that even if it already exists, the learner is unaware of it before forming his own.

In concept attainment, on the other hand, it already exists and the learner is aware that it exists. His learning would therefore involve knowing those characteristics which member objects of the concept possess that make it possible for them to be grouped together. Thus, what is essentially involved in concept attainment is learning those societal accepted criteria for grouping things together. When we teach a concept like 'cooperation' in Social Studies, therefore, what we

actually want the students to attain are the characteristics of those activities or behaviours that are considered cooperative in nature.

What we are concerned with in teaching Social Studies in school is actually concept attainment. These concepts are already in existence i.e. a large collection of concepts relating to the environment and it is these concepts that we want the students to attain.

In order to have meaning, concepts must be anchored in the experience of an individual. Such experience may be direct or vicarious, real or simulated, but one way or another, new ideas must be linked to prior experience. Concepts that are not or that cannot be associated with life experience can be seen as irrelevant to learners. For this reason, it is hopeless to attempt to teach complex Social Studies concepts to learners without relating such concepts to how they can be utilised in their daily life.

7.3 Scaffolded approach

The idea of a scaffolded approach to learning can be traced to scholars such as Jerome Bruner and Lev Vygotsky. Vygotsky was of the opinion that children do not operate in isolation but learn by interacting with more knowledgeable others (an adult, an older peer, a teacher, or, perhaps today even the internet; Smith, Cowie, & Blades, 2003). Bruner agreed with Vygotsky's view that society provides the tools that enables a child to develop his/her thinking beyond his/her chronological age, and he also developed Vygotsky's ideas further by calling the role that knowledgeable others play in helping a child to learn as a 'loan of consciousness' - a scaffold (Smith et al., 2003), just as scaffold in building construction provides a support, it functions as a tool, extends the range of the worker and allows a worker to accomplish a task not otherwise possible (Greenfield, 1999). In the context of education it serves as a framework to help the student step beyond age-related limitations by breaking up the learning into chunks and then providing a tool, or structure through which a child can gradually build up knowledge. Hence, support

and the helpful interactions between the teacher and the learner provide a step by step approach through which a child can gradually build up knowledge to enable him/her to perform beyond their independent efforts.

As previously mentioned, for this study, teaching focused on the theme of social responsibility and was broken down into six specific topics i.e. one lesson per week:

- Week 1: voting as a social responsibility
- Week 2: process of becoming a candidate for election
- Week 3: importance of voting
- Week 4: voting behaviour
- Week 5: factors influencing voting behaviour
- Week 6: causes of electoral violence in Nigeria.

I delivered the lessons in group 1, (Target group) using a scaffolded approach while the other teacher delivered his usual lesson to group 2 (Comparison group). A recap of how the lessons were delivered in the two groups is presented in the following section. A full description of the lessons is provided on pages 90-93.

7.4 Results

To ensure homogeneity and also to ensure that students were of equal ability, a pre –test test was administered on the two groups. The results from the pre – test was analysed using independent – samples t–test. Overall, there was no significant difference in the scores between the two groups. Target group ($M = 13.68$, $SD = 1.35$) and Comparison group $M = 13.80$, $SD = 1.58$; $t = -.289$, $p = 0.77$. The results from the analysis suggest that, the students that were involved in the study were drawn from the same general ability classes and it also signifies that they have similar levels of attainment in Social Studies.

The analysis was conducted on each of the questions as well as the whole test to compare the performance of the two groups. The marking guide was jointly prepared by the two teachers and is presented below:

Marking guide

Question 1: Describe the following (i) Civic rights (ii) Voting (iii) Suffrage (iv) Ballot paper (v) Ballot box

- Ability to describe above mentioned components of an election attract 1 mark each totalling 5 marks

Question 2: (a) Highlight three importance of voting (b) Describe two processes that an individual must pass through before becoming a candidate for an election.

- Ability to mention any three different importance of voting attracts 1 mark each totalling 3 marks.
- Ability to describe any two importance of voting attracts 1 mark each totalling two marks.

Question 3: (a) What is voting behaviour? (b) Identify four factors that can influence voting behaviour.

- Ability to define voting behaviour attracts 1 mark
- Ability to describe any four factors influencing voting behaviour attracts 1 mark each totalling 4 marks.

Question 4: mention five factors that can cause electoral violence

- Any five factors mentioned attract 1 mark each totalling 5 marks.

Analysis on Question 1: Describe the following – (i) Civic rights (ii) Voting (iii) Suffrage (iv) Ballot paper (v) Ballot box.

There were significant differences in the scores of the two groups. Target group ($M = 4.10$, $SD = 0.94$) and Comparison group $M = 2.32$, $SD = 0.91$; $t = 6.18$, $p = 0.001$. The magnitude of the differences in the mean (mean difference = 1.78, 95% CI: = 1.25 to 2.31) was very large (eta squared = 0.5).

Analysis on Question 2: (a) Highlight three importance of voting (b) Describe two processes that an individual must pass through before becoming a candidate for an election.

There were significant differences in the scores of the two groups. Target group ($M = 4.02$, $SD = 0.85$) and Comparison group $M = 1.56$, $SD = 1.12$; $t = 8.75$, $p = 0.001$. The magnitude of the differences in the mean (mean difference = 2.46, 95% CI: = 1.89 to 3.01) was very large (eta squared = 0.6)

Analysis on Question 3: (a) What is voting behaviour? (b) Identify four factors that can influence voting behaviour.

There were significant differences in the scores of the two groups. Target group ($M = 4.78$, $SD = 0.46$) and Comparison group $M = 2.78$, $SD = 1.27$; $t = 7.42$, $p = 0.001$. The magnitude of the differences in the mean (mean difference = 2.00, 95% CI: = 1.45 to 2.55) was very large (eta squared = 0.5).

Analysis on Question 4: Mention five factors that can cause electoral violence

There were significant differences in the scores of the two groups. Target group ($M = 2.76$, $SD = 0.52$) and Comparison group $M = 1.10$, $SD = 1.2$; $t = 6.35$, $p = 0.001$. The magnitude of the differences in the mean (mean difference = 1.66, 95% CI: = 1.13 to 2.19) was very large (eta squared = 0.5).

In order to ascertain the group with the best performances, an independent-samples t-test was conducted to compare the post test scores of group 1 (Target group) and post test score of group 2 (Comparison group). There were significant differences in scores of the two groups. Target group ($M = 15.92$, $SD = 1.68$) and Comparison group $M = 7.76$, $SD = 2.80$; $t = 12.48$, $p = 0.001$. The magnitude of the differences in the mean (mean difference = 8.2, 95% CI: = 6.84 to 9.48) was medium (eta squared = 0.061). The results suggest that the group of students taught using a more traditional didactic approach (Comparison group) performed less well when compared to those who were taught through a scaffolded approach (Target group).

7.5 Discussion

This study suggests that a scaffolded approach to learning can be effective. The group of students taught using a traditional didactic approach performed less well when compared to those taught through a scaffolded approach. In Nigeria teachers are used to delivering their classes using the didactic approach and my results suggest that there is a need to make the learning process more interactive and exploratory, and that learning should be made relevant to the lived experience of students, so as to enable them to be able to utilise it later on in life.

The results also stress the importance of a scaffolded approach to learning i.e. stepped learning. It provides students with an understanding of the issues and the tools necessary to navigate life in a unified Nigeria. It also provides opportunities for students to anticipate and understand some of the issues they will face in a modern Nigeria, and will offer them the opportunity to explore ideas and concepts, building a picture of the world in which they are going to live, before they experience it.

7.6 Implications for Theories of Learning

This study also suggests that approaches that are more pragmatic and are theoretically derived from Bruner and Vygotsky are better for a Social Studies class than any other approach to learning because it provides opportunities for students to anticipate and understand some of the issues they will face in modern Nigeria. I argue that this approach impacted upon the students experience qualitatively, because they were able to express themselves better than students in the comparison group. Quantitatively, there is significant difference in the results of the two groups (target and comparison). Additionally, the results suggest that there was greater understanding of the process of voting. This can be seen in the quality of the responses offered by students after they had been taught using a scaffolded approach.

Figure 50: Student script – Target group

x Ballot box simply means the ^{in which} box we put our ballot paper after ~~put~~ voting. ✓ (1)

2a To choose our leader. ✓ (1)
 Voting serves as an instrument of change in the society. ✓ (1)
 Apart from voting can destroy democratic process. ✓ (1)

b
 b To become a candidate for an election you must be
 i a registered member of a recognised political party ✓ (1)
 ii You must win the shadow/primary election in your political party. ✓ (1)

3a Voting behaviour simply means the way in which people tends to vote. ✓ (1)

b
 1 ethnicity ✓ (1)
 2 Sex ✓ (1)
 3 media ✓ (1)
 4 Religion ✓ (1)

Figure 51: Student script – Comparison group

v. Ballot box is the box of voting when voting you drop your voting paper inside. ✓ (1/2)

2a
 1 to be chosen as a leader ✗
 2 to be responsibilities in a society ✗
 3 age, sex, public opinion. ✗

b
 1 ethnicity ✗
 2 age ✗

3a Voting behaviour? a voting behaviour must be good in a society and responsibility in a community or house.

b
 1 honest, faithful ✗
 2 chosen as a leader ✗
 3 Paying taxes ✗
 4 proper responsibilities ✗

3
20

7.7 Strengths and Limitations of the study

A significant strength of this research lies in the fact that it is a quasi-experimental study and enabled me to explore the effects of a scaffolded approach to the learning process in Social Studies. It suggests that the target group was much more informed demonstrating a greater understanding of the process of voting. This is the first time this type of study has been carried out where the effects of a scaffolded approach on the teaching and learning process is explored with respect to Social Studies in Nigeria.

There are some limitations which might influence the generalizability of the results of this research. Firstly, there are personality factors. While both teachers are Social Studies specialists, with similar experience in teaching the subject, it is possible that there was a qualitative difference in the delivery of the classes which may account for some of the variance in students' performance. Secondly, only two schools (located in different towns) were selected for this study. In future, it is advisable that more schools are involved so that the performances from the different schools can be compared which may eventually lead to more information to enrich the study.

Based upon this study, there is tentative evidence that concepts that make up the Social Studies curriculum can be made more relevant to the lived experience of students and this will provide them with concrete activities that will enable them to understand what they have learnt and offer them the opportunity to reflect on that learning and incorporate it into their future lives.

In the following chapter I bring the data from the three studies together and discuss the implications for the delivery of Social Studies in Nigeria.

Chapter 8 – Discussion and conclusions

8.0 Introduction

In this chapter, my aim is to discuss the results and findings from the three studies I conducted. I start with an overview of the research, paying attention to the purpose of the research, its aims as well as the associated research questions. The key findings are then presented and related back to the literature to show how my findings differ from those of previous studies. The implications of this research will then be considered for Social Studies education in Nigeria as well as its contributions to knowledge. Recommendations based on my findings will be discussed; the limitations of this research as well as identification of areas that need to be further investigated are also pointed out.

8.1 Overview of the research

The general aim in conducting this research was to investigate the teaching and learning of Social Studies in Nigeria and to understand how it is taught and its role in fostering tolerance and appreciation for cultural differences as well as uniting the country and challenging unfair treatment. However, I acknowledge that teachers of Social Studies in Nigeria often adopt different methods. It is important to understand how their teaching impacts upon the day to day lives of Nigerians and whether common concepts are understood by students.

Based on the above, this research examined whether the content of the Social Studies curriculum is fit for purpose i.e. to build a unified Nigeria with a single identity that challenges and redresses those social imbalances and political problems that continue to tear Nigeria apart. Thus, a central question in this project is: “what are the challenges facing teachers in delivering the Social Studies curriculum in today’s Nigeria?”. This study is made up of three discrete studies, each building upon the one before, but all the three studies tell a story.

This study has been guided by the following research questions:

1. How effective is Social Studies in bringing about social cohesion in Nigeria? (Studies 1 and 2)
2. How do students view the relevance of the various concepts learnt in Social Studies in their daily life? (Study 1)
3. What are the challenges facing teachers in delivering the Social Studies curriculum in today's Nigeria? (Study 2)
4. How adequate are the contents in the Social Studies curriculum in addressing social imbalances and political problems in Nigeria? (Studies 1 and 2)
5. Does a scaffolded approach to learning have effects on student learning? (study 3)

Several types of data collection methods were used to obtain the findings. These included interviews, questionnaires and a class-based study. The first study explored qualitatively how twelve ex-students have used the knowledge they gained in Social Studies in their daily lives. The result from the interviews revealed, academically, that Social Studies is working: it delivers education on the history, diversity and complexity of modern day Nigeria. For some participants, however, Social Studies does not live through practical application in everyday life. Only a small number of participants (2) were able to describe how they had incorporated what they had learnt into their daily lives. Hence, the second study was conducted to examine the challenges that teachers faced in the delivery of the Social Studies curriculum. A key finding from this study is that teachers differed more when they were compared according to area of specialisation (those trained in Social Studies versus those trained in other subjects). The significant differences shown in chapter 6 may be due to the fact that non-specialist teachers may not be particularly well-grounded in the aims and objectives of the Social Studies curriculum and may struggle with more innovative teaching methods. This also signifies that not only is content important but how it is used is also important and specialist teachers may have a greater appreciation of the content and the potential it brings to enlivening the classroom. As a result of this I conducted the third study that focused on a new way of teaching Social Studies using a scaffolded approach. Here I found that the group

of students taught by another teacher, using a more didactic approach performed less well in tests in terms of subject knowledge and understanding.

8.2 The Importance of Social Studies

Social Studies, as a school subject, tries to assist children in developing appropriate skills and attitudes which will help them to contribute to the development of their community. One of the major foci of Social Studies is the study of human beings in their environments. It is not a study of animals, plants, and organic or non-organic materials. The subject focuses on how humans behave towards one another and the values and ideas that shape the society.

Social Studies is society-oriented and culture-bound. This means that the material and knowledge gained in the subject is first and foremost those that relate to and are relevant to daily life. Social Studies is a dynamic subject. The contents and specific purposes of the subject change with time, particularly according to changes in values, technology, social problems and education. Since Social Studies is seen as a means of addressing the problem of social cohesion, it is therefore continuously modified in the light of the needs of society. The unique nature of Social Studies derives from its ability to scope directly from the perceived needs of Nigerian society. These needs change as circumstances change.

Social Studies education provides the only structured arena for the preparation of citizens. A commitment to foster human dignity is key to the success of the Social Studies curriculum.

8.3 Key research findings

As noted previously based upon the interviews I conducted, only a small number of participants (2) were able to describe how they had incorporated what they had learnt in Social Studies into their daily lives. These participants feel strongly that Social

Studies did not equip them for life outside school, in particular they identified that Social Studies does not promote national unity nor does it promote an appreciation of diversity within the national context, and participants also challenged some of the principles of Social Studies in trying to instil a view beyond their cultural or community beliefs.

The research also revealed that there are challenges facing teachers in delivering the Social Studies curriculum appropriately, and there are both experiential and gender differences in teachers' ability to deliver the Social Studies curriculum. It also revealed that not all the teachers are Social Studies specialists; there are some non-specialist teachers teaching Social Studies because their subject embraces disciplines that have to do with human existence (e.g. human geography) and this was perceived by the authorities as appropriate to deliver the curriculum. This may have accounted for a diversity of teaching methods and opportunities. Teachers reported that the curriculum content in Social Studies is not adequate for addressing the social issues and problems that face Nigeria today; the importance of peace and consequences of conflicts, the importance of culture, and the need for national unity and progress. They were of the opinion that illustrated talks, visiting speakers, drawing and painting, posters, creative writing, cartoons, brainstorming, costume making, plays, puppetry and quizzes are not always suitable teaching techniques. Additionally instructional material such as charts, relevant and current Social Studies textbooks are not readily available in schools. They also indicated that the matching or pairing of item tests and multiple choice test are not suitable evaluation techniques.

Finally, I used a quasi-experimental approach and designed a series of lessons where I compared the scaffolded approach with the didactic approach. Two groups (a target and comparison group) were exposed to the same lesson content but taught by different teachers (one using a didactic approach, the other used a scaffolded approach) and I found out that students in the target group did better than students in the comparison group in terms of performance in tests and in terms of the grasp of key issues. Hence, using a scaffolding approach seems to have promoted students'

learning around issues relevant to their lives in Nigeria. The implications of these findings on Social Studies education in Nigeria are discussed in the next section.

8.4 Implication of findings

Previous researchers have argued that Social Studies in the colonial era was linked to a western philosophy; it was culture bound and was not relevant to the needs and aspirations of Nigerians (Fafunwa, 1991; Taiwo, 1980). Those who were exposed to that colonial Social Studies curriculum, although Nigerian by birth, were British in outlook and behaviour. They understood British environments but knew little, if anything, of the country in which they lived. The beneficiaries of the colonial Social Studies curriculum viewed the knowledge they gained in terms of discrete subjects which made it impossible for them to view their world holistically. Despite the fact that the current Social Studies curriculum has been restructured to suit the needs and aspirations of Nigerians, this study found out that there are still tensions with this curriculum which are related to social, cultural and perhaps tribal issues. For example female teachers in Nigeria may not be able to utilise the broad scope of methods of teaching that are available to male teachers because it is not acceptable - within the culture - for unaccompanied women to take students out on field trips. This may be more prevalent in the northern part of Nigeria which is primarily Islamic where women do not have this level of independence. However, in the southern part of the country where this study was carried out, this should not really be a problem, however, despite the fact that my study was conducted in one of the states which is primarily Christian, this inequality remains. Thus, the need to allow women to teach Social Studies in diverse ways just like their male counterparts is vital, ensuring that gender has no role to play in the teaching and learning of the subject, otherwise students' learning of Social Studies may be negatively affected by the sex of their teacher. There is a need to ensure that gender equality is embraced, which is consistent with the study of Obodumu (2011), who advocated for equality of rights and responsibilities to reduce gender imbalance in Nigeria.

The qualified failure of the Social Studies curriculum to achieve the aims and aspirations is likely to be related too to teachers' areas of specialisation. This study revealed that not all the teachers teaching Social Studies are specialists. This may have accounted for why they teach the subject in many different ways. For example, if a geography specialist is to teach a topic such as election in a Social Studies lesson, the teacher may struggle to provide the students with the necessary links in the chain to help them understand the process of an election, because he or she may not be well grounded in the history of democracy.

Additionally, the Social Studies curriculum has not been able to achieve its aims and aspirations because some Nigerians do not have the same sense of social cohesion that perhaps prevails in nations such as France, Germany and the United States of America. Nation building entails conscious efforts to bring together the diverse communities of which it is constituted. It is a phenomenon that involves the process of socialising individuals politically to become good citizens, who feel they have a stake in the community and that is worth fighting for. Both government and people strive to make the best of their nation politically, socially, economically and technologically by ensuring that every part works together collectively to produce a better and greater state, capable of facilitating national development. Thus, the political instability that characterised Nigeria from independence up until 1999 can be traced to ethnic and religious tensions that were not addressed in the formation of the country. These tensions are expressed inevitably through inter-ethnic discrimination in jobs, housing, admission into educational institutions, marriage, business transactions or the distribution of social welfare services. Consequently where there is deprivation, nepotism, hatred, suspicion, discrimination based on ethnic identity, conflict becomes an important social phenomenon.

The findings of this research demonstrate that instructional materials such as charts and relevant and current Social Studies textbooks are not readily available in schools. However, Mezieobi et al. (2008) stated, “teachers extensively lean on textbooks as learning resources. They incessantly make demands for textbooks for themselves and their students, often complaining about the availability of textbooks

as an impediment to good instruction and the achievement of their set educational goals” (p186). This implies that the educational objective is one of building a singular approach to knowledge, attitudes and skills. It is possible that knowledge can be acquired through conversation with people, social interactions, as well as listening to a teacher. Nigeria, with its high level of illiteracy (particularly in the north) and diverse indigenous languages, makes it difficult to teach Social Studies using a textbook. However, most of today’s textbooks on Social Studies are not “produced from good source ” according to DuBey (1980). With the introduction of Social Studies in the junior secondary school, those who study geography, sociology, political science, economics, history, without or with professional training in education, have cashed in on the situation to write books that have been titled “Social Studies”. Since these writers are not professionally acquainted with the Social Studies philosophy, their books lack both integrative and methodological perspectives of Social Studies as well as its problem solving orientation. It is correct to say that most of these books are merely geography and history books presented traditionally under the same cover with the new title Social Studies on them, which indeed is a misrepresentation of Social Studies.

On the other hand, it is difficult to produce Social Studies textbooks sufficiently loaded with material based on an interdisciplinary approach essential for the achievement of the objectives of the curriculum. Jarolimek (1977) pointed out that Social Studies textbooks are designed more to be studied and thought about than read. Textbooks in Social Studies are not to be solely depended upon for the achievement of learning outcomes.

Most non-specialist Social Studies teachers are ill-equipped to teach the subject today, particularly as it affects the use of textbooks (Mezieobi, Reggie-Fubara, & Mezieobi, 2008). An effective Social Studies class does not require the use of textbooks. This is why some scholars have condemned the excessive use of textbooks in a Social Studies class. According to Mezieobi et al (2008: 188)

“it has been difficult for many school systems to move too far from the textbook because they fail to recognise the basic promise of any modern Social Studies programme namely, that the problems of living which boys and girls face are centred in themselves and in their world and not in a textbook. Textbooks can in no sense ever continue the dynamic core of the programme itself” (Op cit, 2008: p188).

For effective Social Studies classes, teachers need to revise their wholesale commitment to or exclusive dependency upon textbooks as a crucial instructional tool, and fix their attention on teaching students through participation in activities. A good Social Studies teacher should see himself or herself and their students as the most significant resource materials for his lesson. DuBey & Barth (1980) lent credence to this idea when they asserted that a well-trained teacher in Social Studies methods and philosophy can provide much of his/her own relevant material while the non-specialist teacher depends on books.

Textbooks should not be used in Social Studies instruction as a sole source of information for topics being taught or studied. The Social Studies curriculum calls for a greater student involvement in what is being learnt. This cannot be achieved through the expository teaching strategy of transmitting or gaining information through reading textbooks. Rather, more instructional efforts in Social Studies should be geared towards teaching methods that will make learning relevant to the lived experience of the students. Students tend to swallow ‘hook, line and sinker’ views presented in the books to satisfy their examination requirements. This negates the fact that no one book is a knowledge bank. Indeed, Hanna, Potter & Reynolds (1973) condemned the use of a single text in Social Studies; they noted that the use of a single text greatly cripples children in their ability to use work-study skills. It is then desirable that pupils begin to have more than one author’s view point and learn to discriminate between prejudice, propaganda and truth.

As noted earlier, the research revealed that matching or pairing of item tests and multiple choice tests are not suitable evaluation technique. This assertion was also shared by Mkpa (1987) in his study. He opined that meaningful evaluation devices in Social Studies must focus on the affective learning outcome because the kinds of behaviour which are embedded in the affective domain such as social adaptability, social cooperativeness and cohesion, willing participation in social activities, reflective and contemplative thinking, sensitivity to social issues, social demands and social change as well as exhibition of acquired positive human relations skills, are best evaluated through observation. This implies that evaluation associated with Social Studies education must be an all-inclusive process i.e. all available means of collecting relevant data bearing on students' learning must be explored and utilised in the evaluation process. This development calls for the need for an application of a variety of evaluation techniques since no single evaluation procedure is adequate for appraising pupil progress in terms of all the important outcomes of instruction in the Social Studies.

8.5 Implication for policy and practice

Based upon the analyses conducted in this study, the results identified that there is a gap between policy and practice in Social Studies education in Nigeria. In order to link the research findings with practice, my aim is to identify some areas where this research may be beneficial.

My study indicates that there are some topics in the curriculum that involve concepts that students are not going to experience for many years. To be able to comprehend such abstract concepts, I found that students were able to understand such concepts through learning which is stepped and scaffolded.

Thus, I argue that the curriculum needs to be revised regularly because society is dynamic, and must be able to cope with new social developments. For example the

issues of human trafficking, hostage taking and terrorism were not known in Nigeria society some years ago but today are sadly a daily occurrence.

This study also revealed that there is need to restructure the curriculum to address the issue of multiculturalism and social cohesion. Hence, it is necessary to restructure the curriculum in such a way that topics such as the importance of peace and consequences of conflict are further developed in the curriculum. Students need to understand the positive outcomes of building national unity, cultural integration, tolerance and peaceful co-existence among the various ethnic groups in Nigeria. This will go a long way to ameliorate the various political tensions within the country. Social Studies was introduced to enable us to see ourselves firstly as Nigerian before our tribal identities or ethnic loyalties. Social Studies should foster a spirit of cohesiveness and help to ameliorate the marginalisation of the minority groups, for example in the North, the Yoruba speaking minority group in the districts of Ilorin and Kabba.

A particular type of in-service training on an annual basis is also needed for non-specialist teachers who deliver the Social Studies curriculum because the study revealed that they are not well grounded in the subject. There is also need for re-training for both specialist and non-specialist teachers of Social Studies in the use of a scaffolded approach through Continue Professional Development (CPD). It would be beneficial, if the Institute of Education or a specialist university such as Tai Solarin University of Education, Ijebu-Ode could organise a one day workshop in this area. Based upon this research, here is an example of a one day workshop.

8.5.1 Scaffolded Approach Workshop outline.

Figure 52: Workshop outline

Time	Theme: A Scaffolded approach to learning
9.00am – 9.55am	Registration
10.00am – 11.00am	<p>Topic: Discussion on social issues and problems in Nigeria.</p> <p>Objectives: Trainees should be able to ;</p> <ul style="list-style-type: none"> • Identify and explain the social issues and problems in Nigeria • Appreciate through discussion the causes of social problems in Nigeria • Justify the consequences of the social problems to Nigeria development <p>Activities:</p> <ol style="list-style-type: none"> i. Divide trainees into groups of 4 or 5 ii. Give each group one social problem iii. Tell each group to discuss how the problem can be controlled iv. Allow about 10 minutes for group discussion v. Allow each group to present their points vi. Summarise the key points and write them on the chalkboard
11.00am – 12 noon	<p>Topic: Discussion on importance of peace and consequences of conflicts.</p> <p>Objective: Trainees should be able to ;</p> <ul style="list-style-type: none"> • Explain the concepts peace and conflict • Appreciate through discussion the importance of living in peace • Describe the ways to promote peace <p>Activities:</p> <ol style="list-style-type: none"> i. Identify the types of conflicts and means to manage and resolve such conflicts. ii. Explain with relevant examples how state security

	<p>service can tackle the issue of political violence in Nigeria.</p> <p>iii. As a teacher of Social Studies, explain how you would instil peace values and attitude in your students.</p>
12 noon – 1.00pm	B R E A K
1.00pm – 2.00pm	<p>Topic: Running how a scaffolded approach could be used in teaching Social Studies</p> <p>Objective: Trainees should be able to</p> <ul style="list-style-type: none"> • Master how they can employ a scaffolded approach in the teaching of Social Studies <p>Activities:</p> <ol style="list-style-type: none"> i. Divide the trainees into 2 groups ii. Group A to use a scaffolded approach to teach a topic of their choice iii. Group B to use didactic approach to teach a topic of their choice iv. Trainees to point out the benefits in the two different methods

8.6 Research contributions

This study makes a distinctive contribution to research on Social Studies education in Nigeria in the sense that it explored how former students experienced Social Studies, particularly their assessment of the impact Social Studies has had upon their daily lives. The challenges that teachers faced in the delivery of the Social Studies curriculum was also examined, as well as the effects of a scaffolded approach on students learning. To the best of my knowledge this study is the first to explore the ex-students experience about Social Studies and teachers' perspective on Social Studies. The generated knowledge from the experiences of both the ex-students and teachers was the foundation that led me to compare a scaffolded approach with a didactic approach. This approach shed light on how a scaffolding approach to learning could promote children's learning around issues relevant to their lives.

This study also provides some evidence that participants feel strongly that Social Studies does not promote national unity. It does not promote an appreciation of diversity. This implies that the principles of Social Studies in trying to get people to see beyond their cultural or community beliefs has been unsuccessful i.e. an average Nigerian does not have the instinctive sense of social cohesion that prevails in other countries.

The research identified that there is need for a fundamental re-think in the ways in which we deliver Social Studies because not all the teachers teaching Social Studies are Social Studies specialists, there are some non-specialist teachers teaching Social Studies who are only versed in the content and not well grounded in the method of teaching.

This study also provides evidence that teachers feel strongly that the curriculum contents in Social Studies is not adequate in addressing social issues and problems, importance of peace and consequences of conflicts, importance of culture and the need for national unity and progress in Nigeria.

Study 2 makes a distinct contribution to the field of Social Studies education in Nigeria due to the fact that all teachers delivering the Social Studies curriculum in Ogun state participated. Using all the teachers teaching Social Studies in Ogun state as a sample enabled me to have a wider picture of challenges facing teachers teaching Social Studies in Ogun state.

The study revealed that an approach to learning underpinned by the constructivist theories of Jerome Bruner and Lev Vygotsky is useful in the teaching of Social Studies because it provides opportunities for students to anticipate and understand some of the issues they will face in a modern Nigeria, and offers them the

opportunity to explore ideas and concepts, building a picture of the world in which they are going to live, before they experience it.

8.7 Theoretical Contribution

This study is conceptualised around the ‘pragmatic’ approach offered by John Dewey in that it seeks to provide students with an understanding and the tools necessary to navigate life in a unified Nigeria. However, I have also drawn heavily upon the principles set out by other constructivist theorists such as Jerome Bruner (Bruner, 2006; Entwistle, 1987; Wood, Bruner, & Ross, 1976) and Lev Vygotsky (Bodrova, 1997; Vygotsky, 1966; Vygotsky, 1978). Vygotsky was of the opinion that children do not operate in isolation but learn by interacting with more knowledgeable others (an adult, an older peer, a teacher, or, perhaps today even the internet) (Smith, Cowie, & Blades, 2003).

The results from my research indicate that approaches that are more pragmatic and are theoretically derived from Bruner and Vygotsky are better for this type of class than any other approach to learning because it provides opportunities for students to anticipate and understand some of the issues they will face in modern Nigeria. I have argued that this approach impacted upon the students experience qualitatively, because they were able to express themselves better than students in the comparison group.

8.8 Recommendations

Several recommendations emerged from this study that relate to how teaching and learning of Social Studies can be improved upon so that its aims and aspiration can be achieved. For example, the research revealed that there are issues around gender differences that need to be unpacked because it is not acceptable within the culture for unaccompanied female teachers to take students out on field trips. This would lead me to recommend that there is a need to allow the women to teach Social Studies in a diverse ways, so that their teaching would be as successful as men.

Legislation should be introduced that promotes the emancipation of women and thus also provides opportunities of utilising all methods of teaching Social Studies that are available, especially field trips.

For effective teaching of Social Studies, it would be beneficial if it is taught by Social Studies specialist teachers and that non-specialist teachers from other disciplines (geography, history, sociology, economics, political science, anthropology etc.) receive professional development and training in the subject. However there is need for regular in-service training for Social Studies teachers (specialist teachers and non-specialist teachers), which must be designed to address new developments in current social issues and recommend ways of integrating those issues into the curriculum, and also how to deliver it.

Infrastructural facilities and instructional materials need to be further developed to meet the needs of the curriculum in fostering national unity without necessarily impacting upon diversity. Resources are needed that don't seek to make tribal, linguistic, cultural diversity vanish.

Teachers of Social Studies should adopt a scaffold approach to learning where learning is made relevant to the lived experience of students.

8.9 Strengths and limitations

A mixed methods approach was adopted in this study and diverse types of data were required to address the research questions. Hence, I explore through the qualitative method of in-depth interviews how former students of Social Studies have been able to utilise the various concepts learnt in the subject in their daily life. Here, the results from the data analysis of the first study informed the second study where the challenges facing teachers in the delivery of Social Studies were examined. This then informed the third study where I examined the effects of using a scaffolded approach on the learning of students in Social Studies classes.

A significant strength of this research lies in the fact that I surveyed many of the teachers delivering the Social Studies curriculum in Ogun state. Based upon their responses I was able to devise a series of classes where I was able to compare a scaffolded approach with a didactic approach, so as to ascertain the effectiveness of this approach in the teaching and learning of Social Studies.

There are some limitations which might influence the generalisation of the results of this research. Firstly, only twelve ex-students of Social Studies were involved in the qualitative aspect of this research. At the time it was not economically possible to interview many more ex-students of Social Studies in Ogun state and I relied upon my own personal networks to gain interviews. However both Creswell (1998) and Boyd (2001) were of the opinion that interviews with ten people are enough to explore the lived experience of participants in research and that ten participants are sufficient to reach saturation.

Inevitably, the dearth of literature on the topic of Social Studies is one of the factors that affected the conduct of this research because most researches in Social Studies education did not explore the experiences of current or indeed ex-students or the perspectives of Social Studies teachers. Thus, where possible, inferences were drawn from data gathered in studies conducted outside Nigeria, and while the context may be different, I hope the comparative observations made are valuable.

One of the major challenges faced in this study related to the attitudes of gatekeepers. For instance, in most of the schools the head of departments collected the questionnaires after they had been briefed about the nature of the questionnaire which they were supposed to administer to colleagues teaching Social Studies. Although all the teachers of Social Studies were eventually surveyed there was a significant delay in the questionnaires' administration.

The analysis of Study 3 revealed that the target group which I taught performed better than the comparison group. While both teachers are Social Studies specialists, with similar experience in teaching the subject, as I noted previously, it is possible that there was a qualitative difference in the delivery of the classes in Study 3 which may account for some of the variance in students' performance on the tests.

8.10 Suggestions for further research

Based on the research findings and taking into account the limitations, I have identified where further research should be conducted. There should be:

- An investigation into factors that affect teaching and learning of Social Studies at the primary school level;
- An exploration of the causes, effects and solutions to ethno-religious crisis in Nigeria;
- An investigation into the adequacy of the Social Studies curriculum content at the College of Education level;
- An investigation into the implications of competitive ethnicity in the process of nation building in Nigeria.
- Finally, this research was conducted in one state in Nigeria; in the future the research should be conducted in other states, to understand if the same issues emerge.

8.11 Conclusion

With the introduction of Social Studies into the school curriculum, it was presumed that it would foster national unity and promote cultural integration in Nigeria but the findings from this study indicate that, it has not achieved all of the aims and aspirations it aimed to achieve. The study suggests that the curriculum has not entirely been successful because students' learning has not focused on the issues that face modern Nigeria, nor has the curriculum applied methods that are grounded in lived experience and this has created tension between how participants perceived Social Studies and the purpose of Social Studies as defined by the Government in Nigeria. Hence, it is my contention that the Social Studies curriculum can be

improved upon by introducing alternative instructional methods such as a scaffolded approach, and by ensuring that Social Studies specialists deliver the content.

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APPENDICES

Appendix A – Information sheet

Appendix B – Informed consent form

Appendix C – Interview schedule

Appendix D – Interview transcript

Appendix E – Teachers' Questionnaire

Appendix F – Achievement test Questions

Appendix G – Student script – Target group

Appendix H – Student script – Comparison group

Appendix I- Research Ethics Approval

Appendix J – Lesson note for target group

APPENDIX A

Brunel
UNIVERSITY
WEST LONDON

Information Sheet

I am Adedayo Sofadekan, a PhD student in the school of Sport and Education at Brunel University, West London and I am conducting research on teaching and learning in social studies education. This study will be carried out in Ogun state, south western Nigeria.

Social studies is one of the subjects introduced into the school curriculum in Nigeria to foster tolerance and appreciation for cultural differences as well as to suppress unfair treatment of minority groups. Despite its inclusion into the school curriculum, issues remain in the development of a national identity for all Nigerians. This study aims, among other things, to examine if there are adequate content in social studies curriculum that can help to resolve the issues that inhibit social cohesion in Nigerian society and to find out if there are any challenges' facing social studies teachers in delivering social studies curriculum content appropriately.

All data collected will be anonymised to assure confidentiality. You may request the return of your data or interview transcripts at any time.

If you have any questions or concerns relating to this study, please, contact me through telephone or e-mail, you may also contact my supervisor at the address stated below:

Ian Rivers, PhD

Professor of Human Development

School of Sport and Education

Brunel University

Uxbridge, UB8 3PH, UK

E-mail: ian.rivers@brunel.ac.uk

APPENDIX B

INFORMED CONSENT FORM

Concept utilization in the teaching and learning of social studies and its effectiveness in junior secondary school in Ogun state, south western Nigeria.

Brunel University requires that all persons who participate in research give their written consent to do so. Please, read the following and sign it if you agree to participate in this study.

Declaration

I freely and voluntarily consent to be a participant in the research project on the topic: utilization of concepts for teaching and learning of social studies to be conducted by Adedayo Sofadekan, who is a postgraduate student in the school of Sport and Education at Brunel University, West London.

I understand that this study aims to examine the challenges that teachers are facing in the teaching and learning of social studies and also how students effectively utilize the concepts learnt in social studies in their daily life.

I understand that, specifically, I have been asked to undertake interview or complete a questionnaire (delete as appropriate), which should take no longer than 45 minutes for the interview and 15 minutes for the questionnaire.

I confirm that I have been told that my data will be anonymised. I also understand that if at any time during the interview/questionnaire I feel unable or unwilling to continue, I am free to leave.

I confirm that I understand that my participation in this study is completely voluntary, and I may withdraw from it any time without negative consequences. [In addition, should I not wish to answer any particular question or questions, I am free to decline.]

I confirm that I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in any report subsequently produced by the researcher.

I confirm that I have been given the opportunity to ask questions about the study, and my questions have been answered to my satisfaction.

I confirm that I have been inform that if I have any general questions about this project, I should feel free to contact the researcher or his supervisor using the contact details provided on the information sheet.

I have read and understand the above and consent to participate in this study. My signature is not a waiver of any legal rights. Furthermore, I understand that I will be able to keep a copy of the informed consent form for my record.

.....

Participant's signature

Date

.....

I have explained and defined in detail the research procedure in which the respondent has consented to participate. Furthermore, I will retain one copy of the informed consent form for my records.

Signature of researcher

Date

APPENDIX C

INTERVIEW SCHEDULE

1. What has Social Studies taught you about Nigeria in terms of:
 - Peaceful co-existence
 - Religious tolerance
 - Social cohesion
 - The history of Nigeria
 - Civic duties and responsibilities
2. How effective is Social Studies in helping you to foster tolerance and appreciation for cultural differences? Can you give some examples?
3. What do you think young people nowadays should be taught in Social Studies education?
4. Do you perceive there are any issues in today's Nigeria that are not discussed adequately or at all in Social Studies?
5. Why do you think they are absent or not fully addressed in the curriculum?
6. Can you give me some examples of ways in which Social Studies education has influence the ways in which you live your life?
7. In Social Studies classes, what aspects of the curriculum were:
 - Most interesting to you, please explain your answer
 - Most surprise you in terms of the information you were given, please explain your answer
 - Most affected your day to day living, please explain your answer
8. What do you believe is the role of Social Studies in today's society?
9. Is there any aspect of Social Studies curriculum that you were taught that you did not find useful in your day to day living?
10. If yes, what are they?

APPENDIX D

INTERVIEW TRANSCRIPTS

Interview with participant 5 (P5_M)

Date: 7th June, 2010 **Time:** 9.15am – 9.32am

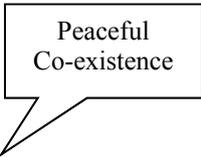
Location: Vacant Lecture room

Interviewer: Good morning, please can you introduce yourself?

Participant: My name is (name given). I am a male, 29 years old.

Interviewer: What has Social Studies taught you about Nigeria in terms of peaceful co-existence?

Participant: Many times, most of the lessons we received from Social Studies is to tell us, it make us to know more about different people, different areas, different places where we can meet different people, that will make us, whenever we meet them we see them as human being not as animal, those people **that we should be able to tolerate and that we can co-habit together, to live together, share room together,** is the same thing, that is what happens in our schools. We have Igbo, the Yoruba the Hausa, we school together and it is because of our nature, the way we have been taught in Social Studies that introduce it to us that we can live peacefully with people from different tribes regardless of where they come from in the whole world.



Peaceful
Co-existence

Interviewer: What has Social Studies taught you about Nigeria in terms of religious tolerance?

Participant: Well, some of us we did not even know much when we hear about religious crisis but many a times it is what they feed us with that we got to imbibe but with the study of Social Studies many a time we have been exposed to, we are being taught while some people go into rampage, why there are no religious tolerance but as time goes on we were made to understand that with the existing religion, Social Studies make us to realize that we can belong to different religion, you can be Muslim, you can be Christian and it is even allow that some people can be traditionalist, so the moment we are able to realize that one, **then we are able to see that at least we can be together and in the same Nigeria so your own does not disturb my own.** I can do any religion even it is from these Social Studies being taught us that we discovered that some young ones can just choose any religion of their own choice and we **will still leave together in many of our compounds and families we have many families who have the three religions and they live together in peace.**

Peaceful
Co-existence

Peaceful
Co-existence

Interviewer: What has Social Studies taught you about Nigeria in terms of social cohesion?

Participant: Well there are a lot of ways where we interact with people many times the Social Studies that we have learnt even made us to realize that the moment we are able to tolerate others and we are able to live peacefully with them, then **it means we can do certain things in common and that is the more reason why many a times we attend naming ceremonies, we attend traditional weddings, we attend even funeral rites of some other groups and**

Cultural
integration

it does not give us any problem to know their worth, to know more about how things are done in terms of naming ceremony in one social setup and in another area, so Nigerian, the social studies in Nigeria have been able to make us realized that socially we can even interact with different people of the world.

Interviewer: What has Social Studies taught you about Nigeria in terms of the history of Nigeria?

Participant: It is even from the Social Studies that many things we heard, we learn many even about personalities like the history of Nigeria from Social Studies we've learned about those people, the founding fathers of Nigeria, those who fought the white or the colonial masters before we got independence and now we have been managing our country immediately after independence, in fact, it is even from Social Studies that we even got to know many of us we were not born when there was civil war in Nigeria but during the course of Social Studies we were made to know certain things how the civil war came, how it was fought and how it was resolved amicably and Nigeria still remain one entity.

Celebrating national icons

Interviewer: What has Social Studies taught you about Nigeria in terms of civic duties and responsibilities?

Answer: In fact it is from, right from our primary school from the civic, Social Studies aspect we have been taught even on how to respect the national flag of the country. The national anthem then the heroes were introduced to us, then when we now look at all these things, then they now teach us something

Engendering patriotism

Celebrating national icons

that we need to do as a law abiding citizen, when you are of age you must pay our tax , then when you are of 18 years you have the right to vote, then at certain age, may be 25, 30, 35, 40 and above, you can contest for certain post in the country, then we are being taught about those people lessons on those people who are assigned duties to keep peace in the country like the soldiers, like the police, so that we will all be law abiding and with the knowledge of Social Studies we are even be able to see those people who make law, that they say those people who make law that are in the assembly, so they would make law for the country, then we have a body called them Executive, they are the one who are like governors, chairmen and the president of the country, the minister, then we have the judiciary, all these people were made to realize that they have a lot of roles to perform in making for a peaceful society, these are some of what we have learnt from being a student of Social Studies.

Civic responsibility

Civic responsibility

Interviewer: How effective is Social Studies in helping you to foster tolerance and appreciation for cultural differences? Please give examples.

Participant: Well, the Social Studies part of what we've being taught is about the tolerance, many times in our society when it is time for the Muslims to do their Ramadan fasting for 29 or 30 days, whether you are Muslim or you are a Christian people will bear in mind that at least the Muslims in the country they are fasting, there are some engagements even within the country that some people because they know they want their friends and associates to be at their party, they will not do the party like a funeral,

Peaceful Co-existence

house warning and some other things they will not do it during the time of Ramadan because they want their friends to also be part of the celebration, so when we talk of the cultural differences it is to tell us that what whether you are a Muslim or you are a Christian we can do things in common if we choose to live together peacefully and those people who did not have ceremony to do when it is time for their own we know we will celebrate together and the same thing even happen in some families like Egungun festivals, some of their families the relatives they do come whether they are Christian or from another religion, they will felicitate with them and they will go back, so this is part of the Social Studies that have helped us to know that if we tolerate others when they are doing ceremony or some other things we can be part of them, we don't have to criticize them, we don't have to rebuke them, we don't have to start chanting slogan or abusive words that will make them feel unwanted.

Challenging intolerance

Cultural integration

Peaceful Co-existence

Interviewer: What do you think young people nowadays should be taught in Social Studies education?

Participant: Well, I think part of what we still believe that emphasized should be more laid on, is the case of the indiscipline and corruption in the society, because indiscipline in the society is becoming so rampant, then corruption is becoming the order of the day. Then we now discovered that all those things they are no more there. Then the moral lesson, the moral aspect of our society, the value that we hold very much we are fast missing it. So we will still want them to put some of these things

Challenging injustice

Moral lessons old and new

back into our Social Studies, so that the children will be learning it more.

Interviewer: Do you perceive there are any issues in today's Nigeria that are not discussed adequately or at all in Social Studies?

Participant: Well I think those things that were taught in Social Studies were developed over the time, probably there is need to review it and update some of what have been forgotten in the aspect of Social Studies that when we talk about that aspect of discipline, corruption, moral aspect of it, they were taught many years ago, but many a times they were dropped along the line may be they should still put more effort into it.

Challenging injustice

Moral lessons old and new

Interviewer: Why do you think they are absent or not fully addressed in the curriculum?

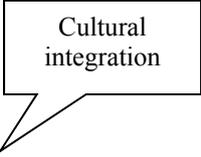
Participant: Well like I said, they need to be, more emphasize need to be placed on it. The point is that I think that like they said that when new crimes are committed then new laws must be promulgated. The rate at which indiscipline, corruption is going in the society probably they should put more emphasis on it, than it has been in the past.

Interviewer: Can you give some examples of ways in which Social Studies education has influence the ways in which you live your life?

Participant: There are many areas that I can mention in that area, by virtue of the Social Studies that we have imbibed for many years. In fact, it even makes

Cultural integration

many of us to even change our eating habit. There is no locality that I get to that I will not take their local food, if it is Hausa food, I can eat it, I can eat tuwo, fura do nunu, shinkafa, and if it is in Igboland the same thing I can eat Apu, I eat santana even abasha anything prepare, so far it is eaten by human being and it is prepare in a delicious way. The mode of dressing we will also want to associate, we wear cloth with different tribes just to show that we also love their culture. We travel to different places to go and see what is happening there because of what we have been taught in Social Studies, so that wherever we go we should feel at home our eating habit has changed even we eat, we drink, we wine and dine together with people without having any malice or any fore knowledge that the thing would be harmful to our health.



Cultural integration

Interviewer: In Social Studies classes, what aspects of the curriculum were most interesting to you? Please explain your answer.

Participant: Well, there are some aspects like technology, how technologies were developed, it was in the Social Studies class that we were first to introduce traditional equipments. Then over the years how those traditional things change to the modern one, the modern equipments and how we have been using the two whenever the need arises and then from some of the Social Studies we even learn some things that were not probably mentioned in probably from science classes, like the evils, the evils of science or evils of technology, like from the technology world certain things that can

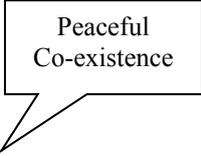
destroyed the whole world, as much as plane can carry 500 passengers, 600 and the whole people can perish, the whole population can perish just within a twinkle of an eye for an oversight or a mistake. The same thing for ship to capsize while on the ocean these are some of the things that at last in the aspect of the curriculum when we were taught in the school, it develops our interest in how to look for a ways of curbing excesses and to be safe in our society.

Interviewer: In Social Studies classes, what aspects of the curriculum were most surprise you in terms of the information you are given? Please explain your answer.

Participant: Well, there some aspect like when we are growing up, there are certain things that we believe or maybe they put to us that are taboos more or less like taboo, things that we don't know, things are kept secret for us, but when we learnt in Social Studies, there are certain aspect of Social Studies that even teaches about differences, comparison between a boy and a girl, a man and a woman, then we were able to learn that one from Social Studies, even rather than from our parents, so we were able to see that all these things give us a bit of awareness on what we need to know about our society, then there are some of the Social Studies aspect that tells us the history of some tribes that we may not know because we cannot be to that area and get it but they are all in a class of Social Studies that we were informed of all those information.

Interviewer: In Social Studies classes, what aspects of the curriculum were most affected your day to day living? Please explain your answer.

Participant: Well, part of this, is tolerance and peaceful coexistence because right from the Social Studies aspect where we've been taught the moral and living with people which has even expose our mind to travelling, it has been a great advantage to me that it makes me happy anytime of the day I receive invitations from a very far place because I want to know more about that area and I do like to travel often and often to even know more about other places outside my area.



Peaceful
Co-existence

Interviewer: What do you believe is the role of Social Studies in today's society?

Participant: The Social Studies, even we were taught in the Social Studies that the total, the culture of the land that tells about the living of the people from the Social Studies aspect where we were able to learn all these cultural aspect, then it build up field up our mind for what role we can play even in our society because the way Social Studies has put a lot of things even like the traditional institutions, how they operate even make us to respect them, many of us see our Obas or the kings and the chiefs, then we see them and respect them because we were made to understand that they are the custodian of our cultural heritage so when we see anybody that is having a chieftaincy title, we respect them as somebody who have arrived and is a well to do somebody in our society.

Interviewer: Is there any aspect of Social Studies curriculum that you were taught that you did not find useful in your day to day living?

Participant: That area, I don't think there is any aspect, is a very broad knowledge, it has given us a broad knowledge of so many things that we need to know at tender age.

Interviewer: Thank you very much for giving your time. I am very grateful.

APPENDIX E

TEACHERS' QUESTIONNAIRE

This Questionnaire is designed to obtain vital information on the challenges facing teachers in delivering the Social Studies curriculum in today's Nigeria.

Your cooperation and contributions in providing accurate answers to the questions are important and will be highly appreciated.

SECTION A

BACKGROUND INFORMATION

Please, tick as appropriate

1. Sex: Male () Female ()
2. Qualification: i. Master degree () ii. Bachelor degree () iii. Nigeria Certificate in Education (NCE) () iv. Others ()
3. Area of specialization: i. Social Studies () ii. Geography () iii. Sociology () iv. Political Science () v. Economics () vi. History () vii. Others ()
4. Years of experience in the teaching of Social Studies: i. 1-5 years () ii. 6-10 years () iii. 11-15 years () iv. 16-20years () v. 21-25 years () vi. 26years and above ()

SECTION B

CURRICULUM CONTENT ASSESSMENT

Please, rate the adequacy of the topics in Social Studies curriculum stated below in building unified Nigeria with single identity that challenges and redresses those social imbalances and political problems in Nigeria.

S/N	TOPICS	RESPONSES			
		Highly Adequate	Adequate	Partially Adequate	Not Adequate at all
1	Meaning of culture				
2	Components of culture				
3	Characteristics of culture				
4	Culture similarities in Nigeria				
5	Culture differences in Nigeria				
6	Meaning of National unity and integration i.e. living together peacefully				
7	Need for National unity and progress				
8	Development of National				

	integrity				
9	Importance of National unity and integration to Nation building				
10	The value of National unity and integration to individual and societal development				
11	Meaning, types and causes of corruption				
12	Meaning, causes and consequences of cultism				
13	Meaning, consequences and forms of drug abuse				
14	Reasons, consequences and prevention of drug trafficking				
15	Meaning, causes and consequences of poverty				
16	Meaning, causes and consequences of hostage taken				
17	Ways of preventing hostage taken				
18	Meaning and causes of human trafficking				
19	Consequences of human trafficking				
20	Ways of preventing human trafficking				
21	Meaning and types of peace				
22	Importance of peace				
23	Ways of promoting peace				
24	Meaning and types of conflict				
25	Consequences of conflicts				

SECTION C

SOCIAL STUDIES TEACHING METHODS ASSESSMENT

Kindly rate the suitability of techniques stated below in making the students to learn the topics they are taught.

S/N	TEACHING TECHNIQUES	RESPONSES			
		Highly suitable	Suitable	Partially suitable	Not suitable

					at all
1	Lecture				
2	Story telling				
3	Illustrated talks				
4	Demonstration				
5	Resource person				
6	Drawing and painting				
7	Poster				
8	Creative writing				
9	Cartoons				
10	Costume Making				
11	Brainstorming (i.e. generating ideas to form creative solutions to problems)				
12	Small group discussion				
13	Debate				
14	Panel Discussion				
15	Devil's Advocate				
16	Miming				
17	Playlets				
18	Role playing				
19	Monologues/Dialogues				
20	Puppetry				
21	Field trips				
22	Quizzes				
23	Puzzles				
24	Sorting				
25	Opinion polls				

SECTION D

INFRASTRUCTURAL FACILITIES/ INSTRUCTIONAL MATERIALS ASSESSMENT

Kindly rate the availability of the following instructional materials/infrastructural facilities in your school

S/N	INFRASTRUCTURAL FACILITIES/ INSTRUCTIONAL MATERIALS	RESPONSES			
		Highly	Available	Partially	Not

		Available		Available	Available at all
1	Enough spacious classrooms				
2	Social Studies workshop				
3	Well-equipped library				
4	Relevant and current Social Studies textbooks				
5	Slide				
6	Overhead projector				
7	Television				
8	Video player				
9	Radio				
10	Flannel board				
11	Chart				
12	Enough fund for field trip and excursion				

SECTION E

EVALUATION TECHNIQUES ASSESSMENT

Kindly rate the suitability of the following Evaluation techniques in evaluating your students

EVALUATION TECHNIQUES	RESPONSES			
	Highly Suitable	Suitable	Partially Suitable	Not suitable at all
Essay test				
Supply item test				
Matching or pairing of items test				
Multiple choice				

APPENDIX F

ACHIEVEMENT TEST QUESTIONS

Question 1: Describe the following (1) Civic rights (ii) Voting (iii) Suffrage (iv) Ballot paper (v) Ballot box

Question 2: (a) Highlight three importance of voting (b) Describe two processes that an individual must pass through before becoming a candidate for an election.

Question 3: (a) What is voting behaviour? (b) Identify four factors that can influence voting behaviour.

Question 4: mention five factors that can cause electoral violence

APPENDIX G

28/6/2010

RSS 017

2 vi Civic right simply means the right/privilege an individual enjoy as a result of being a citizen of a country. ✓ ①

vii Voting simply means the process by which we express our choice of candidate for an office or post. ✓ ①

viii Suffrage simply means the right of an individual to vote in an election. ✓ ①

ix Ballot paper simply means the paper in which we express our choice of candidate for an office or post. ✓ ①

x Ballot box simply means the ^{in which} box we put our ballot paper after ~~put~~ voting. ✓ ①

2a To choose our leader. ✓ ①
Voting serves as an instrument of change in the society. ✓ ①
Apathy to voting can destroy democratic process. ✓ ①

b To become a candidate for an election you must be
i registered member of a recognised political party. ✓ ①
ii You must win the shadow/primary election in your political party. ✓ ①

3a Voting behaviour simply means the way in which people tends to vote. ✓ ①

- b) ethnicity ✓ ①
- 2) Sex ✓ ①
- 3) Media ✓ ①
- 4) Religion ✓ ①

4. Greediness Plum of Office ✓ ①
Lack of accountability and transparency ✓ ②
3. Monetization of elective offices and godfatherism ✓ ①
4) Greediness ✓ ②
5) Ignorance and poverty ✓ ②

$$\frac{18\frac{1}{2}}{20}$$

APPENDIX H

AOC 06

28/10/2020

I. ~~Civic right is the right of every person to vote and~~

1. Civic right: can define as the right of a person to vote in an election within, in a country. ✓ ①

II. Voting: is the stage of being voting for an election. ✗

III. Suffrage: is the right to vote in an election even when rich or poor. ✓ ①

IV. Ballot paper: Ballot paper paper is paper of voting. ✓ ②

V. Ballot Box: is the box of voting when voting you drop your voting paper inside. ✓ ②

- 2a. 1 to be chosen as a leader ✗
- 2 to be responsibilities in a society ✗
- 3 age, sex, public opinion. ✗

- b 1 ethnicity ✗
- 2 age ✗

3a. Voting behaviour: a voting behaviour must be good in a society and responsibility in a community or house.

- b 1 honest, faithful ✗
- 2 chosen as a leader ✗
- 3 paying taxes ✗
- 4 proper responsibilities ✗

3/20

APPENDIX I

Head of School of Sport & Education
Professor Susan Capel

Brunel
UNIVERSITY
WEST LONDON

Mr Adedayo Sofadekan
PhD (Education) Student
School of Sport and Education
Brunel University

Heinz Wolff Building,
Brunel University, Uxbridge,
Middlesex, UB8 3PH, UK
Telephone +44 (0)1895 266494
Fax +44 (0)1895 269769
Web www.brunel.ac.uk

5th January 2010

Dear Adedayo

RE06-09: Utilization of concepts for teaching and learning of social studies and its relative effectiveness at junior secondary school in Ogun state, SW Nigeria

I am writing to confirm the Research Ethics Committee of the School of Sport and Education received your application connected to the above mentioned research study. Your application has been independently reviewed to ensure it complies with the University Research Ethics requirements and guidelines.

The Chair, acting under delegated authority, is satisfied with the decision reached by the independent reviewers and is pleased to confirm there is no objection on ethical grounds to the proposed study.

Any changes to the protocol contained within your application and any unforeseen ethical issues which arise during the conduct of your study must be notified to the Research Ethics Committee for further consideration.

On behalf of the Research Ethics Committee for the School of Sport and Education, I wish you every success with your study.

Yours sincerely



Dr Simon Bradford
Chair of Research Ethics Committee
School Of Sport and Education

APPENDIX J

LESSON NOTE (Target group)

1st Lesson

Class: Year 3 junior secondary school

Subject: Social studies

Duration: 40 minutes

Topic: Social responsibility

Specific topic: Voting as a social responsibility

Teaching aids: (i) Video clips of people casting vote
(ii) Specimen of ballot paper
(iii) Picture of Ballot Box

Relevant task features:

- (i) Ballot paper
- (ii) Ballot box

Objectives: At the end of the lesson the students should be able to:

- (i) Describe ballot paper and ballot box
- (ii) Identify the reasons why their vote can serve as instrument of reformation
- (iii) Identify voting as one of their social responsibilities

Content: Voting is a formal way of expressing one's preference for a candidate for an office or a post.

Procedure:

Step I: Revise previous knowledge with the students by asking questions

based on their previous knowledge e.g.

- (i) Describe the process used to choose the class captain
- (ii) When was the last general election held in Nigeria

Step II: Teacher explains the meaning of voting to the students using the Process of choosing leaders in the community and comparing it with modern ways of choosing leaders i.e. election

Step III: The purpose of ballot paper and ballot box were discussed interactively.

Step IV: Allow students to view video clips of how vote is cast and counted.

Step V: Allow Students to ask questions from the teacher on areas that are not clear enough in the topic.

Step VI: Teacher explains further on the topic re-iterating more on the areas that are not clear enough to the students.

Evaluation: Teacher asks the following questions from the students:

- (i) What is voting?
- (ii) Why do we have ballot paper and ballot box?
- (iii) What happen to your votes after votes have been cast?

Assignment: The students are divided into two groups and each groups is to come up with a write up for presentation in the next class on the process of becoming a candidate for election.

2nd Lesson

Class: Year 3 junior secondary school

Subject: Social studies

Duration: 40 minutes

Topic: Social responsibility

Specific topic: Process of becoming a candidate for election

Teaching aid:

- (i) Election campaign poster
- (ii) Video clip of aspirant in soap box engaged in political debate.
- (iii) Video clips of a political party convention

Relevant task

features:

- (i) Civic rights
- (ii) Caucus

Objectives:

At the end of the lesson the students should be able to:

- (i) Describe the processes an individual pass through before becoming a candidate for election
- (ii) Explain the need for equal opportunity for all citizens to contest election.

Content:

Standing for election can be complicated. To qualify as a candidate for election in Nigeria you be at least 18years of age.

Procedure:

Step I:

Revise the previous lesson with the students by asking the following questions:

- (i) Why do we have ballot paper and ballot box?
- (ii) What happen to your vote after votes have been cast?
- (iii) Highlight the traditional ways of choosing leaders in your community.

Step II:

Discuss the processes of becoming a candidate for election with the students.

- Step III:** The need for citizens to be committed to electoral process was discussed interactively.
- Step IV:** The role of caucus in the process of becoming candidate for an election was discussed interactively.
- Step V:** Allow students to view video clips of aspirants that were engaged in political debate and political party convention.
- Step VI:** Explain further on the topic re-iterating more on the areas that are not clear enough to the students
- Evaluation:** Ask the following questions from the students:
- (i) Mention the age at which an individual is qualifies to be a candidate for election in Nigeria.
 - (ii) Describe the step by step processes that an individual pass through before becoming a candidate for election in Nigeria.
 - (iii) Mention the least academic qualification criteria for anybody aspiring to contest for election in Nigeria.
 - (iv) What is the relevance of caucus in a political party
- Assignment:** List TEN importance of voting.

3rd Lesson

Class:	Year 3 junior secondary school
Subject:	Social studies
Duration:	40 minutes
Topic:	Social responsibility
Specific topic:	Importance of voting
Teaching aid:	(i) Video clips of people casting vote. (ii) Video clips of parliamentary session where issues were being discussed to improve the welfare of the citizens
Relevant task features:	(i) Leadership (ii) Accountability
Objectives:	At the end of the lesson the students should be able to: (i) Mention the importance of voting (ii) Explain how voting can help to effect changes in the society (iii) Distinguish between the effects of apathy to voting and participating in voting.
Content:	The importance of voting include the following among others: (i) It is a patriotic act that everyone should participate in voting. (ii) Voting in an election shows that one cares about the direction of the country by making one's voice heard through voting. (iii) Apathy to voting can destroy the democratic process. (iv) Mass voting in an election enables a country to have representative government.

Procedure:

Step I: Revise previous lesson with the students by asking the following questions:

- (i) Mention the age at which an individual is qualified to be a candidate for election in Nigeria.
- (ii) Highlight step by step the processes that an individual pass through before becoming a candidate for election.
- (iii) Mention the least academic qualification criteria for anybody aspiring to contest for election in Nigeria.
- (iv) Mention at least FOUR reasons why citizens should be committed to electoral process.

Step II: Discuss the importance of voting with the students.

Step III: How voting can help to effect changes in the society were discussed interactively.

Step IV: Students were asked to mention some of the dividends of democracy they are now enjoying, which were not available during military regime

Step V: Allow students to view video clips of parliamentary sessions and use the video clips to initiate discussion on importance of voting. Allow the students to ask questions from the teacher on areas that are not clear enough in the topic.

Step IV: Explain further on the topic re-iterating more on the areas that are not clear enough to the students.

Evaluation: Ask the following questions from the students:

- (i) Mention FOUR importance of voting.
- (ii) What are the ways by which voting can effect changes in the society?
- (iii) Compare and contrast the merits inherent in participating in voting and apathy to voting.
- (iv) What are the causes of apathy to voting in Nigeria?
- (v) Highlight the different ways that can be used to

ameliorate apathy to voting in Nigeria.

Assignment:

What are the factors that were responsible for the collapse of 2nd republic in Nigeria?

4th Lesson

Class:	Year 3 junior secondary school
Subject:	Social studies
Duration:	40 minutes
Topic:	Social responsibility
Specific topic:	Voting behaviour
Teaching aid:	Video clips of electioneering campaign of gubernatorial aspirants.

Relevant task

- features:**
- (i) Free and faire election
 - (ii) Peaceful conduct

- Objectives:**
- At the end of the lesson the students should be able to:
- (i) Explain the meaning of voting behaviour.
 - (ii) Highlight the ways in which opinion polls affect voting behaviour.
 - (iii) List the advantages of electioneering campaign on voting behaviour.

Content: Voting behaviour is the way in which people tends to vote.

Procedure:

Step I: Revise the previous lesson with the students by asking the following questions:

- (i) Mention FOUR importance of voting
- (ii) Mention the ways by which voting can effect change in the society
- (iii) Why do people show apathy to voting in Nigeria
- (iv) Suggest ways and manners that can be used to encourage people to participate in voting in Nigeria.

Step II: Discuss the meaning of voting behaviour with the students.

Step III: Allow the student to view the video clips on electioneering campaign and discuss interactively the effects of electioneering campaign on voting behaviour.

Step IV: Allow the students to ask questions from the teacher on the areas that are not clear enough in the topic.

Step V: Explain further on the topic re-iterating more on the areas that are not clear enough to the students.

Evaluation: Ask the following questions from the students:

- (i) What is voting behaviour?
- (ii) List ways in which opinion polls can affect voting behaviour
- (iii) What are the advantages of electioneering campaign on voting behaviour?

Assignment: Write a letter of complaint to the General Manager of Nigeria Television Authority (NTA) Abuja, Nigeria, explaining why you feel that Nigeria Television Authority (NTA) has been biased in its coverage of year 2007 General Election electioneering campaign and why it is important to be far more neutral.

5th Lesson

Class:	Year 3 junior secondary school
Subject:	Social studies
Duration:	40 minutes
Topic:	Social responsibility
Specific topic:	Factors influencing voting behaviour
Teaching aids:	A chart showing factors that can influence voting behaviour.
Relevant task feature:	(i) Discrimination
Objectives:	At the end of the lesson the students should be able to: (i) Mention the factors that are influencing voting behaviour. (ii) Explain the influence media on voting behaviour.
Content:	The following factors among others influenced voting behaviour: (i) Social class (ii) Age and background (iii) Public opinion (iv) Media (v) Ethnicity (vi) Sex (vii) Religion

Procedure

Step I:	Revise the previous lesson with the students by asking the following questions: (i) What is voting behaviour? (ii) Mention TWO ways in which opinion polls can affect voting behaviour (iii) Mention TWO advantages of electioneering campaign on voting behaviour
Step II:	Discuss interactively the factors that can influence voting behaviour.
Step III:	Discuss the impact of media on voting behaviour with the

students.

- Step IV** The impact of discrimination on voting behaviour was discussed interactively
- Step V:** Allow the students to ask questions from the teacher on areas that are not clear enough to them in the topic.
- Step VI:** Explain further on the topic re-iterating more on the areas that are not clear enough to the students.
- Evaluation:** Ask the following questions from the students :
- (i) Identify FIVE factors that can influence voting behaviour.
 - (ii) Mention TWO medium that can be used to influence voters
 - (iii) Highlight the ways in which opinion polls influence voting
 - (iv) Identify the ways in which leaders and leadership can influence party performance in elections.
- Assignment:** Compare and contrast the factors that influenced the voting behaviour in 1959 General Election in Nigeria (1st republic) and 1979 General Election in Nigeria (2nd republic).

6th Lesson

Class:	Year 3 junior secondary school
Subject:	Social studies
Duration:	40 minutes
Topic:	Social responsibility
Specific topic:	Causes of electoral violence in Nigeria
Teaching aid:	Video clips of adverse effects of electoral violence on Nigeria society.

Relevant task

features:	(i) Intolerance (ii) Honesty voting and integrity / Dishonesty
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Objectives:	At the end of the lesson the students should be able to: (i) Highlight the causes of electoral violence in Nigeria. (ii) Explain the consequences of electoral violence. (iii) Enumerate how electoral violence can be ameliorated in Nigeria.
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Content:	The following factors among others are the causes of electoral violence in Nigeria: (i) The plum of office. (ii) Greed, lack of accountability and transparency (iii) Illiteracy, ignorance and poverty (iv) Monetisation of elective offices and godfatherism (v) Sit-tight syndrome
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Procedure:

Step I:	Revise previous lesson with the students by asking the following questions: (i) Mention THREE factors that can influence voting behaviour. (ii) Mention TWO medium that can be used to influence voters (iii) Identify TWO ways in which opinion polls influence voting (iv) Highlight the ways in which leaders and leadership
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can influence party performance in election.

- Step II:** Discuss the causes of electoral violence in Nigeria with the students.
- Step III:** Discuss interactively the effects of intolerance, honesty voting and integrity as well as dishonesty on society.
- Step IV:** Allow the students to view the video clips and use it to facilitate discussion on why they should not participate in electoral violence.
- Step V:** Allow the students to ask questions from the teacher on the areas that are not clear enough in the topic.
- Step IV:** Explain further on the topic re-iterating more on the areas that are not clear enough to the students.
- Evaluation:** Ask the following questions from the students:
- (i) List FIVE causes of electoral violence in Nigeria.
 - (ii) Mention the economic consequences of electoral violence in Nigeria.
 - (iii) Highlight the social consequences of electoral violence on Nigeria society.
 - (iv) Mention TWO ways that can be used to ameliorate electoral violence in Nigeria.
- Assignment:** Highlight and explain in detail at least FIVE common grounds for electoral violence in Nigeria.