ASSESSMENT OF SOCIAL STUDIES EDUCATION INFLUENCE ON ACQUISITION AND EXHIBITION OF KNOWLEDGE ON CORE -VALUES FOR NATIONAL INTEGRATION AMONG UNDERGRADUATE STUDENTS IN NIGERIA

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ZARIA

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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA NIGERIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DOCTOR OF PHILOSOPHY IN SOCIAL STUDIES

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,

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MAY, 2018

DECLARATION

I Uthman Shehu Lawal (P14EDAS9014), declare that the work in this thesis entitled "Assessment of Social Studies Education Influence on Acquisition and Exhibition of Knowledge on Core -Values for National Integration among Undergraduate Students in Nigeria" was carried out by me under the supervision of Dr. I.D. Abubakar, Dr. H.I. Bayero and Prof. M. Musa in the Department of Arts and Social Science Education, Faculty of Education, Ahmadu Bello University. Zaria. The information derived from the literature has been duly acknowledged in text and a list of references provided. No part of this thesis was previously presented for another degree or diploma in this or any other institution to the best of my knowledge. I am liable for any mistake(s) in this work.

Uthman Shehu LAWAL Sign Date
P14EDAS9014

CERTIFICATION

This thesis entitled "ASSESSMENT OF SOCIAL STUDIES EDUCATION INFLUENCE ON ACQUISITION AND EXHIBITION OF KNOWLEDGE ON CORE -VALUES FOR NATIONAL INTEGRATION AMONG UNDERGRADUATE STUDENTS IN NIGERIA" by Uthman Shehu, LAWAL meets the regulations governing the award of the degree of Doctor of Philosophy in Social Studies of the Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

Dr. I.D. Abubakar Chairman, Supervision Committee	_____ Sign	_____ Date
Dr. H.I. Bayero Member, Supervisory Committee	_____ Sign	_____ Date
Prof. M. Musa Member, Supervisory Committee	_____ Sign	_____ Date
Prof. Abdullahi Dalhatu Head of Department, Arts and Social Science Education	_____ Sign	_____ Date
Prof. S. Z. Abubakar Dean, School of Postgraduate Studies	_____ Sign	_____ Date

DEDICATION

This work is dedicated to my parents, the present and future scholars/students of Social Studies education around the globe.

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LIST OF ABBREVIATIONS

ABU	Ahmadu Bello University
APC	Arewa People's Congress
ASESP	Africa Social and Environmental Studies Programme
ASOSAECOVAL	Assessment of Influence of Social Studies Education on Acquisition and Exhibition of Knowledge on Core value
ASSP	Africa Social Studies Programme
ASUU	Academic Staff Union of Universities
CESAC	Comparative Education Study and Adaptation Centre
CL	Comparison Level
COE	College of Education
COEASU	College of Education Academic Staff Union
FCE	Federal College of Education
FRN	Federal Republic of Nigeria
ILO	International Labour Organization
KSCOE	Kaduna State College Of Education
MDGs	Millennium Development Goals
NCE	National Council on Education
NCE	Nigeria Certificate in Education
NCSS	National Council for Social Studies
NEEDS	National Economic Empowerment and Development Strategies
NERC	Nigerian Educational Research Council
NERDC	Nigerian Educational Research and Development Council
NNTEP	Northern Nigerian Teacher Education Project
NOA	National Orientation Agency
NOUN	National Open University of Nigeria

NPE	National Policy on Education
NSSSSP	Nigerian Secondary Schools Social Studies Project
NUT	Nigeria Union of Teachers
NUC	National University Commission
OPC	Oodua People's Congress
SOSCEAN	Social Studies and Civic Educators Association of Nigeria
SSUAQ	Social Studies and Unity Achievement among JSS Students Questionnaire
TRC	Teachers Registration Council
UPE	Universal Primary Education
UNESCO	United Nation Educational, Scientific and Cultural Organisation

ABSTRACT

This study was no assessment of Social Studies Education influence on acquisition and exhibition of knowledge core-value for National Integration among Undergraduate Students in Nigeria. Accordingly, seven (7) research objectives, questions and null hypotheses each guided the study. Descriptive survey method was employed and the population of study was all undergraduate Social Studies students in North-west geo-political zone of Nigeria numbering two thousand one hundred and thirty-five (2,135). A sample of four hundred respondents (400) was selected through the use of purposive and proportionate sampling techniques. Mean and standard deviation were used to report the descriptive data collected, while t-test was used to test all the seven (7) null hypotheses developed. The findings from the study established, significant difference between the influence of Social Studies learning activities/ experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on religious tolerance and social justice for national integration. However, significant difference was not found between the influence of Social Studies curriculum contents, learning objectives and learning experiences/activities on federal and state undergraduate students in the acquisition and exhibition of knowledge on self reliance, integrity, discipline, dignity of labour and patriotism for national integration in North-west geo-political zone, Nigeria. Based on the findings from this study, the researcher recommended that, State Governments should enact admission policy that will accommodate non- indigenes of different religious groups to study in state owned institutions of higher learning across the North-west geopolitical zone. This will promote religious tolerance as well as provide fertile ground for ethnic and religious understanding; The NERDC and other stakeholders in curriculum development should integrate entrepreneurial aspect at undergraduate Social Studies curriculum and training by promoting learning by discovery method, experiential learning, and participatory approach, through interactive environments that fosters positive attitudes, values and skills receptive to self reliance among others.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Institutions of higher learning are social organisations where values are imparted. Research shows that education aims to create desired changes in learners (in terms of knowledge and skills) by transmitting values to improve learners' behaviour. The school, being the first place where learners are formally placed in the society, outside the protective zone of a family, is seen as a starting point to orientate young persons or students on the Nigeria core values as well as need for national integration. It is a place where students are exposed to others who they may not have the opportunity to mingle with, in other contexts. Institutions of higher learning in Nigeria are also platform to introduce the existence of other cultures, customs and religions and to enable the students to see those differences as part of life. Eventually these young minds could, with the right guidance, accept and celebrate differences, rather than seeing differences as stumbling blocks. Hence, institutions of higher learning can develop the core values in students that could lead to national integration in Nigeria (Ruslan, Othman & Ahmad, 2009).

Religion is gradually becoming a tool for fighting political, social and economic battles. In light of the destructive ways religion is used in our society today, there is need as educators to seek ways in salvaging future generations from being engulfed in this self destruction in the name of religion. While there may exist several ways to build bridges to foster religious tolerance and national integration in Nigeria, there is also a need to explore the curriculum potentials of Social Studies as an existing subject area in promoting religious tolerance. For the fact that, education is one of the most effective means of combating intolerance and stereotypes (Moore, 2007; Otuenu, 2011; UNESCO, 2014 & Scheiner, 2015).

Nigeria has reviewed her curricula across educational institutions in order to provide education that will equip the learners with basic knowledge, thinking, and problem solving skills for self reliance. One of those subjects that were affected by these changes is Social Studies Education and saddled with the responsibility of all round development of critical thinking skills of learners in order to be a united, strong and self-reliant nation as stipulated in Nigeria National Policy on Education (Osalusi, 2014).

Similarly, the core value of integrity, which are honesty, trust, fairness, accountability, transparency, respect and responsibility, lie at the heart of all institutions of higher learning activities and this form part of the of the objectives of Social Studies at undergraduate level given that, Social Studies education aims at developing a wholesome critical thinkers, ethical, honest and reliable learners (Chapfika, 2008). Although these aims of education are important at every level of education, it should be stressed that they are most crucial in higher education. Both lecturers and graduates from institutions of higher learning have the responsibility of contributing to the development of their nations and the world as a whole. Such a responsibility rules out any element of hypocrisy, scandal, deceit, corruption and deception that run rampant in our society today all day and in all walks of life.

Moreover, its worthy of note that whenever the school system, lecturers, teachers and other stakeholders in the running of education fail to instil proper discipline in learners, this action will definitely makes students to misbehave. Misbehaviour is any behaviour that, through intent or thoughtlessness, interferes with teaching or learning, threatens or intimidates others, oversteps society's standards of moral, ethical, or legal behaviour and as well hamper national integration (Olanrewaju, 2016). In order to this address problems of indiscipline in the society, Social Studies education though its curriculum activities and learning experiences

inculcate positive societal norms and values of honesty, respect, obedience and self control in learners.

Also, education is a means for humanity to create a common vision of life that value and respects difference which in turn, helps to address problems of discrimination, denial of rights, ethnicity, prejudice, stereotyping, gender inequality and violence among others that militate against achieving the value of social justices in our society. Education is society's first line of defence in combating inequities, to create autonomous individuals who act collaboratively for the good of all societal members and this substantiate the objective of Social Studies education, that is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society. This establishes the fact why, many scholars believe Social Studies education is an appropriate field to explore these topics of injustice (Wade, 2007).

Also, institutions of higher learning serve as the engine room that produce the required manpower or labour force which drives the overall development of a nation. Apart from this, through its curriculum learning experiences and other activities, it instils in students values of hard work, dedication, respect for profession(s), occupations (manual and intellectual), punctuality in order to uplift human dignity and labour. The dignity of labour depends not on what we do, but how we do it, for dignity consists not in possessing honours, but in the consciousness that we deserve them and this is very much in agreement with the aims of Social Studies education in Nigeria (Lawal, 2014).

Furthermore, an important aspect of Social Studies education programmes in all countries relate to the development of the spirit of national identity and patriotism in learners. This is necessary for the purpose of integrating and strengthening a nation, especially if security and unity is threatened in some form as experience in Nigeria today (Ikwumelu,

Bassey & Oyibe, 2015). That is why President Buhari argued Nigerians to show greater self-denial, sacrifice and patriotism to resolve the myriads of problems confronting the nation..... if we are to quickly recover from our numerous problems and start moving in a positive direction (New Express Online, 2015).

Effective development of these core values among Nigerians are possible through the use of Social Studies education which has as one of its objectives as, equipping the learners with the right types of values and attitudes that will enable the learners contribute toward the improvement of world peace and intellectual human relationship. By using the school to get this task done, Social Studies education is a feasible subject. On the face of it, as stated in National Policy on Education, the overall principle of Social Studies is to produce citizens who can live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice (FRN, 2014).

Nigeria, as a nation, has core values which have been driving and sustaining her development and national integration over time. The present day core values (Discipline, Integrity, Dignity of Labour, Social Justice, Religious Tolerance, Self Reliance and Patriotism) of Nigeria have been shaped through coalescence and metamorphosis by the vagaries of the historical, political, economic and social evaluations of the nation from pre-colonial era (National Orientation Agency, 2009). Before the emergence of the geographical entity now called Nigeria, there were various kingdoms and empires. From about the 12th century, there were the Kanem-Borno Empire, the Hausa states and the Sokoto Caliphate in Northern parts of Nigeria. In Central Nigeria were the kingdoms of Nupe, Igala, Kwararafa, Jukun and Tiv. The Southern part had the Oyo Empire, Benin Empire, and other chiefdoms in Igboland and the Niger Delta regions (N.O.A., 2009). Each of these kingdoms and empires

had core values which enabled it to effectively exercise its own political, economic and social influence over its territory.

More so, the values served as sources of unity, legitimacy, group cohesiveness and enabled some of the kingdoms and empires to go to wars and expand their territories, engage in trade, commerce, political affiliations, and diplomatic relations with other territories (N.O.A, 2009). The first inkling of what was to later become colonialism began in 1471 when a European power, Portugal, visited Nigeria, and later established diplomatic, political and economic relations with the kingdom of Benin in 1481 (N.O.A, 2009). By the 17th century, the Portuguese influence in Nigeria was in succession replaced by the Dutch, the French and the British. In 1886, the British Government granted the Royal Niger Company a charter to operate business activities in Nigeria. The charter was revoked in 1900 and several parts of Nigeria were proclaimed protectorates of British. It was not until January 1st, 1914 that the Northern and Southern Protectorates were amalgamated into one entity that was named Nigeria and colonialism was officially entrenched for the next four and a half decades. The British Government, however, recognized that the various kingdoms and empires in the colonized territories had core values.

Consequently, the British administrators of the territories were admonished to establish a system of "Indirect Rule" in their governance. The system, according to N.O.A (2009) was that of "…non-interference with, but utilizing local customs as well as the potentially beneficial organizations and local relationships which promoted good trade and commerce…". But colonialism was extended beyond the economic sphere to include political, educational, religious and social spheres. The extension, therefore, had a major impact in changing the original core values prevalent in the kingdoms and empires, and substituting them with British-oriented values that would enable the colonialist to achieve

their objectives of colonization. The stout resistance of colonialism by the Nationalist Movements in Nigeria eventually resulted in Great Britain granting independence to Nigeria in 1960. The country gained a Republican status in October 1963.

Nigeria's independence was granted due to the nationalist struggle of people like Alhaji Abubakar Tafawa Belawa, Sir Ahmadu Bello, Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Ernest Ikoli, H. O. Davis, Chief S. L. Akintola, Dr. M. I. Okpara, Solanke and Eyo Ita among many other nationalists who were the pioneers of the nationalist grievances against the British system of indirect rule. After independence, Nigerians leaders' desires were to replace aspects of the British-oriented values with Nigerian core values. The desire, however, produced an admixture of the two sets values. The admixture generated conflicts in the prevailing value system and a consequent disaffection and disorientation among the citizenry that some citizens expressed the wish to return the century to colonialism. The general disaffection may have prompted the coup d'etat of January 1966, the civil war of 1966 to 1970, and the military rule of the country for a substantial part of the 33 years after independence (NOA, 2009). At each military take-over of government, the coup plotters found faults with the previous administrations. Each administration, therefore, made concerted efforts to inculcate positive core values in the citizens. For example, General Obasanjo's "Jaji Declaration of 1970", General Buhari's "War Against Indiscipline", General Babangida's "MAMSER", and General Abacha's, "War Against Indiscipline and Corruption" were some of the efforts made at inculcating positive core economic, social and political values in Nigeria (N.O.A, 2009).

Correspondingly, N.O.A (2009), noted that, there is also a historical component to the evolution of the economic and social core values of Nigeria. In the 1940s, 1950s and 1960s,

agriculture was the mainstay of the Nigerian economy. Groundnut, Cocoa, Palm produce and rubber were the dominant commodities of the Northern, Eastern and Midwestern Regions respectively. It was then a thing of pride to be a cash crop farmer. Incidences of advance fee fraud [419], cyber crime, armed robbery, kidnapping, pocket-picking and other fraudulent acts were minimal among Nigerians. However, the exploration of oil and gas and the attendant oil boom of the 1970s and 1980s shifted focus from agriculture. This led to over-dependence on oil, resulting to a get-rich-quick phenomenon and other value-eroding practices. The dissatisfaction with governance of the various military regimes since 1966 created the desire and need for a duly elected civilian regime. Nigeria's second attempt at democracy was, therefore, achieved from October, 1979 to December 1983. The current and prevailing democratic rule began in 1999 (N.O.A, 2009). To arrest this situation further, the 1999 constitution saw it as mandatory to include the core values in the constitution as reminder to all Nigerians to be inculcated through the use of education and other related agencies so as to achieve national integration and prosperity in the country. It must be mentioned here that, the essence of society is solidarity through the cohesion of ideas (values) and mutual understanding. This ensures order, stability, peaceful relationship, continuity, development and sustainability.

Sequel to this, the Nigerian core values are the selected standards of behaviour that are fundamental to developing a stable and progressive nation. Core values are the acceptable, right and cherished pattern of behaviours that are capable of enhancing national integration and unity (Barrett, 2013; Falade & Falade, 2013). That is why, Ajere and Oyinloye (2011), asserted that, in every society across the globe, core-values are attached prime priority as social ingredients for social transformation, peace, unity, stability, growth and development. These values are in most cases enshrined in the national anthem and pledges of various

countries of the world for citizens to internalize for inner transformation. It is, therefore, essential that every individual, group or indeed the entire nation must have core values which serve as the driving engines of development, integration, growth and progress. To uphold this democratic trend, the core values of Nigeria were enshrined in Chapter II, Section 23 of the 1999 Constitution of the Federal Republic of Nigeria (FRN,1999), which are "Discipline, Integrity, Dignity of Labour, Social Justice, Religious Tolerance, Self Reliance and Patriotism. This study, therefore examined the extent to which Social Studies education curriculum contents, learning experience and activities, methodology and evaluation techniques at undergraduate level helped students to acquire and exhibit knowledge on afore-mentioned core-values for National integration in Nigeria.

1.2 Statement of the Problem

Social Studies in Nigeria is widely regarded as one of the disciplines dedicated to the development of core values mentioned in the 1999 constitution of the federal republic of Nigeria. That is why, Social Studies education has as one of its goals to develop values, moral character and civic virtue in our nation's youths as one means of promoting national integration, more compassionate and responsible society. Similarly, as part of Social Studies curriculum, based on its horizontal and vertical organization of contents, activities and learning experiences, learners at all educational levels in Nigeria are taught the national symbols which includes: coat of arm, national flag, currency and among others. Social Studies as a program of study recognizes that several factors contribute to the development of positive values and that school must do everything in their power to address the individual and social dimensions of value development in Nigeria which are enshrined in the 1999 constitution of the Federal Republic of Nigeria as national ethics.

In spite of the fact that these core values of Nigeria are enshrined in the Constitution, Social Studies education helps in developing these core –values through its curriculum learning experiences and activities at primary and junior secondary school levels where it is a core subject in the curriculum, while, at senior secondary school the values are imbedded in civic education, though included recently and in some tertiary institutions all over the country as a course of study. It, however, appears that the conduct of political, economic and social activities is devoid of ethical and moral principles, a condition which hampers the process of national integration and development.

Sequel to this, socio-economic, political and educational problems have taken over the Nigerian society, ranging from armed robbery, murderer, human trafficking, prostitution, rituals, redundancy, civil restiveness, corruption, ethno-religious and communal conflict, examination and election malpractices, over dependency on the developed countries, indiscipline and many more. The existence of these problems prompted the researcher to ask the question, does Social Studies education really develop in learners the national core values? If yes, to what extent do Social Studies students in both federal and state institutions of higher learning acquire and exhibit knowledge on the core values in their interaction within the school environment and the society at large? This search for answers to these questions has led to the assessment of Social Studies Education influence on acquisition and exhibition of knowledge on core-values for national integration among undergraduate students in Nigeria.

1.3 Objectives of the Study

The main objective of the study was assessment of Social Studies education influence on acquisition and exhibition of core values for national integration among undergraduate students in Nigeria. While the specific objectives were to:

i. find out the influence of Social Studies learning experiences/activities on the acquisition and exhibition of knowledge on religious tolerance for national integration among undergraduate students by ownership in Nigeria.

ii. assess the influence of Social Studies curriculum contents on acquisition and exhibition of knowledge on self reliance for national integration among undergraduate students by ownership in Nigeria.

iii. find out the influence of Social Studies learning objectives on acquisition and exhibition of knowledge on integrity for national integration among undergraduate students by ownership in Nigeria.

iv. find out the influence of Social Studies curriculum contents on acquisition and exhibition of knowledge on discipline for national integration among undergraduate students by ownership in Nigeria.

v. assess the influence of Social Studies learning activities/experiences on acquisition and exhibition of knowledge on social justice for national integration among undergraduate students by ownership in Nigeria.

vi. find out the influence of Social Studies curriculum contents on acquisition and exhibition of knowledge on dignity of labour for national integration among undergraduate students by ownership in Nigeria.

vii. find out the influence of Social Studies learning objectives on acquisition and exhibition of knowledge on patriotism for national integration among undergraduate students by ownership in Nigeria.

1.4 Research Questions

The following research questions guided the study:

i. What is the influence of Social Studies Education learning experiences/activities on acquisition and exhibition of knowledge on religious tolerance for national integration among undergraduate students by ownership in Nigeria?

ii. In what ways do Social Studies curriculum contents influence the acquisition and exhibition of knowledge on self reliance for national integration among undergraduate students by ownership in Nigeria?

iii. What is the influence of Social Studies learning objectives on acquisition and exhibition of knowledge on integrity for national integration among undergraduate students by ownership in Nigeria?

iv. In what ways do Social Studies curriculum contents influence the acquisition and exhibition of knowledge on discipline for national integration among undergraduate students by ownership in Nigeria?

v. What is the influence of Social Studies learning activities/experiences on acquisition and exhibition of knowledge on social justice for national integration among undergraduate students by ownership in Nigeria?

vi. What is the influence of Social Studies curriculum contents on acquisition and exhibition of knowledge on dignity of labour for national integration among undergraduate students by ownership in Nigeria?

vii. In what ways do Social Studies learning objectives influence the acquisition and exhibition of knowledge on patriotism for national integration among undergraduate students by ownership in Nigeria?

1.5 Null Hypotheses

The following null hypotheses were formulated and tested at $p \leq 0.05$ level of significance:

HO_1. There is no significant difference between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on religious tolerance for national integration in Nigeria.

HO_2. There is no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on self reliance for national integration in Nigeria.

HO_3. There is no significant difference between the influence of Social Studies learning objectives on federal and state undergraduate students in their acquisition and exhibition of knowledge on integrity for national integration in Nigeria.

HO_4. There is no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on discipline for national integration in Nigeria.

HO_5. There is no significant difference between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in their acquisition and exhibition of knowledge on social justice for national integration in Nigeria.

HO_6. There is no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on dignity of labour for national integration in Nigeria.

HO_7. There is no significant difference between the influence of Social Studies learning objectives on federal and state undergraduate students in their acquisition and exhibition of knowledge on patriotism for national integration in Nigeria.

1.6 Significance of the Study

This study is aimed at finding out the influence of Social Studies education on acquisition and exhibition of knowledge on core-values for national integration among undergraduate students in Nigeria. The study is of particular benefit to the following:

The findings of this study would inform the government, the potentialities of Social Studies in development of core-values among citizens of the country which goes a long way in promoting national integration in Nigeria. It is a hope that, the findings of this study would be a new ground of focus to curriculum planners and developers especially regarding issues of core values development and national integration. The findings of this study may also indicate new grounds for Social Studies textbook writers on the need and necessity to incorporate national ethics in the planning and writing of Social Studies textbooks at all levels of educational system in Nigeria.

The findings of this study would be of great significance in the area of arranging how to help students acquire these core national-values, prepare curriculum that will engage students and provide relevant information that will help learners exhibit these core national-values. More so, it will help the curriculum specialist on Social Studies to refocus undergraduate Social Studies education curriculum so as to meet the challenges of nation building, national integration and development in Nigerian society.

The findings accruing from this investigation would provide pedagogical feedback to lecturers in department of sociology and religious studies at Universities and Colleges of Education who are expected to establish a strong basis for the subject in Nigerian schools. More so, the findings of this study will be of help to National University Commission (NUC) who by law are charged with the responsibility of providing minimum standards and periodic review of these minimum standards which requires periodic review of relevant research

findings that will effect changes or influences learners and the society with a view to enhancing knowledge and find lasting solutions to man's problem, which is, one of the aims of Social Studies education.

This study will help in providing research based information which will help parent acquire knowledge of how to inculcate in their wards/children the various core-national values for enhancing national integration in contemporary Nigerian society. Also, the findings of this study will further strengthen the confidence of parent who believe that schools could function as training and preparatory grounds for students to develop positive attitudes and values for national integration.

Also, this study would be of immense benefit to Social Studies students who are undergoing training which will result in making them professional teachers and specialist in problems solving (Social Studies) for them to find out research based information about core-national values which will pave way for either to adjust, maintain or increase the extent of their acquisition and exhibition of these values for national integration.

To the members of the society, this study will help in enriching their knowledge and polish their perception from research based information about the core national-values and its effectiveness in promoting national integration in the society. It is also thoughtful that this research work would constitute a vital reference material and a source of empirical data for researchers and investigators who are interested in exploring the place of a variety of curriculum designs for the purpose of helping learners develop values which are vital for building the Nigerian nation.

1.7 Scope of the Study

This study investigated the assessment of influence of Social Studies education on acquisition and exhibition of knowledge on core-values for national integration among undergraduate students in Nigeria. The study assessed the undergraduate Social Studies students on the seven (7) core values stated in the 1999 constitution of the Federal Republic of Nigeria, that is: religious tolerance, self reliance, discipline, integrity, social justice, dignity of labour and patriotism.

Thus, the study was delimited only to undergraduate Social Studies students of 2016/2017 academic session in tertiary institutions of north –west region of Nigeria that offer Social Studies at undergraduate level. In other words, the study covered six (6) institutions of higher learning that offer Social Studies at undergraduate level, that is: Ahmadu Bello University (A.B.U), Zaria and the five (5) federal and state colleges of education that offer Social Studies at undergraduate level affiliated to A.B.U., Zaria, which are: Federal College of Education, Zaria; Federal College of Education (Technical), Gusau; Federal College of Education, Kano; Shehu Shagari College of Education, Sokoto; and Kaduna State College of Education, Gidan-Waya. The researcher used these tertiary institutions considering the fact that gender of the students are heterogeneous in nature which are variables of study, the ownership of institutions cut across federal and state government. Also, the students found in these institutions of higher learning are representatives of the religious and ethnic groups in Nigeria. Added to this, both institutions use same undergraduate Social Studies curriculum in teaching the students.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.01 Introduction

This chapter reviewed relevant literature related to the study under the following sub-headings:

- ✓ Theoretical Framework ;
- ✓ Concept of Social Studies Education;
- ✓ History of Social Studies and Justification for Introduction of Social Studies in Nigerian Schools;
- ✓ Nature and Objectives of Social Studies;
- ✓ Concept of Values and Core Values;
- ✓ Concept of National Integration;
- ✓ Concepts of Exhibition and Acquisition;
- ✓ Social Studies Learning Experiences/Activities and Religious Tolerance for National Integration;
- ✓ Social Studies Curriculum Contents and Self Reliance for National Integration;
- ✓ Social Studies Learning Objectives and Integrity for National Integration;
- ✓ Social Studies Curriculum Contents and Discipline for National Integration;
- ✓ Social Studies Learning Activities/Experiences and Social Justices for National Integration;
- ✓ Social Studies Curriculum Contents and Dignity of Labour for National Integration;
- ✓ Social Studies Learning Objectives and Patriotism for National Integration;
- ✓ Review of Related Empirical Studies; and
- ✓ Summary.

2. 02 Theoretical Framework

The theoretical framework is the foundation from which all knowledge is constructed (metaphorically and literally) for a research study. It serves as the structure and support for the rationale for the study, the problem statement, the purpose, the significance, and the research questions or hypotheses. The theoretical framework provides a grounding base, or an anchor, for the literature review, and most importantly, the methods and analysis. This study utilized Schwartz Theory of Basic Values, Social Exchange Theory of George Homan and Hodgkinson's Value Theory.

2.02. 1 Schwartz Theory of Basic Values

Values have been a central concept in the social sciences since their inception. For both Durkheim (1897-1964) and Weber (1905-1958), values were crucial for explaining social and personal organization and change. Values are used to characterize cultural groups, societies, and individuals, to trace change over time, and to explain the motivational bases of attitudes and behavior. Application of the values construct in the education and social sciences during the past century suffered from the absence of an agreed-upon conception of basic values, of the content and structure of relations among these values, and of reliable empirical methods to measure them (Fischer & Schwartz, 2011; Schwartz, 2012 & Potts, 2015). Recent theoretical and methodological developments have brought about a resurgence of research on values or core values.

The theory of Schwartz, concerns the basic values that people in all cultures recognize. It identifies ten motivationally distinct types of values and specifies the dynamic relations among them. Some values conflict with one another (e.g., benevolence and power) whereas others

are compatible (e.g., conformity and security). The "structure" of values refers to these relations of conflict and congruence among values. Values are structured in similar ways across culturally diverse groups. This suggests that there is a universal organization of human motivations. Although the nature of values and their structure may be universal, individuals and groups differ substantially in the relative importance they attribute to the values. That is, individuals and groups have different value "priorities" or "hierarchies"(Caprara & Steca, 2007; Schwartz, 2012).

When we think of our values, we think of what is important to us in life. Each of us holds numerous values (e.g., achievement, security, benevolence) with varying degrees of importance. A particular value may be very important to one person but unimportant to another. The basic value theory (Schwartz, 2007a) adopts a conception of values that specifies six main features that are implicit in the writings of many theorists:

i. Values are beliefs linked inextricably to affect. When values are activated, they become infused with feeling. People for whom independence is an important value become aroused if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it.

ii. Values refer to desirable goals that motivate action. People for whom social order, justice, and helpfulness are important values are motivated to pursue these goals.

iii. Values transcend specific actions and situations. Obedience and honesty values, for example, may be relevant in the workplace or school, in business or politics, with friends

or strangers. This feature distinguishes values from norms and attitudes that usually refer to specific actions, objects, or situations.

iv. Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people, and events. People decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values. But the impact of values in everyday decisions is rarely conscious. Values enter awareness when the actions or judgments one is considering have conflicting implications for different values one cherishes.

v. Values are ordered by importance relative to one another. People's values form an ordered system of priorities that characterize them as individuals. Do they attribute more importance to achievement or justice, to novelty or tradition? This hierarchical feature also distinguishes values from norms and attitudes.

vi. The relative importance of multiple values guides action. Any attitude or behavior typically has implications for more than one value. The trade off among relevant, competing values guides attitudes and behaviours (Schwartz, 2007b & Schwartz, 2012). Values influence action when they are relevant in the context (hence likely to be activated) and important to the actor.

The above are features of all values. What distinguishes one from another is the type of goal or motivation that it expresses. Schwartz (2012) in his values theory defines ten broad values according to the motivation that underlies each of them. These values are likely to be universal because they are grounded in one or more of three universal requirements of human

existence with which they help to cope. These requirements are needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups. Individuals cannot cope successfully with these requirements of human existence on their own. Rather, people must articulate appropriate goals to cope with them, communicate with others about them, and gain cooperation in their pursuit. Values are the socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction ((Schwartz, 2012). Schwartz, next define each of the ten values in terms of the broad goal it expresses, note its grounding in universal requirements, and refer to related value concepts. To make the meaning of each value more concrete and explicit, the researcher list in parentheses the set of value items included: self direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence and universalism (Schwartz, 2012).

In addition to identifying ten basic values, the theory explicates the structure of dynamic relations among them. One basis of the value structure is the fact that actions in pursuit of any value have consequences that conflict with some values but are congruent with others. For example, pursuing achievement values typically conflicts with pursuing benevolence values. Seeking success for self tends to obstruct actions aimed at enhancing the welfare of others who need one's help. But pursuing both achievement and power values is usually compatible. Seeking personal success for oneself tends to strengthen and to be strengthened by actions aimed at enhancing one's own social position and authority over others. Another example: Pursuing novelty and change (stimulation values) is likely to undermine preserving time-honored customs (tradition values). In contrast, pursuing tradition

values is congruent with pursuing conformity values. Both motivate actions of submission to external expectations (Schwartz, 2012).

Actions in pursuit of values have practical, psychological, and social consequences. Practically, choosing an action alternative that promotes one value (e.g., taking drugs in a cultic rite—stimulation) may literally contravene or violate a competing value (obeying the precepts of one's religion—tradition). The person choosing what to do may also sense that such alternative actions are psychologically dissonant. And others may impose social sanctions by pointing to practical and logical inconsistencies between an action and other values the person professes. Of course, people can and do pursue competing values, but not in a single act. Rather, they do so through different acts, at different times, and in different settings (Schwartz, 2007a).

Although the theory discriminates ten values, it postulates that, at a more basic level, values form a continuum of related motivations. This continuum gives rise to the circular structure. To clarify the nature of the continuum, Schwartz notes the shared motivational emphases of adjacent values:

i. power and achievement--social superiority and esteem;

ii. achievement and hedonism--self-centred satisfaction;

iii. hedonism and stimulation--a desire for affectively pleasant arousal;

iv. stimulation and self-direction--intrinsic interest in novelty and mastery;

v. self-direction and universalism--reliance upon one's own judgment and comfort with the diversity of existence;

vi. universalism and benevolence--enhancement of others and transcendence of selfish

interests;

vii. benevolence and tradition--devotion to one's in-group;

viii. benevolence and conformity--normative behavior that promotes close relationships;

ix. conformity and tradition--subordination of self in favour of socially imposed expectations;

x. tradition and security--preserving existing social arrangements that give certainty to life;

xi. conformity and security--protection of order and harmony in relations;

xii. security and power--avoiding or overcoming threats by controlling relationships and resources.

In sum, the Schwartz theory of values represents a motivational continuum. The closer any two values in either direction around the circle, the more similar their underlying motivations; the more distant, the more antagonistic their motivations. The idea that values form a motivational continuum has a critical implication: Dividing the domain of value items into ten distinct values is an arbitrary convenience. It is reasonable to partition the value items into more or less fine-tuned distinct values according to the needs and objectives of one's analysis. Conceiving values as organized in a circular motivational structure has an important implication for the relations of values to other variables. It implies that the whole set of ten values relates to any other variable (behavior, attitude, age, etc.) in an integrated manner (Schwartz, 2012 & Henriques, 2014).

The above theory is relevant to this study in several ways, it stressed that values need to be effectively transmitted (from society) and developed (within a person, cognitively) in order

for the undergraduate Social Studies students to successfully confront the perplexing dilemmas in life and strive toward mental health. Self-control and self-monitoring is promoted best by the more cognitive-developmental approach. That is where undergraduate Social Studies students responsibility is promoted and internal cognitive control is able to monitor transmitted external control mechanisms (some of which have been internalized).

2.02. 2 Social Exchange Theory of George Homan

Social exchange theory is a model for interpreting society as a series of interactions between people that are based on estimates of rewards and punishments. According to this view, our interactions are determined by the rewards or punishments that we expect to receive from others, which we evaluate using a cost-benefit analysis model (whether consciously or subconsciously). Central to the social exchange theory is the idea that an interaction that elicits approval from another person is more likely to be repeated than an interaction that elicits disapproval. We can thus predict whether a particular interaction will be repeated by calculating the degree of reward (approval) or punishment (disapproval) resulting from the interaction. If the reward for an interaction exceeds the punishment, then the interaction is likely to occur or continue (Crossman, 2012 & Cherry, 2016).

According to this theory, the formula for predicting the behavior for any individual in any situation is: Behavior (profits) = Rewards of interaction – costs of interaction. Rewards can come in many forms: social recognition, money, gifts, and even subtle everyday gestures like a smile, nod, or pat on the back. Punishments also come in many forms, from extremes like public humiliation, beating, or execution, to subtle gestures like a raised eyebrow or a frown. While social exchange theory is found in economics and psychology (Zhang & Epley, 2009; Grant &

Dutton, 2012 & Cherry, 2016**)**, it was first developed by the sociologist George Homans, who wrote about it in an essay titled "Social Behavior as Exchange." Later, sociologists Peter Blau and Richard Emerson further developed the theory.

Basic Assumptions of Social Exchange Theory

i. People who are involved in the interaction are rationally seeking to maximize their profits.

ii. Most gratification among humans comes from others.

iii. People have access to information about social, economic, and psychological aspects of their interactions that allows them to consider alternative, more profitable situations relative to their present situation.

iv. People are goal oriented in a freely competitive system.

v. Exchange operates within cultural norms and values.

vi. Social credit is preferred over social indebtedness.

vii. The more deprived the individual feels in terms of an act, the more the person will assign value to it.

viii. People are rational and calculate the best possible means to compete in rewarding situations. The same is true of punishment avoidance situations.

Social exchange theory operates on the assumption that individuals are generally rational and engage in calculations of costs and benefits in social exchanges. In this respect, they exist as both rational actors and reactors in social exchanges (Cherry, 2016).

Many critique this theory for presuming that people always make rational decisions, and point out that this theoretical model fails to capture the power that emotions play in our daily lives and in our interactions with others. This theory also undercuts the power of social structures and forces, which unconsciously shape our perception of the world and our experiences within it, and play a strong role in shaping our interactions with others. Nonetheless, the theory is relevant to the current study in different perspectives, in that, it is proposed that undergraduate Social Studies students assess the outcomes of their social exchanges in relation to other possible relationships or exchanges. In other words, undergraduate Social Studies students may choose to acquire as well exhibit the core values if the reward outweigh the punishment (social rejection, punishment or consequence). The viability of social exchange rests on the assumption that undergraduate Social Studies students recognize each other's life situations, notice each other's needs, and in some ways are likely to engage in reciprocity - a condition in which a response is correlated to the worth of the original message. In other words, undergraduate Social Studies student acts with other humans in full recognition that their acts will be noticed and in some way reciprocated (i.e., that they will receive a return on their communicative investment).

2.02.3 Hodgkinson's Value Theory

The work of Christopher Hodgkinson has greatly influence the field of education, social sciences among others in the study of values. A common working definition for value is a value is a conception explicit or implicit distinctive of an individual or characteristic of a group of the desirable, which influences the selection from available modes, means and ends of action (Zupan, 2012).

Hodgkinson made a point to distinguish fact from value. Fact is something that is either or is not. It exists or does not exist. It is true or false. But, value is subjective and dynamics. What may be right for one person might be wrong for another. What may be good for today may not be so for tomorrow. In view of this, value then becomes a potential arena for conflict for an individual as well as for interpersonal relationships. Hodgkinson argued that the school, teachers, lecturers, undergraduate Social Studies students or any person in a position of leadership constantly faces conflicting situations upon which they have to make decisions (Eldridge & Cranston, 2009).

Hodgkinson's' scheme of value terminology illustrates the psychological aspects of value action. Hodgkinson places the self at the centre, and then at the next level are basic motives. While Hodgkinson refer to this level as motives, Maslow refers to it as 'needs'. The individual's motives are closely related to the values for which they possess. Outside of the individual's thoughts are attitudes and behaviours. While attitudes and behaviours are more observable, individual's motives and values can be shown through their actions. Values and motives are not always clear to either the individual or to the outside world and this depend on the individual's personality. Of particular importance to this research is that, the formulation of value systems are influenced by different variables which includes Social Studies education, life experience, biological, disposition, genealogy and culture (Begley &Johansson, 2008)

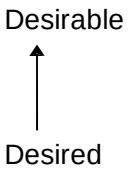
Hodgkinson's value model is built on three types of values. Type I values are based on principles of the individual. Type II values, falls into two categories, which are Type II A values which are based on consequences. Type II B values are based on consensus. Type III values are based on personal preferences. Hodgkinson's model is arranged in a hierarchy with

type III values at the lower end of the model and type 1 value at the top of the hierarchy. This arrangement is in accord with what Hodgkinson believe is a progression from what is right (Type 1 values) to what is good (type III values). Type III values are based on the individual's own preferences. Such values are often rooted in emotion, Self-indulgence and self-justification. Hodgkinson sees this type of value as being primitive and grounded on the individual affect. On the hierarchy model, this type III value is considered 'good'. The individual's preference is more inclined to what is, rather than what ought to be, therefore a tendency towards facts of nature (Begley &Johansson, 2008; Eldridge & Cranston, 2009).

Type II values,which follows employs reasoning to adjust values to what is right. Whereas type 111 values are based on personal preference, type II values are more social. Value type II also searches for collective justification. Hence, the individual to move their values from a-sociological and hedonistic position to one that is humanistic, pragmatic, utilitarian and democratic uses rational cognition. As this type involves the collective, there is also a shift from idiography to nomothetic. Within this shift, there is also the tendency for value conflict between what is good for the self and what is right for the collective. Within type II values, type II B values are of the lower order. Type 11 B values are based on what the majority agree upon- consensus. Type II A values however are based on reason and analysis. Here the decision is examined against thoughts of future consequences. There is a higher-level of rationality; employed on this level. The analysis of consequences is set into a social context which has its own norms and standards. Type II B values of consensus or Type I principles are chosen as a final resort to solve value conflicts that cannot be solved, by Type II A values (Begley &Johansson, 2008). These value types and an explanation are as illustrated in

Table 1: Hodgkinson Model of Value Paradigm

Value Type	Grounding	Psychological Correspondences
Transrational	Principle	Connative
Rational	Consequence	Cognitive
	Consensus	
Subrational	Preference	Affective



Source: *Tien, C. (2016) Building a Conceptual Framework of Values Capital for Educational Leadership*

Transrational values are those which are adopted on principal. They are based on commitment or faith and cannot be scientifically verified or justified by logical argument. Rational values are based on logical reasoning, and are further divided into those centred on the calculation of consequence and those based on consensus, such as the group norm. Preference values are wants and are usually reflexive without much conscientious deliberation. From this paradigm, we can see that people may be holding similar values but for very different reasons. For example, individuals and institutions may value transnational education for a variety of different reasons: because they believe in the principal of international education (transrational), because other education institutions are implementing similar programs (consensus), as an additional avenue for accessing the local market (consequence), or simply because a particular individual in the university would like to see co-operation with an overseas institution in a country they hold favourably (preference) (Begley &Johansson, 2008; & Tien, 2016).

Transrational values, and many rational values, usually have an ethical or moral element for the value holder. Ethics are principles which guide us to identify that which is good or

bad and therefore inform us as to which values we should act upon. Hence we may say that our values are ethical when we have made some commitment to them in advance (Begley & Johansson, 2008; Tien, 2016). On the other hand, preferences are more emotive and spontaneous.We can usually distinguish between a moral and preferred value between the type of 'good' involved: the ethical value usually has a righteous good or is 'desirable' and the preference value has a natural good and is readily identifiable as it gratifies the immediate desire of the individual, or represents the 'desired' (Begley &Johansson, 2008; Tien, 2016). This theory is relevant to this study in several ways, the theory holds that view that values are categorized and undergraduate Social Studies students tends to acquire and exhibit values when the values agrees with their principles and goals. Also, consequence and consensus have bearing on our value development. Add to this, values of consensus and consequences which, employ rational thought, require knowledge, learning and information which arc provided by the Long-term memory.

From the analysis of the theories above, the researcher adopts the Schwartz theory of basic values for the study reason been that, the theory relates core set of basic human values to motivational goals inherent in the undergraduate Social Studies students biological needs; the need for smooth coordination and cooperation with others, and the need of groups of students to survive and grow as groups which is very much related to the study. The theory established that, values are primary transmitted first to learners by home, followed by school and this gives the researcher base to assess the extent to which these values are acquired and exhibited among undergraduate Social Studies students. Similarly, the theory forward that, rules are important, exceptions to the rules, and conflicts between rules are best dealt with through effective value

development. Self-discipline in adulthood is most easily attained when earlier childhood values that have been established (good and bad behavior differentiated, rationale for judging good and bad outlined, and open communication [lack of defensiveness] promoted). Values underlie undergraduate Social Studies student's attitudes; they are the basis for their evaluations. They evaluate people, behaviours, and events among others positively if they promote or protect attainment of the goals they value. They evaluate them negatively if they hinder or threaten attainment of these valued goals.

2.03.4 Integrated Social Studies Model of Value Development for National Integration

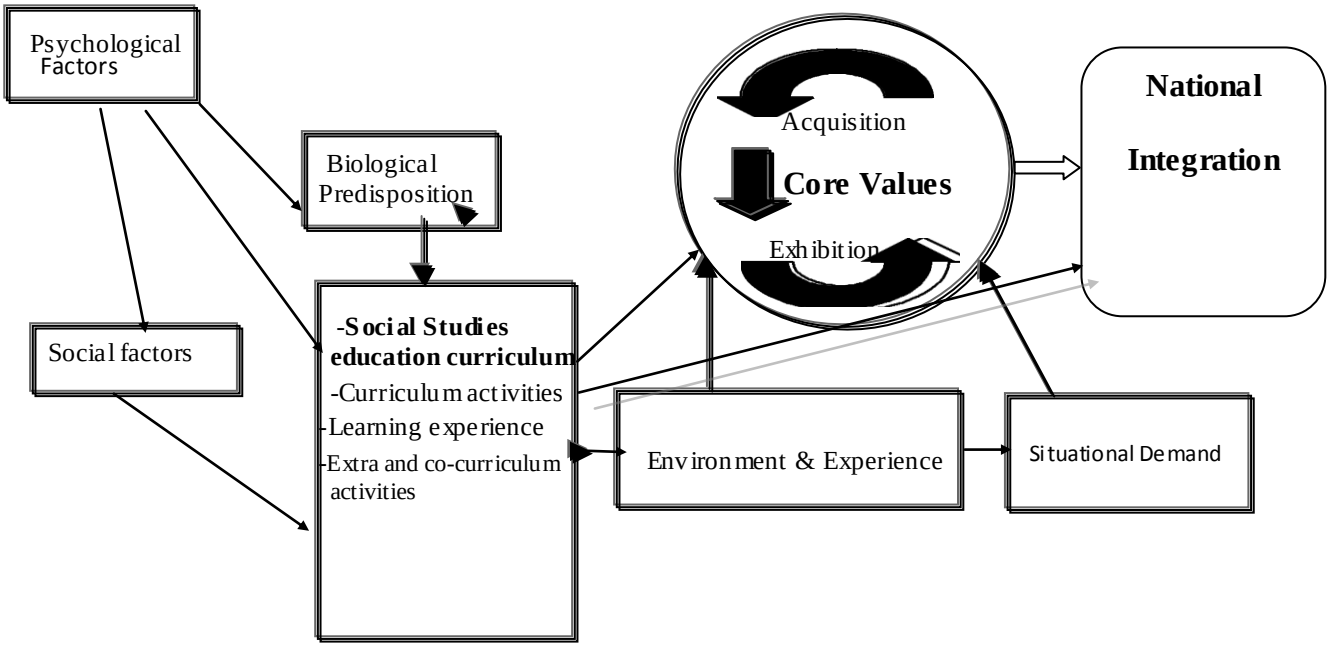
A synthesis of the theories reviewed, point to the fact that, values is complex psychological and social variables that are developed overtime based on motives, learning, interaction, biological predisposition, experience and environment. Values are internalized cognitive structures that guide choices by evoking a sense of basic principles of right and wrong (e.g., moral values), a sense of priorities (e.g., personal achievement vs group good), and create a willingness to make meaning and see patterns (e.g., trust vs distrust). Values are cognitive representations of important human goals or motivations about which students must communicate in order to coordinate their behaviour in group such as the school or institution of higher learning. Thus, psychological constructs that influence the acquisition of core values for national integration among undergraduate Social Studies students include: motives, aspirations and goals, interest, attitudes, behaviours and emotions.

From the social perspective, value development among undergraduate Social Studies students could be strongly influenced by nature and specific situation in which students find themselves. Hence, the interaction of personal factors and the environment, pre-direct the

students to act in certain ways or exhibit certain core values that foster national integration. More so, relationships, effects of significant others, socialization process, life style, culture and religion, social class or position, social control mechanism, situational demand and life experience determine the extent of exhibition of core values for national integration.

Consequently, both the psychological and social factors that influence value development of the individuals are shaped and re-shaped by Social Studies education (learning). In other words, various co-curricular and curricular activities in Social Studies education are instrument of inculcation of core values by the school as a total institution. Accordingly, the school environment and academic climate help to modified existing values and provide rich experience to the students. Also, the textbook/lecture materials and other learning devices correlate with learning of values by identifying areas in which the desired values may be promoted. In doing so, Social Studies education becomes a component of value development, as well as fundamental to the broader notion of expanding human capabilities and fostering unity that lie at the heart of the meaning of national integration in Nigeria. This is illustrated in figure 1 below.

Figure 1: Integrated Social Studies Model of Value Development



Source: Developed by the Researcher

2.03.1 Concepts of Social Studies

Notable scholars around the world have defined Social Studies in ways that confirm the subject as a -laden discipline. For instance, National Open University of Nigeria (NOUN) (2012), defined the subject as essentially studies of human relationship, like human to human, human to institutions, human to physical environment and human to value systems. This implies that the subject is one that encourages attention to be given to the process of living and working together, using of the environment to met basic human needs, customs, institutions, values and life situations, cultural heritage and its dynamic on-going characteristics.

Furthermore, Lawal (2014) quoted Awoyemi and Ndagunnu 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.

This definition point to the fact that, Social Studies education inculcates in its learners skills and values for positive human relationship and togetherness to enable citizens live in peace and harmony in this ever changing world. According to Coe, in Edinyang, Tandu and Gimba (2015) Social Studies is seen as a discipline that helps students become responsible citizens in a culturally diverse, democratic society within an interdependent world. Grace (2010) perceived this subject area as an organized integrated study of man and his environment both physical and social, emphasizing on cognition, functional skills and desirable attitude and actions for the purpose of producing an effective citizenry. In other words, this definition explain social studies education as a subject that teaches citizenship.

In the same vein, NOUN (2010) describes Social Studies as a subject that equips the youth with tools necessary in solving personal and community related problems. Social Studies could be assessed from this to mean a problem solving subject. Thus defined, Social Studies will not mainly aim at giving out knowledge, but it will equally emphasise on inculcating a certain distillate knowledge which will assist humans in acquiring the tools necessary for life. Such tools are knowledge, values, attitudes and skills. These tools are expected to assist the learner in solving both personal and community related problems. Lawal (2014) viewed Social Studies as a set of goals which describe how the concept of citizenship education is to be selected, organized and taught. Citizenship education in the definitions refers to Social Studies as a subject that helps in socializing learners against juvenile delinquency, disrespect for elders and all sharp practices that often metamorphose into full-blown crimes. On other hand, its explains inculcating in learners the virtues such as: tolerance, self reliance, patriotism and other core values for national integration.

In a similar manner, Social Studies as a process of education which has goals and purposes aimed at preparing youth for responsible citizenship. In order to achieve these goals, Social Studies trains students and equips them with knowledge, values, attitudes, skills that will aid them in understanding their environment and to take rational decisions as need arises (Rudduck, 2013 & Okon, 2016). Social Studies equip learners with selected knowledge, skills, attitudes and social actions concerning the relationship people have with each other and the environment in which they live. In other words, according to Thompson (2007), Social Studies content aids to understand man and how he exists in his environment. It deals with the activities of man at home, in the family, in the village, in school, at workplace, in politics, at play, in religion and in everything or whatever man engages in his efforts to survive in the environment in which he lives. Social Studies as a subject attempts to investigate man and his struggle for survival in his environment. It provides ways of looking at the society in order to understand its structure, its problems and looks for ways of solving such problems. The relevance of Social Studies is to focus on human life for the purpose of giving individuals the opportunity to practice solving problems which is of crucial importance to the individuals and the society.

It is not out of place as Osakwe (2010) stated that the knowledge, attitudes and skills which a young adult acquires in the process of studying Social Studies could help as a mature citizen to take decisions which are useful to such individual and society. This view was also supported by Lawal (2014), 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. Given from the above definitions, Social Studies is recognized as a vehicle for the building of the Nigerian personality through citizenship education. A personality that is conscious not only of his rights and privileges but also of his

duties. The New Zealand School Curriculum (2007), viewed Social Studies as subject most directly concerned with the study of society and human activity in the context of continuity, change, and contemporary issues. It is also concerned with the development of reflective thinking and social action through informed and enlightened civic participation.

Similarly, Milligan (2014) succinctly viewed Social Studies as subject that seeks to examine and understand communities, from the local to the global, their various heritages, and the nature of citizenship within them. Ramsbottom (2007) define Social Studies as the systematic study of an integrated body of content drawn from the social sciences and the humanities. It enables students to develop their knowledge on the diverse, dynamic nature of society and of how interactions occur among cultures, societies, and environments. Students develop and apply skills as they investigate society, explore issues, make decisions, and work cooperatively with others. The understanding and skills they develop will help them to participate in society as informed, confident, and responsible citizens

The Papatoetoe High School in Milligan (2014) asserted that, Social Studies is about people and the world we live in. Students can develop their knowledge and understanding of society and the interactions among cultures, ethnic groups and environments. Skills are developed and applied as students investigate society, explore issues, make decisions and work cooperatively with others. National Council for the Social Studies (NCSS) (2008), defines Social Studies as the integrated study of the social sciences and humanities to promote civic competence. Within the school program, Social Studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences.

The primary purpose of Social Studies is to help young people make informed and

reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. Olusegun (2012**)** quoted Ogundare who defined Social Studies as a study of problems of survival in an environment and how to find solutions to them. The aim of Social Studies is the promotion of civic competence—the knowledge, intellectual processes, and democratic dispositions required of students to be active and engaged participants in public life. By making civic competence a central aim, NCSS emphasizes the importance of educating students who are committed to the ideas and values of democracy as well as core values of their country. Civic competence rests on this commitment to democratic and national values, and requires that citizens have the ability to use their knowledge about their community, nation, and world; to apply inquiry processes; and to employ skills of data collection and analysis, collaboration, decision-making, and problem-solving. Young people who are knowledgeable, skillful, and committed to democracy are necessary to sustaining and improving our democratic way of life, and participating as members of a global community.

Also, Ezegbe, Eskay, Anyanwu and Abiogu (2014) asserted that Social Studies education as a subject used for preparing, mobilizing young learners in schools for purpose of helping them cultivate an awareness and understanding that would transform them into citizens with skills, competences, moral values and reasoned judgements to effectively live, interact, interrelate and contribute positively to economic, social, political and socio-cultural development of the nation. This implies that the essence of Social Studies education is for citizenship training as to produce effective, efficient, useful, loyal, self reliant, creative, and/or functional citizens in a state.

Social Studies has been defined also to mean a problem solving subject and a tool for effecting positive social change in the society. For instance, Nwoji (2006), viewed Social Studies as a living subject in that it deals with the matters of the moment as a

preparation for now and future. She further adds that it is a discipline that deals with social change, better future and problem solving. Ezegbe, Ikwumelu and Okeke (2012), appear to corroborating the above view when they assert that, Social Studies is a discipline that deals with social change and ensures that a meaningful interaction of the recipients with their physical and social environments is attained. It engenders sound education of the citizens, as well as inculcates a sense of social consciousness and social responsibility… inculcates the values of honesty, co-operation and the need of the nation, as well as the desirable skills to solve environmental problems.

Social Studies can be defined as the study of man and his social and physical environments. Babatunde (2012) and Ezegbe, Eskay, Anyanwu and Abiogu (2014), defined Social Studies as: the totality of experiences a student goes through having been exposed to such a course based on man's interminable problems in chosen environments with a full knowledge of the variable factors such as: historical, religious, economic, psychological, cultural, scientific and technological factors that are normally responsible in man's web of interactions that aid environment.

Furthermore, Social Studies has been defined as a subject which prepares individuals to live cooperatively with one another, appreciate one's culture, and have a thorough knowledge of exiting national core values, norms, structure, and privileges. Hence, Dania and Emuebie (2012), noted that Social Studies is the interpretation of interrelationship of different subject aimed at inculcating national consciousness and national unity, imbibing the right types of values and attitude for self and inculcating the necessary skills, abilities and competencies for the individual and the larger society. Even though there may be no consensus as regards the definition of social studies, the goals and objectives of Social Studies are similar. Dania and Emuebie (2012) classified them into three broad groups the objectives of Social Studies these include: Knowledge and understanding- of basic facts of

the physical, social and political environment. This also deals with information and rule of law, democratization process, unity in diversity and sustainable development; Acquisition of basic skills and aptitudes- necessary for critical thinking: analyzing information, expressing opinions and ultimately reaching sound judgement; and Development of healthy positive attitudes and values- such as cooperation, hard work, open-mindedness, honesty, integrity, trustworthiness, participation, justice, fairness, tolerance, transparency, courage and many more.

More so, Social Studies has been described as a discipline which attempts to modify or change the learners' behaviours in the directions of acceptable values and attitudes through a process of studying human beings relationship with his or her environment and with the desire to provide solutions to various complementing problems in order to ensure his/her survival, having been equipped with the necessary tools such as values, attitudes, skills and knowledge (NOUN, 2012). As a social subject, it is more inter-disciplinary, more concerned with skills development and more normative. It is a field of study in which content and purpose focus on relationships. It provides knowledge, attitudes, values and skills that enable people understand their physical and human environments better in order to act or behave as responsible citizens. Its primary purpose is to help young people develop the ability to make informed and reasoned decisions for the public as good citizens of a culturally diverse, democratic society in an interdependent world. That is why Milligan (2014) quoted Sinnema who suggested that, Social Studies primary purpose must be to stimulate their passions, imaginations and intellects so that they will be moved to challenge the social, political, and economic forces that weigh so heavily upon their lives. The purpose of Social Studies is the development of reflective, democratic citizenship. To sum it up, Social Studies deals with value inculcation, local and global concerns and issues, as well as questions about economic, political and cultural well-being. Social Studies addresses six educational goals: Content

(acquisition of knowledge, values and skills); Citizenship; Character (practicing the intellectual virtue); Problem Solving (reflective thinking and policy making); Learn How to Learn (understanding the joy and work of learning) and Cultural Heritage (understanding the concept of "many in one"... diversity within a powerful conception of unity). At this juncture, it is equally important to discuss the emergence of social studies as school subject in Nigeria.

2.03.2 Social Studies Education in Nigeria: An Overview

Social Studies as a defined area of study did not develop with the establishment of schooling in Nigeria. To ascertain how old Social Studies is we will look at it in two ways. If we are to respond in terms of subject matter alone then the answer is that it has always been part of the curriculum in the schools. Social Studies is contained in the content of history, geography and the other social science. Nevertheless, Social Studies has recently come to Nigeria with special connotations. It represents an integration of the social science and humanities. Social Studies also belong to the modern wave of good education practice that stressed the importance of the process of learning. Social Studies in this later sense was introduced into Nigeria in the early 1960s (Mezieobi, 2008; Tsaku, 2009 & Lawal, 2014).

Mezieobi (2008) agree with Dubey and Barth that Social Studies emerged in Nigeria schools in the early 1960s. However, Osakwe and Itekjere put it that Social Studies was introduced in Nigeria in the colonial era with the establishment of schools. According to her, Social Studies which the colonial masters introduced were couched in the then religious curriculum. Mezieobi, (2008) debunks the view that describe the origin of Social Studies to the colonial times , he further noted that the 1960s emergent origin theory of Social Studies in Nigeria is untrue and therefore, unfounded. To him, Social Studies has been there right from the inception of Nigeria in the pre-colonial days, or rather in Nigeria indigenous times with

goals, contents methodology and evaluative practices that met the aspiration of the then Nigerian (Mezieobi, 2008). To Mezieobi, what is new is the concept of social studies, which was really borrowed and which has become as a discrete subject in the Nigerian schools... Even today in Nigeria, the Social Studies content is Nigerian specific as it focuses largely on the Nigerian environment and its lifestyle. Earlier in the 1960s, effort had been made to introduce Social Studies as an integrated programme in Nigeria.

On the other hand, Sofadekan (2012) 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, Sofadekan (2012) noted 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. Furthermore, Mezieobi, Reggie-Fubara and Mezieobi (2008) noted that 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 adjourning 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. Social Studies in indigenous Nigerian societies placed an emphasis on values or affective learning which is the subject matter of this study.

Add to this, Mezieobi, et al. (2008) stated that the affective learning focused on: Appropriate ways to greet elders 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- (values of discipline and integrity); 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 (Values of social justice and tolerance); Familiarity with the people's culture, traditions; ethics, folklore and mores and manifest respect and conformity to them; Acceptance of the community's beliefs, values and practices- (values of discipline and religious tolerance).

The indigenous Social Studies content according to Mezieobi, et al. (2008) and Sofadekan (2012), also include: 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.

Moreover, 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; Ololobou 2010; Sofadekan, 2012 & Lawal, 2014). 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 (Mezieobi et al., 2008;

Ololobou 2010; Sofadekan, 2012 & Lawal, 2014).

Also, the Ohio project only affected the teacher Training Colleges in the region. In 1963 a pilot project was conducted at Aiyetoro Comprehensive High School in the Western Region (now in Ogun State). This venture was an experiment in comprehensive system of education and curriculum development. It was an effort to introduce Social Studies among other subjects. This project was jointly financed by the Western Region Ministry of Education in collaboration with the United States Agency for International Development (USAID) and the Ford Foundation. Based on the success achieved at Aiyetoro Comprehensive High School, the government of Western Nigeria decided to extend the Social Studies program to other schools in the region. As part of the plan, the Department of Social Studies at Aiyetoro Comprehensive High School, was assigned to draw up a Social Studies syllabus for the first two years of secondary school and also, to write the materials to suit the syllabus (Akpan, 2014). The textbooks, Social Studies for Nigerian schools written by the Aiyetoro team were presented for evaluation at the critique conference of Nigerian Education, held in Lagos April to May, 1968. This conference, organized under the joint auspices of the Comparative Education Studies and Adaptation Centre (CESAC) and the Ford Foundation Program on Curriculum Development in Nigeria, made valuable suggestions towards the improvement of the text book to make it usable all over Nigeria. The conference also recommended that Social Studies should he introduced into the primary schools in Nigeria.

It is pertinent to note that Social Studies gained popularity on the continent of Africa after the Mobamsa Conference of 1968 which was held in Kenya. 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, ASESP), the conference included seventeen Africans countries which were Nigeria, Sierra Leone, Somalia, Sudan, Botswana, Ethiopia, Gambia, Ghana, Kenya, Liberia, Lesotho, Malawi,

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 (Mezieobi et al., 2008; Sofadekan, 2012 and Lawal, 2014).

The Northern Nigerian Teacher Education Project (NNTEP), whose members consisted of Americans and Nigerians, produced a method book for the teachers colleges, which is still being used by Social Studies teachers in a revised form. The institute of education, Ahmadu Bello University, along with the Teachers colleges at Bauchi, Bida, Illorin, katsina, Maiduguri and Sokoto who were part of (NNTEP) continue to spearhead social studies. The first national programme for Social Studies was produced as a result of the National curriculum workshop sponsored by the institute in 1971. This institute continues to be actively involved in the development of curriculum and materials at all levels. It also sponsored frequent Social Studies in services course for teachers of all levels and offers a post-graduate diploma in education for Social Studies teachers. The faculty of education A.B.U Zaria pioneered the first B.Ed programme in social studies, and offers post-graduate degrees in Social Studies. It is now possible to study up to PhD level in Social Studies in Nigeria (Ololobou, 2010). In line with this, other universities have shown an early interest in Social Studies for example, the university of Lagos and Ife offer an associate certificate in Social Studies education. In fact, they offer it up to PhD level now. Other institution of learning like university of Jos and Abuja now offer Social Studies even at postgraduate level.

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 in Lawal (2014) 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 (Sofadekan, 2012).

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 (Sofadekan, 2012).

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 (Sofadekan, 2012 & Lawal, 2014).

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 Nigeria Certificate in Education (NCE) Social Studies syllabus was subsequently developed and in 1974 examined at a workshop held at Ahmadu Bello University Zaria (Tikumah, 2009 & Sofadekan, 2012).

2.03.3 Nature, Scope and Objectives of Social Studies Education in Nigeria

Nature of Social Studies in Nigeria and in Africa aims at educational decolonization and correcting the mistakes of the colonial period. The contents of the different syllabi on Social Studies reflects the African background that is, the philosophies and experiences of

African leaders such as Leopold Senghor of Senegal, Kwame Nkrumah of Ghana, Jomo Kenyatta of Kenya, Julius Nyerere of Tanzania, Nnamdi Azikwe of Nigeria and a host of many others, are made to bear on the contents of the Social Studies syllabi (Oyibe & Nnamani, 2014).

In the same vein, Husseni (2015) noted that, the fundamental concern of Social Studies is with man and his complex relationship with the world around and beyond-to instill in the students the basic knowledge and skills for investigation, analyzing and explaining these interrelationships. Man is the central theme in any discussion of Social Studies, as man is the prime mover of all the activities that are discussed in Social Studies. The different definitions of Social Studies also show the nature of the subject. Social Studies, is a corrective study; its purpose is to remedy any educational and societal ills at all times. It seeks to replace irrelevant learning experiences with relevant ones. It places emphasis on the objectives to be achieved in the course of teaching.

The nature of Social Studies according to Lawal (2014) is primarily concerned with human relationships, man's relationship with his social and physical environments. It concerns with the knowledge of how man is influenced by his environment and how he in turn alters his environment to satisfy individual and group needs, how man is attempting to deal with certain pertinent questions, issues and problems and how he draws upon his experiences to plan for the future. Social Studies is unique given its orientation. It emphasizes the cognitive, affective and psychomotor domains. It fosters the development of spontaneity, self-reliance, flexibility of mind, critical thinking, tolerance, initiative, ability to solve problems creativity and a sense of purpose and direction in life. Social Studies gather knowledge, values and skills from all other social and natural sciences and centred them on man. The scope of Social Studies aims at presenting knowledge as a whole rather than compartmentalizing it as other social science subjects do. Social Studies, studies man in-

depth, it deals with practical issues pertaining to man and his environment, and not only that man's conditions are changeable dynamic and flexible but also, man's conditions and problems vary from one environment to another.

Furthermore, the scope of Social Studies uses the interdisciplinary approach in its teaching just in an attempt to present knowledge as a whole. The subject does not believe in theory, instead it integrates the different theories with a view to understanding the problems confronting man and offering realistic solutions. Social Studies uses concentric approach in teaching, for example different maxims are considered such as: proceed from known to unknown; concrete to abstract; from particular to general; from simple to complex; from easy to the more difficult; and proceed from induction to deduction (Opoh, Sunday & Ogbaji, 2014; Osalusi, 2014). The scope of Social Studies in Nigeria at all levels is fashioned after the concentric approach. The topics in Social Studies gradually start from the home to school, to the community, state nation and the world at large. The concentric approach is known also as the spiral or expanding horizon pattern. Also, Tikumah (2009) opined that the scope will remain an ever-changing area given the factors of space, time and human development as well as the dynamics of human society. In a nutshell, Ololobou (2010: .4) summarize the scope of Social Studies as:

> *Ever changing given factors of scope, time, and human development. By its nature, it is interesting in all facets of human life and activities. Hence, the scope of Social Studies covers socio-cultural, historical, political, geographical, economic, scientific, and technological issues. Contemporary public issues, which are increasingly affecting the well – being of man, are also build into the scope to equip the learners with several skills to make valuable contributions for the upliftment of society. The essence of this wide focus of human activities is the promotion of good citizenship. Learners get to understand themselves, the environment, and the people around them through the quality of content coverage.*

Social Studies education strives to deviate from the "slavish" and 'uncritical" recitation of Western concepts and prejudice about developing societies by disseminating

information based on the peculiarities and differences of the Nigerian society (Okam, 2012; Lawal & Mohammad, 2014). Social Studies objectives are derived from the national education objectives and are aimed at the realization of the aspirations of the National Educational Objectives. The two are similar because they all aimed at achieving similar goals such as national consciousness, national unity, development of positive attitudes towards democratic values and citizenship training, development of skills and acquisition of knowledge. The general objectives of Social Studies education as identified by Okonkwo in Lawal (2014) can be seen as follows:

i. creation of awareness in the learners about their surroundings;
ii. the development of specific fundamental dispositions such as the attitudes, values and norms of the society;
iii. the promotion of effective and active citizenship;
iv. the promotion of an understanding of the social problems of the locality and finding possible solutions to them; and
v. helping the learners to develop the right attitudes towards the leaders of the government

Social Studies education objectives are clear demonstration of flexibility and willingness to accept necessary changes within a system for the good of all. In other words, Fadeiye (2013) expressed the objectives of Social Studies as to :

i. enable its learners to understand their environments in all ramifications;
ii. discovery, dialogue and experiences as learners discover things themselves;
iii. afford the learners with the opportunity of understanding the society, identifying its problems and also finding satisfactory solutions to them;
iv. inculcate healthy social attitudes and values in its learners such as kindness, patriotism, tolerance, self discipline, resourcefulness, open-mindedness as well as the capacity to learn and acquire skills that are essential for forming sound judgment;

v. build a strong and united nation by combating social vices plaguing the nation;

vi. enable individuals to be alive to their social and civic responsibilities;

vii. promote the appreciation of our cultural heritage;

viii. promote international understanding and worldwide peaceful coexistence. It aids co-operation, unity and clear understanding among nations; and

ix. enable its learners to become well informed citizens who are capable of contributing their quota to the healthy development of their country.

An analysis of the objectives showed that, inculcation of the right types of attitudes and values for national integration form the teaching of Social Studies at all level of education in Nigeria.

2.03.4 Social Studies Objective for Higher Education

At the university level of education, Ololoubou (2010) stated the following objectives of Social Studies as to :

i. prepare the graduate to make meaningful contributions to the world he lives in, far and near;

ii. give the learner proper information and knowledge about the world;

iii. equipping him with the right types of values (such as values of religious tolerance, self reliance, discipline, honesty, hard work, dignity of labour, patriotism, integrity and many more) and attitudes that will enable him contribute towards the improvement of world peace and intellectual human relationship; and

iv. Equipping him with skills, abilities, and competences to help contribute towards world development and progress.

Similarly, the reviewed and harmonized curriculum document for social studies, outline the following as objectives of social studies.

Cognitive Objectives

The students are to be able to demonstrate:

i. An awareness of the cultural and historical heritage;
ii. An understanding of the historical development and philosophy of social studies;
iii. A working knowledge of the basic concepts of social science and humanities and their relationship in the integrated approach;
iv. The understanding, that the analysis of society is a major teaching resource;
v. Knowledge in the art of teaching which include curriculum development, implementation and evaluation in terms of general and Social Studies education; and
vi. The understanding that most behaviour is governed by ones value system (Core-values) (Ololoubou, 2010).

The affective objectives

Students will be willing to:

i. Develop an open mind and be willing to give and receive constructive criticism;
ii. Be an active and participatory citizen who display loyalty to the laws of society and to the rights of others ;
iii. Judge and accept judgment on the basis of merit (effort and ability) regardless of sex, race, religion, economic status or other incidental factors;
iv. Display tolerance and co-operation while working with others within the local environment and wider society;
v. Develop a professional concern for the implementation of Social Studies concepts and strategies in agreement with its philosophy;
vi. Develop the initiative to be actively involved in decision-making and leadership roles in the society (Ololoubou, 2010).

The psychomotor objectives (Skills/Exhibition)

i. Demonstrating the importance of applying judgment to evidence, testing, hypotheses, assessing the basis for prediction and other attitude of effective inquiry;

ii. State questions that are helpful in observing interpreting, classifying, and using other basic inquiring processes;

iii. Distinguish warranted from unwarranted conclusions, factual statements from statements of opinion, generalizations from supporting evidence as well as time or space bound generalization from those of broad applicability;

iv. Use a variety of data sources including primary and secondary materials textbooks, library materials, current periodic, community resources and audio – visual materials;

v. Locate, gather, appraise, summarize, and report information accurately as read, listen to and analyze Social Studies materials critically;

vi. Work as members of groups, participating in decision-making, carrying out plans, adhering to group standard and evaluating individual and group efforts (Ololoubou, 2010: 13-15).

A cursory look at the objective of Social Studies at tertiary level of education reveals that Social Studies curriculum is design to develop in learners those core values of cooperation, unity in diversity, discipline, hard work, dignity of labour, patriotism, tolerance, self reliance, effective human relationship, critical thinking, constructive criticism, to mention but a few in an attempt to promote national integration in Nigerian society. This concur with the submission of Ololoubou (2010) that Social Studies programmes are creations of the society in which they operate, this is because they are designed and instituted in response to the needs, aspirations and goals of the society. Thus, Social Studies objectives are dynamic

and flexible such that it can accommodate any fresh and new focus of the society. Lawal quoted in Famwang (2014); Salawudeen and Oyetoro (2016) buttressed this position when they stated that Social Studies is a "Prisoner" of the social situation in which it operates. It is simply a reflection of the society which has determined to use formal instruction to develop a set of understanding, values, skills, attitudes and action about human relationships in the society.

In the light of this observed fact, Social Studies actually use its entire curriculum to achieve the goals of education in Nigerian. Essentially, the aims and goals of all Social Studies programmes are drawn from the goals of education as stated in the National Policy on Education 1981 revised (2014) which are the desire to build complete and balanced citizens by emphasizing all aspects of learning. This is to say that, there is a complete agreement between goals of Social Studies and national goals of education in Nigeria, given the fact that, Social Studies content is value – based without ignoring vital learning of the global community to which learners belong. In addition, the pattern of the content arrangement and organization uphold the principles of integration, liberation and sequence such that the learners are equipped with knowledge of the immediate and wider environment. Thus, learners are provided with materials that enable them view social realities as a whole.

2.04.1 Concepts of Value, Core Values and Types

Value literally means something that has a price, something precious, dear and worthwhile. Hence, it is something for which someone is ready to suffer and sacrifice (Liman, Ibrahim & Othman, 2012; Dolan & Raich, 2013). Values are a set of principles or standards of behaviour . In the words of Dewey, "value means primarily to price, to esteem, to appraise and to estimate (Kouzes & Posner, 2007; Posner, 2010; & Barrett, 2013). It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else (Gentile, 2010). The

word “Value” is derived from the Latin word “Valerie” meaning to be strong and vigorous (Graf, Van Quaquebeke &Van Dick, 2011). To be of value is to have certain virtues. From a historical view point, a value may be defined as a thing which is good. A widely accepted concept of value in traditional Indian philosophy is, “Truth”, “Goodness” and “Beauty” are considered as eternal values (Graf, Quauebek & Van Dick, 2011; King, Altman & Lee, 2011). The concept of value is clarified by different scholars in the following manner, Liman, Ibrahim and Othman (2012), referred to the value as being broadest with respect to both the phenomena covered and to the range of behaviour which they comprise.

Value development is seen as a process involving different affective objectives located along a multidimensional internalisation continuum. The most basic stage is 'receiving (attending)', when the individual's attention is drawn to a phenomena. Successive stages are: 'responding', 'valuing’, ‘organisation', and 'characterisation (by value or value complex)' and these stages involve increasing levels of internalisation, greater levels of internal control over the ownership of affective objectives, increasing complexities and abstraction of these variables (Dutta, Prasad & Narendra, 2008; Dolan & Raich, 2013). Values are an enduring, because they are neither completely stable nor unstable, but rather change in accordance to the changing physical, social, and spiritual environments of the individuals and groups that embrace them. This blending of stability and openness to change gives, values a dynamic, powerful ability to resist irrelevance or obsolescence, making them an important framework for understanding citizen’s behavior.

Values reflect one`s personal attitudes and judgements, decisions and choices, behaviour and relationships, dreams and vision influencing our thoughts, feelings and actions. They guide us to do the right or wrong things and mould the total personality of the individual. These are nothing but the directions to live happily both at individual and societal levels. Hence, Values are like the rails that keep a train on the right track and help it to move

smoothly, quickly and with direction. Values share the same meaning with morality as it also depicts the acceptable conduct of behaviour in the society. Obasola (2015) opines that: Value…is the study of such concepts as good, bad, desirable, beautiful, ugly among others and it tends to examine the justification of judgements that involves these concepts, the logic of the argument by which they are supported or challenged. Obasola (2015) quoted Dopamu that for the purpose of maintaining law and order which in turn, will enhance national stability and growth, values are respected and such values are the moral worth, principles or standard which the society holds in high esteem. Conformity to these value systems, no doubt, results in an orderly and purpose-driven society which ultimately brings the desired development in the society.

More so, values are also the means through which people grapple with the needs and essentials of daily lives, and it is that which people hold dear, what they cherish and what they practice as a member of a society, and that which serves as the basis for social co-existence and cohesion. It is the basis on which sound moral and wholesome judgment is based (Obasola 2015). Values are regarded enviable, imperative and are apprehended with high esteem by a particular society in which a person lives. Values give meaning and strength to an individual's character by occupying a central place in his/her life. Values reflect one's personal attitude and judgments, decisions and choices, behaviour and relationships, dreams and vision. These values influence our thoughts, feelings and actions and guide us to do the right things. Values are the guiding principles of life that contribute to the all round development of an individual. They give a direction to life and thus bring joy, satisfaction and peace. Values add quality to life. The other corresponding function of a value is that it should also contribute to the welfare of the larger social unit such as the family, the community and the nation of which an individual is a constituent. Value system is the backbone of the society. Values may vary from one society to another and from time to

time. But every society, abides by certain moral values and these values are accepted by all in the societies as "Global values" (Pathania, 2011 & Barrett, 2013).

Besides, Pandey and Singh (2008); Putman (2013); Sengupta, Bamel and Singh (2015) classified values as: personal values mean the desires of individual whenever they are in the social relationship. Some of the personal values are excellence, honesty, self-confidence, self-motivation, punctuality, ambition, courage, creativity, imagination among others; social values**:** individual cannot live in the world without having interaction with others. People want social values like love, affection, friendship, peer group, reference group, imparity, hospitality, courageous, service, justice, freedom, patience, forgiveness, coordination, sympathy, tolerance and among others (Pandey & Singh, 2008; Putman, 2013; Sengupta & Bamel, 2015).

Social values are more important for healthy, good environment for every organization**;** moral values**:** moral values impart respecting others and ourselves, respecting the right of others, keeping promises avoiding unnecessary problems with others avoiding cheating and dishonesty, showing gratitude to others and encourage them to work; spiritual values**:** The ultimate ethical value is called spiritual value. Spiritual values are piety, meditation, yoga, self-discipline, control, purity, and devotion to God among others. Spiritual values highlight the principles of self-restraint. Self discipline, contentment, reduction of wants, freedom from general greed and austerity; universal values: It is universal values that indicate the essence of the human condition (Barrett, 2013; Falade & Falade, 2013) . It is through Universal Values that we link ourselves with humanity and the cosmos. Universal Values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity and cultural values: which are concerned with right and wrong, good and bad, customs and behavior (Barrett, 2013; Falade & Falade, 2013) .

Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind.

From the definitions of 'value', certainly most important things regarding values are noted. These are: Values are not feelings, but they are concepts; Values express feelings but they are more than feelings; Values exist in the mind, and, are independent of Public affirmation; Values are absolute but they are dimensional. That is, values are criteria for judging the degree of goodness or badness, rightness or wrongness; Values are concepts heavily weighted with emotions and influence the child's selection from variable modes, means and ends of action; Values are primarily, ethical, social and subjective. Therefore, they are strong dispositions of human behaviour than concepts, with less heavy emotional weight; Values are based on respect for human dignity- they assume that personal integrity is the nucleus around which ethical community and global stewardship revolves and the essence of human life.

Values are essential for a fair and equitable community which reflects our respect as well as responsibility for the global environment; Values are cross-cultural and are essential for the development of community and global citizenship; Values are that in which people are interested; Values are the things of worship; Value is the product of feeling, set and action; Values are the product of human spirit and not of intellect; Values never change. It is only the perceptions of these that undergo changes as a result of ever-evolving human consciousness (Piyasa, 2014). Values act as forceful tools for the cultivation of social good; Values are taught through literature; Value is a motivating force behind the individual's thought, emotion and action; Values are integrated into personality and many times they act as barriers to the acceptance of new change or innovations; Every value is reflected in a person's reactions; Values influence every aspect of educational process.

On the other hand, core values in Nigerian context have to do with what is desirable, virtuous, and acceptable; what is sacred as against what is impure, profane, wrong and corrupt. They are the selected standards of behavior fundamental to developing a stable and progressive society passed down from one generation to another through oral tradition. The term 'core values' could also be used interchangeably with norms or moral rules rooted in considerations of intrinsic goodness, a blueprint for behaving, that which gives the people an identity (Falade & Falade, 2013). In this regard, the timing becomes very important for it also designates the period of Nigerian history when her cultural values had not been influenced by the culture of our colonizers. It points to that 'age of innocence' where the normative principles spelt out what human beings should and should not do under given circumstances. The social control of traditional Nigerian society was achieved through these moral precepts rather than legal compulsion. It was the tie that bound members of the society together, ultimately providing a sense of unity which Emilé Durkheim describes as "conscience collective".

Furthermore, the constitution of the Federal Republic of Nigeria (1999) viewed dignity of labour, integrity, religious tolerance, and self-reliance amongst other as attributes that are considered as values in the national ethos. That they are cherished as values means that they are positive. The National Policy on Education (FRN) (2014), also specifies core values system acceptable in the country and should thus be inculcated in the learners through the quality of educational instruction. These include: moral/spiritual values, dignity of human person, self-reliance, and communal responsibility, amongst others. It particularly tasks tertiary institutions to "develop and inculcate proper values" (FRN, 2014), implying that there are improper or negative values that should be nipped in the bud. Though the Constitution of the Federal Republic of Nigeria, 1999 and the NPE (2014), specify value

system acceptable in the country, it is worth mentioning that the values enshrined in a document or professed openly might differ from what is being practiced or exhibited.

Furthermore, Nnamani and IIoh (2014) explain core value as cognitive representations of three universal human requirements: biologically based organism needs, social interaction requirements for interpersonal coordination, and social institution demands for group welfare and survival. Also, Ecoma and Ecoma (2015) viewed core values as conceptions widely held by people in society about what is important for the well-being of its members as well as its survival and identity. They are the cherished and acceptable standards of behavior; the highest ethical parameters and criteria through which individuals, groups and societies order their goals, determine their choices and judge their conducts. According to Nnamani and IIoh (2014), core values are consistent ethics and ideological integrity applied on individual or collective will of the people. A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a desirable group, which influences the selection from available modes, means and ends of action.

Also, Kidder (2008) refers to core values as the moral values which constitute humanity's common moral framework. Based on research conducted by the Institute for Global Ethics, core values are acknowledged as the core moral and ethical values held in highest regard in diverse communities around the world, given the global diversity of culture, ethnicity, race, religion, gender, political persuasion, economic disparity and educational attainment. The core values are five (5) that is, moral ideas of honesty, fairness, respect, responsibility and compassion (Kidder, 2008). Nieuwenhuis (2007) asserts that core values are consciously and unconsciously at work in all our interpersonal interactions and are an integral part of all human actions, thus making education by its very nature a value-based and value-laden phenomenon. He further notes that there is general agreement that values are

important concerns that education institutions will have to deal with if they are serious about issues of quality and effectiveness. He argues that we choose our behaviour based on our personal and socially constructed values, assumptions and beliefs, which in turn inform our understanding of what is morally right and morally wrong and of the type of conduct that would be just and ethical (Nieuwenhuis, 2007). Furthermore, values need to be clarified, discussed, refined and reinvented through a process of active deliberation, debate and the provision of concept clarifying within the socio-cultural milieu of the classroom and community.

Also, values are evaluative beliefs that synthesize affective and cognitive elements to orient people to the world in which they live (Putman, 2013). Core values are treated as static mental structures, with little emphasis placed within the action, it is leading by example that is doing the right thing for right reasons not compromising core principles, it is moral, political or economic motivated type of behaviours (Dean, 2008). Core values are defined as ideals and customs of a society toward which people of the group have an effective regard. They are often non-denominational and are valid across all cultures.

More so, Alomari, Jerban and Awamleh (2011) define core-values as the basic element that all generations should learn and apply as the core of how we should treat individuals. They are the principles and standards that guide behaviour. The term core values are principles, fundamental convictions, ideals, standards or life stances which act as a general guide to behaviour. Core values play a leading role in nearly every explanatory behavioural theory. They are considered to be basic determinants of social action (Hill in Lawal, 2014). Also, Sylvan and Gustafsson (2013) argues that individuals with shared values tend to behave in a similar manner. This leads to a better coordination of their actions

because they can better foresee others behaviour. In the same way, a society with shared values encourages the desired behaviour of the employees.

A core value is often stated to be the behaviour or action based on ideology, moral judgment, attitudes and justification of the self or compared to others, and can be defined as a tran-situational goal that follow the individual everywhere (Schwartz, 2012). Core value is a goal to guide interests, motivation and standardisation for the individual and the group. Values within society become "core values" when they have high consensus among the members. These values tend to have great influence on what members do (Nnamani & IIoh, 2014). Core values are seen as small sets of timeless guiding principles. They do not need any external justification because they have a central value and importance for those inside in the society. (Nnamani & IIoh, 2014).

From the discussion so far, it can be established that, core values are beliefs tied inextricably to emotion, they refer to the desirable goals which people strive to attain; they transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations; Core values guide the selection or evaluation of actions, policies, people, and events. That is, they serve as standards or criteria; they are ordered by importance relative to one another. People's core values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of core values also distinguishes them from norms and attitudes.

Also, Odunayo and Olujuwon (2010) identified two types of values that is, pragmatic and absolute values. Pragmatic values are values that an individual develops as a result of doing something in a particular situation, and absolute values are metaphysical values which are neither bound by the physical world as perceived through the senses, nor by time and place.

In a different study, Osadebe and Okwor (2010) also identifies two types of values: Social and Moral values. Social values include: loyalty, dedication, sacrifice, teamwork and good citizenship while moral values includes: honesty, fairness, fair play, justice and responsibility. Social values are highly esteemed by the society and carry much importance. Moral values are first principles of life. They stand by themselves. Violation of any moral value means violation of a citizen's right or injustice to a person. (Osadebe & Okwor, 2010). Values, at the outset are not bifurcated as shown in the above manner alone, but values are, at the outset are divided into still many other ways. They are Subjective and Objective types of values.

Values as antecedents of behavior are learned. Piyasa (2014) identified two processes of learning values that are, Formal process and the informal process. The formal process of learning values as proposed by Stoll and Beller is a direct and purposeful intent to affect character development In this method individuals are challenged to reflect upon moral issues, values and other principles in relationship to others and society and translating those reflections into good social behaviours. Formal learning of values can involve extensive study whereby youth are challenged by peers, teachers or caregivers through reading, writing, discussion and reflection on issues of honesty, fair play responsibility and decency towards others (Raveendran, 2014). The informal process of learning values is highly influenced by the environment of the individual. This includes the immediate family, family traditions, family values, religious training, television, news print, movies, sports life, peers, role modeling among others. At home, children learn values through daily interaction with parents, through parents' actions and inactions like the values parents strive toward and through parent's explanation of the world (Piyasa, 2014). Peer group is a powerful force for values inculcation during adolescent. They provide an important developmental point of

reference through which adolescent gain an understanding of the world outside of the family (Piyasa, 2014).

More so, Hanna quoted in Piyasa (2014) grouped stages of learning values into the chronological orders. The first stage is imprinting stage which he said happens between the ages of 1-6. At this stage, the child is influenced mostly by family members especially parents and care givers. The second stage falls between the ages of 7-12. He called it the modelling stage. Though the family still remains influential in the Childs' life, the role model could be older children, teachers and local sports leaders but the primary influence comes from the media houses. The principal role models are those in the movie and television industries and the sports world. The third stage falls between the ages 13 – 19. This, he called the age of socialization. The primary influence on the child is the peers. A peer group comprises of people of similar age with whom one identifies. This is the adolescent period, period of searching for identity. At this stage, young person's experiment with vogue behaviours and attitudes, including health compromising behaviours (Piyasa, 2014). The end of this stage brings the individual into the adult life. It also see most of them into higher institutions where he/she develops his own personal values based partly on the experiences he/she gained from the above three stages and the aspirations he/she has for him/herself. He defined personal values as values that have been processed as an adult and accepted as good. Personal values direct people's life and can even affect their future generations.

2.04.2 Concept of National Integration

The word integration suggests a process of structural linkage between two or more parts of a system or systems (Ibaba, 2009). Its essence can be discerned from the functionalist view of society. Ibaba (2009: 10), captures the functionalist perspectives thus:

> *…functionalism sees human society as a social system comprising sub-units or interdependent parts. These sub-units are interdependent on each other and are functionally interrelated. What this means is that every phenomenon found in the society performs useful functions towards the survival of the entire system or society. It equally means that the sub-units of the society otherwise referred to as social institutions – the family, religion, polity, economy, education, technology; are integrated and interdependent and all perform useful functions towards the survival and stability of the society.*

It is discernible from the above reference that plural societies, with distinct ethnic nationalities operate as a system that requires each unit for the good of all. Thus, the different ethnic groups are the interrelated and interdependent sub-units that must function in unity. Integration can be political, economic, cultural or social. However, integration at the level of the country is mainly conceived as political integration, which is the outcome of a process whereby political actors of different ethnic nationalities or groups in a country abandon primordial ethnic loyalties, and embrace national identity (Ibaba, 2009). The nation is a cultural entity that binds people together on the basis of culturally homogenous ties – common or related blood, a common language, a common historical tradition, common customs and habits (Ibaba, 2009). A nation is thus an exclusive group, and its essential features include: a homogenous cultural unit; specific and shared identity among members; deep attachment to a specific territory – the earthly home; membership is limited by ties of blood, intermarriage, kinship and common descent; members have a shared understanding of who they are, how they originated and have developed over time, as well as collective belonging (Lawal, 2014).

More so, national integration is the awareness of a common identity amongst the citizens of a country. It means that though citizens belong to different, religions, regions and speak different languages, they still recognize themselves as one. This kind of integration is very important in the building of a strong and prosperous nation (Asaju & Egberi, 2015).

National integration can also be seen as the process whereby several desperate groups within a given territorial are united together or cooperate under conditions which do not appear to permit satisfaction of their system needs in any other way (Aderonke, 2013). It implies unity in diversity. According to Aderonke (2013), national integration is determined by the degree to which members and groups in a plural society adapt to the demands of national existence while co-existing harmoniously.

On the practical note, national integration is a process, not an end in itself and it is usually affected by contending social forces. It is a process leading to political cohesion and sentiments of loyalty toward a central political authority and institutions by individuals belonging to different social groups or political units. It is a process whereby political actors in distinct national setting are persuaded to shift their loyalties, expectations and political activities towards a new centre, whose institution possess or demand jurisdiction over pre-existing nation-state (Aderonke, 2013). Also, Okorie and Greg (2013) noted that, National Integration is the awareness of a common identity amongst the citizens of a country.

It is clear that individuals are the units of integration, and members of a nation are integrated as they share a common identity. Thus, the term national integration is not applicable to a single nation, but involves two or more nations. A state is a political entity that is in many cases made of more than one nationality group. Thus, for example Nigeria is made of about 500 ethnic groups. The plurality of groups many times throw up centrifugal forces that tend to tear countries apart. This reality imposes the need to integrate the distinct ethnic groups to become a monolithic whole that shares a common identity and destiny. Essentially, national integration is a process that attempts to erode the presence of micro-nationalities in place of a spirit of nationhood (Ibaba, 2009). This is achieved through the breakdown of ethnic barriers, the elimination of primordial ethnic loyalties, and the

development of a sense of common identity. Integration approaches and policies differ in many aspects. The assimilation and multicultural approaches appear dominant. Assimilation attempts to fuse distinct ethnic groups into one. It presupposes that some groups will abandon their identity and incorporate themselves into a national identity. This could be the culture of a dominant group, or the creation of an entirely new culture out of the distinct entities. Ibaba (2009), has noted that the assimilations' approach to integration has failed to provide a useful model of integration in Africa. This probably explains the preference for multiculturalism that emphasizes coexistence among different ethnic nationalities, guided by respect for differences and common interests (Ibaba, 2007). It is imperative to note that behaviour patterns, attitudes and values of groups and individuals are largely defined by social interactions that are equally coloured and recoloured by cultural diffusionism. Ibaba (2009:21) has noted that:

> *Diffusion is the process, usually but not necessarily gradual by which elements or systems of culture are spread; by which an invention or a new institution adopted in one place is adopted in neighbouring areas, and in some cases continues to be adopted in adjacent ones, until it may spread over the whole earth.*

It is clear that positive attitude and coexistence over a prolonged period of time can weld people of distinct nationality groups together and thus create a new society out of an old one. The actualization of this is based on factors that include: the acceptance of other members of the civic body as equal fellow members of a corporate nation; recognition of the rights of other members to a share of common history, resources and values; and development of a sense of belonging to one political community (Ibaba, 2009).Integration can be categorized as a three-phased activity – as a project, process and product. Integration as a project is the desire for unity and the efforts directed towards it. The processes of integration are the practical actions that are taken to transform distinct nationality groups into

a single nation. The product of integration deals with the outcome of integration process. Ibaba (2009) noted two types of integration processes that can tackle the centrifugal forces associated with inter-ethnic diversity. First, is the use of state policy to prevent the dominance of one group at the expense of other groups. Examples are: federal character and quota system. The second is the use of policies and programmes to de-emphasize differences among nationality groups, and the promotion of harmony and understanding among the ethnic groups. An example is the National Youth Service Corps Scheme in Nigeria. The success of such policies in enhancing national integration is largely predicated on education, in terms of its content and access.

Moreover, national Integration most simply and briefly means national unity. It is unity in diversity. It means unifying all the forces in the country so as to give the idea of one nation. National Integration involves: the sentiments of nationalism, the feeling of oneness; Social, political, economic, linguistic and cultural unity, common ideas of life and common code of behavior and the ability to subordinate sectarian and parochial loyalties to loyalty of the nation. National integration is a process by which divisive people and culture are synthesized into a unified whole. It is a process of harmony, common identity and above all national consciousness. National integration consolidates all the diverse loyalties into one national unity. Nation and national consideration overpower all other sectarian, regional and communal considerations. National integration has been described as a psychological and educational process … involving the development of common feeling of unity, solidarity and cohesion in the hearts of people, a sense of common citizenship and a feeling of loyalty to the nation (Mondal, 2015).

Also, Mondal (2015) quoted Khan, that national integration is the breakdown of fragmented group existence based on particularistic loyalties, and its suppression by

generalist loyalties to the total aggregation of the political community – a nation. Mondal (2015) quoted Benjamin who explained national integration as the assimilation of the entire people of a country to a common identity. Mondal (2015) quoted Gani view of national Integration as a socio-physiological and educational process through which a feeling of unity, solidarity and cohesion develops in the hearts of the people and a sense of common citizenship or feeling of loyalty to the nation is fostered.

National integration has been viewed by Mondal (2015) as a process of bringing together culturally and socially discreet groups into a single territorial unit and the establishment of a national identity; process of establishing a national, central authority over subordinate political units and regions which may or may not coincide with distinct cultural or social groups; the problem of binding government with government; and the problem of evolving the minimum value consensus necessary to maintain a social order, referring either to the norms and processes to be accepted or to the goals to be achieved. The concept of national integration includes two processes – the process of nation-building and State-building. Nation-building involves doing away with the casuist, linguistic and regional lines on the one hand and psychological sense of unity on the other. State-building refers to territorial integrity which implies the absence of separatist forces within the territorial boundaries where the administration of central and state government runs. However, both the processes are interrelated and mutually influenced.

Also, Mondal (2015) quoted Simpson view of national integration as creating a mental outlook which will promote and inspire every person to place loyalty to the country above group loyalties and the welfare of the country above narrow sectarian interests. Thus, national integration is a process wherein the discreet segments of people develop a feeling of togetherness, a sense of unity and sense of belongings constituting a broad socio political

entity and the State. National integration is more than a slogan. It means bringing about the prevailing economic, social and cultural differences among people within a tolerable stage. It is a dynamic reality. It is concerned with the development of nationalism. It is the feeling of oneness that binds the people of diversified cultures of a nation together (Good, 2010 & Goel, 2012). It implies doing away with interests and prejudices based on linguistic and cultural diversity. It is concerned with creating and strengthening among people of patriotism and national pride. It is unity in diversity and a combination of economic, social, political, cultural and emotional integration (Goel, 2012).

Furthermore, Goel (2012) attributed national integration as a strong feeling of brotherhood and nationhood that sinks and ignores individuals, parochial linguistic and religious differences; common mental bond that binds all people irrespective of their differences towards the aesthetic, spiritual and material progress; creation of a feeling of oneness and mental outlook towards the welfare of the country above narrow sectarian interests; a harmonious blending of personal emotion in an individual with his social obligation resulting in a well balanced personality; a feeling of harmony and the welding of diverse elements of society into a very compact and homogenous unit and a firm conviction on the part of each individual that he is an integral component of the whole social unit for the healthy development of self and community.

Similarly, national integration involves nation and national loyalty which supersedes all other types of loyalties such as ethnic, religion, region among others. It is viewed as a sea into which the diverse rivers of culture flow, a comprehensive process which includes cultural as well as political integration. Political integration is maintained by safeguarding administrative unity, universal legal system, protection of states territory and so on. National integration is achieved through reconciliation and mutual consensus of diverse groupings, religions, values among others. It does away with divisive forces and disintegrating

tendencies and in a plural society, it requires ideological goals such as secularism and democracy (Goel, 2012 & Mondal, 2015).

National integration implies a sense of belongingness as feeling of togetherness and of unity. It is a process in which people of a nation are made to know, feel and act as people of one nation. A person should have a set of loyalties such as loyalty to the State he lives, to his region, religion, language etc. But national loyalty is primary. National integration stands for mutual tolerance (Goel, 2012 & Mondal, 2015). Essentially, national integration is a process that attempts to erode the presence of micro-nationalities in place of a spirit of nationhood (Ibaba, 2009). National integration involves consensus on the limits of the political community and on the nature of the political regime (Edosa, 2014). This simply means the forging of agreement among the members of a state on the extent of unity they wish to have as well as the type of political structure and institutions they desire. It is also a "process of unifying a society which tends to make it a harmonious city, based on an order its members regard as equitably harmonious" (Edosa, 2014). This implies that integration promotes unity which encourages smooth interaction among the members of the given society based on certain established principles of fairness.

Also, Edosa (2014) quoted Otite define national integration as a relationship of community among people within the same political entity… a state of mind or disposition to be cohesive, to act together, to be committed to mutual programmes. They are thus referring to a society of oneness whose members are willing to live and work together harmoniously and share the same destiny. It has also been viewed as a process by which members of a social system develop linkages so that the boundaries of the system persists over time and the boundaries of sub-systems become less consequential in affecting behaviour. In this process, members of the social system develop an escalating sequence of contact, cooperation, consensus and community (Edosa, 2014). This relates to a situation where territorial divisions

within a polity gradually yield ground to cordial interactions of its members owing to the integrative mechanisms established.

Similarly, Edosa (2014) quoted Otite's view of national integration as the progressive reduction of cultural and regional tensions and discontinuities in the process of creating a homogeneous political community. In other words, this is the increasing promotion or emergence of peace through the breaking down of cultural and regional divides in the process of evolving a united state. It has been argued that a society is integrated when: it has effective control over the use of the means of violence; it has a centre of decision making capable of effecting the allocation of resources and rewards; and it is a dominant focus of political identification for a large majority of politically aware citizens.

Thus, Edosa (2014) seem to have considered these issues when they defined national integration as "the attainment, within a territory of a 'sense of community' and of institutions and practices strong enough and widespread enough to assure, for a long time, dependable expectations of peaceful community." In other words, a sense of community is an integrated group of people. According to them, a sense of community is a belief on the part of individuals in a group that they have come to agreement on at least one point that common social problems must and can be resolved through processes of peaceful change. This means the resolution of social problems without recourse to large scale physical force (Onifade & Imhonopi, 2013). There is no doubt that agreement on peaceful resolution of disputes is an important element of integration that can ensure lasting peace in a society. It also implies that the members of the community in question are ready to compromise and treat each other fairly and equally.

This line of thinking is therefore similar to the view that integration is a situation in which diverse groups in a political system have been successful in developing common

institutions and norms by which to settle conflicts peacefully or pursue collective goals cooperatively, depending on the situation (Ojo, 2009). It is asserted that "integration is built on the fact of diversity, the need for mutual accommodation and the desire of the parties in the system to maintain the integrity of the competing groups" (Ojo, 2009). Also, national integration relates to the building of nation-states out of disparate socio-economic, religious, ethnic and geographical elements. According to him, this entails the translation of diffuse and unorganized sentiments of nationalism into the spirit of citizenship through the creation of state institutions that can translate into policy and programmes in line with the aspirations of the citizenry. Stated in another way, national integration means efforts to weld together a plural society to enhance development but without necessarily jeopardizing ethnic identity (Ojo, 2009).

Thus, national integration is a serious and purposeful endeavour, the failure of which has grave consequences. No wonder, Ojukwu sees it also as 'active nation-building' which means "forging out a nation out of our diverse ethnic groups." He also contends that the failure to achieve this in respect of Nigeria is that: "Today, the result is that tribalism and ethnicity has become a potent source of friction, rather than diminish in the face of an emergent, virile and modern nation" (Ojo, 2009).

Pen ultimately, Ojo (2009) goes along with Osaghae and argues that national integration is "the process by which sub-national and particularistic identity with and loyalty to the state supersedes primordial loyalty." According to him (Ojo), the end-product of this process is a nation which has been defined as the "largest community which when the chips are down effectively commands men's loyalty, overriding the claims of the lesser communities within it…" (Ojo, 2009).

Obviously, that there are many meanings of the term even though some of them have some elements of similarity. Yet, the researcher would like, in conclusion, to see the concept

of national integration as a situation where the members of a state see themselves as one, treat one another fairly and work together cooperatively and freely agree to resolve their differences peacefully in the overall interest of the nation. In this way, unity, fair treatment, cooperation, consensus, and peaceful conflict-resolution become essential components of loyalty to the nation.

2.04.3 Concept of Acquisition

Acquisition covers all forms of knowledge and any methods by which they may be obtained. The Oxford Dictionary Online (2016), defines acquisition as, the learning or developing of a skill, habit, or quality; An asset or object bought or obtained, typically by a library or museum and a purchase of one company by another. Also, the free dictionary online (2016), viewed acquisition as learning (of values or attitudes among others) that is incorporated within individual; the cognitive process of acquiring skill or knowledge; cognitive processes involved in obtaining and storing knowledge; a learning process in which an organism's behavior becomes dependent on the occurrence of a stimulus in its environment; learning that takes place as a normal part of cognitive development; learning and coming to understand ideas and information; the gradual process of acquiring knowledge; a learning process in early life whereby species of specific patterns of behavior are established; an ability that has been acquired by training.

In addition, acquisition refers to the first stages of learning when a response is established (Pathania, 2011). In classical conditioning, it refers to the period when the stimulus comes to evoke the conditioned response. Acquisition is the process of absorbing and storing new information in memory, the success of which is often gauged by how well the information can later be remembered (retrieved from memory). Similarly, Pathania (2011) viewed acquisition as the process of storing and retrieving information depends heavily on the representation and organization of the information. Moreover, the utility of

knowledge can also be influenced by how the information is structured. Deducing from the above, the concept of acquisition/ value acquisition in this study implies, the various processes through which Social Studies education and its activities such as instruction, students–lecturers relationship, group presentations and assignments, co-curricular activities among others helps in learning and inculcating core national values of discipline, integrity, dignity of labour, social Justice, religious tolerance, self reliance, cooperation, patriotism and respect for diversity among students.

2.04.4 Concept of Exhibition of Knowledge

The Merriam-Webster's Learner's Dictionary online (2016), viewed exhibition as an act of showing some quality or trait: an event at which objects (such as works of art) are put out in a public space for people to look at : a public show of something: and the act of showing something in public. Similarly, Cambridge Dictionaries Online (2016), defined exhibition as a situation in which someone shows a particular skill or quality to the public, or the act of showing these things.

In education, the term exhibition refers to projects, presentations, or products through which students "exhibit" what they have learned, usually as a way of demonstrating whether and to what degree they have achieved expected learning standards or learning objectives. An exhibition is typically both a learning experience in itself and a means of evaluating academic progress and achievement (Hidden curriculum, 2014). In this study, exhibition of knowledge implies demonstration of learning, creative and resourceful use of what have been learnt (core values) among students. It refers to the extent to which the knowledge acquired are exhibited, observed and articulated by students in their day to day interaction within and outside the school setting.

2.05 Social Studies Learning Experiences/Activities and Religious Tolerance

Religion is a Latin word "*religio*" which means obligation and reverence. Soanes and Hawker in Chukwudi (2013) defined religion as the belief in and worship of God or gods, a particular system of faith and worship, a pursuit that is very important to someone. Anthropologist Geertz, define religion as "a system of symbols which act to establish powerful, pervasive and long lasting moods and motivations in men/women by formulating conceptions of a general order to existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic" (Chukwudi, 2013). Haynes sees religion as a system of beliefs and practices, often but not necessarily related to an ultimate being, beings or to the supernatural. For him, religion involves that which is sacred in a society, including beliefs and practices which are widely regarded as inviolate (Haynes, 2007).

Also, Furseth and Repstad defined religion as a set of beliefs which postulate and seek to regulate the distinction between an empirical reality and a related significant supra empirical segment of reality, the language and symbols which are used in relation to this distinction and the activities and institutions which are concerned with its regulation (Chukwudi, 2013). Furthermore, they use Emile Durkheim's idea of religion as a basis and view religion as a unified system of beliefs and practices relative to sacred things, that is to say things that are set apart and forbidden beliefs and practices which unite into one single moral community called a church, all those who adhere to them (Chukwudi, 2013). Bruce sees religion as "beliefs, actions and institutions that assume the existence of supernatural entities with powers of judgement and action" (Chukwudi, 2013).

Moreover, Appleby conceptualize religion as "a human response to a reality perceived as sacred" (Sandal, 2012). For him, religion embraces a creed, a cult, a code of conduct and a confessional community. A creed defines the standard of beliefs and values concerning the

ultimate origin, meaning, and purpose of life. It develops from myths, symbol-laden narratives of sacred encounters and finds official expression in doctrines and dogmas. Cult encompasses the prayers, devotions, spiritual disciplines and patterns of communal worship that give richly suggestive ritual expression to the creed. A code of conduct defines the explicit moral norms that govern the behaviour of those who belong to the confessional community. Therefore, religion constitutes an integral culture, capable of forming personal and social identity and influencing subsequent experience and behaviour in a profound way (Sandal, 2012).

Huntington claims that in the modern world, religion is central, perhaps the central force that motivates and mobilizes people (Chukwudi, 2013). According to Marty, religion focuses on our ultimate concern, builds community, appeals to myth and symbol that, is enforced through rites and ceremonies and demands certain behaviour from its adherents (Chukwudi, 2013). Snyder (2011) quoted Fox view of religion from four different ways: First, religion is one of the sources of people's world views. It influences people's behaviours and those people in turn influence the behaviour of others. These world views are a powerful way in which religion intersects with individual and societal behaviour. Second, religion is a source of identity. In addition to influencing people's beliefs, it also influences who they are. It gives them the feeling of affinity to other members of religion. This may cause them to feel responsible for their co-religionists wherever they may live. Third, religion is a source of legitimacy. Furthermore, it can legitimize or delegitimize actions, including the foreign policies of states and the behaviour of other international actors. Religion intersects with international relations; this explains the reason why many policy makers use religious terms and images to justify their actions. Fourth, religion is associated with formal institutions. In some cases these institutions are themselves international actors, as is the case with Islam and

Christianity which are major world religions. In other cases these institutions play a role in domestic politics supporting regimes, opposing them and lobbying them (Snyder, 2011).

On the other hand, tolerance is traditionally understood to imply restraint when confronted with a group of practices found objectionable (Chia, 2015). One value that is most needed in order to live living together in religious diverse society such as Nigeria is tolerance. Tolerance concerns the rights of individuals. Laksana (2014) claims that despite the conceptions of differentiating religious truth, every individual within a civil society is entitled to the right of worship of their chosen religion without being restricted by others. Muldoon, Borgida and Cuffaro (2011) further contend that forcing others to conform to our conception of the good, will not produce a virtuous outcome and thus the perspectives of others should be respected. Laksana (2014: 201) suggests that we need to understand others in order to make our own claim. He argues that:

> *... indeed, it is only when we can feel the intellectual and emotional power of alternative cultures and traditions that we are justified in rejecting them. If they remain lifeless and uninviting, this is most likely because we do not understand them, because we have not gotten inside them so that we can feel their power as their adherents do. Only if we can do this are we in a position to make judgments, to conclude, however tentatively, that some ways of thinking and living are better or worse than others.*

Looking at Laksana's argument on tolerance, it is easily understood why tolerance is needed to respect individual rights. Yet the problem of tolerance lies not within why it is needed but on how it is generally defined, as the limits and paradox of tolerance can be easily seen. As Parker (2008) points out, tolerance is not a very positive concept to begin with as it a shallow way of dealing with differences. Tolerance is often defined as forbearance (Roccas & Amit, 2011) patience with differences (Raihani, 2011) or enduring something we dislike (Muldoon et al., 2011). Laksana (2014) defines tolerance as to accept or endure that thing without reacting strongly to it. To tolerate it is to bear it, to put with it. It

is not to like or respect it.

This understanding of tolerance has been described by Green and Wong (2008); Roccas and Amit (2011) as "only the kindergarten of the kind of interactive pluralism we now need, not only in democratic nation states but in the global civil society that is slowly but surely emerging" (p.11). Such definitions of tolerance are inadequate in dealing with the complexity of religious diversity. Tolerance needs to go beyond mere forbearance of the things that are disliked; as with this definition it does not promote actual dialogue between citizens it is merely restraining one's self when confronted with religious issues. Through dialogue citizens are able to negotiate the different perspectives of others and integrate these different perspectives to one's own actions.

Tolerance should encompass values of respect and recognition as through these, citizens may develop a deep appreciation for and respect of differences, based on the principle that all human beings have equal rights (Raihani, 2011). For this reason, Jackson (2007) suggests that alongside tolerance, respect and recognition are essential components and will help strengthen equalities by accommodating differences between the different groups."With tolerance, respect, and recognition, active participation and mutual contribution can be expected from each of the members of society in the context of harmonious relationships" (Raihani, 2011). Jackson and Raihani's position of a more inclusive and expansive notion of religious tolerance and pluralism underpins the approach taken in this thesis. This understanding sees pluralism as more than tolerance– it is "an active seeking of understanding across lines of difference. Pluralism is not relativism; it does require leaving identities behind. Yet it requires accepting the rights of others, the right to design one's own life, the right to be different '(Bagir 2009; Hadler, 2012 & Laksana, 2014).

Religious tolerance is the willingness to refrain from preventing an individual or groups of people from expressing their views, opinions and choices on religious matters. It is the willingness of allowing one's religious views, beliefs, preferences and practices to undergo criticisms, for the advancement of knowledge and understanding (Chia, 2015). It is based on the premise that people have fundamental rights to make choices on which religion they want to belong to, without any fear, force or coercion to manipulate such decisions. Religious tolerance is the ability to hold on to one's convictions, practices and beliefs, while recognizing and accepting the right of others to hold on to theirs. Religious tolerance is the ability to understand differing religious opinions and views other than one's own without any bias, prejudice or conflict (Ali, 2011 & Chia, 2015).

More so, religious tolerance is the ability to appreciate diversity and the ability to live and let others live. It is also the ability to exercise a fair and objective attitude towards those whose opinions, practices and beliefs differs from one's own. It is also the willingness to have one's own beliefs and related practices critically evaluated. Religious toleration is the condition of accepting/ permitting others' religious beliefs and practices which contradict/disagree with one's own view/practice. Religious tolerance is different from respecting the religion itself. It is agreeing that the other person has the right to hold on to his/her belief. It is respecting the right of others to hold their beliefs (Ali, 2011).

It is impossible for Social Studies educators to teach about history, geography, international relations, and contemporary global issues without offering a comprehensive examination of the world's most influential religions (Chapin, 2010 & Moore, 2012). The re-orientation of Nigerians to seek non-violent means of conflict resolution is becoming necessary. There is a growing need to re-awaken the spirit of religious tolerance, unity and peaceful coexistence through the teaching and learning of Social Studies education. Social Studies education seeks to de-emphasize those things which widens the gaps between

individuals within a country, while emphasizing more strongly the path that creates unity, tolerance and peaceful coexistence.

Furthermore, Chia (2015) posited that the experience of many countries of the world where Social Studies was introduced showed that such countries were motivated to do so by the felt need to get rid of certain social vices plaguing their countries and which they believed Social Studies will contribute in eliminating. The need for Social Studies education arises when a society determines that formal education is required to develop a common set of understandings, skills, attitudes, and actions about human relationship among all members of the society. These common understandings can include the concept of unity in diversity in a multi- ethnic and religious society, preserving cultural heritage and creating desirable social behaviours, activities and means directed towards worshiping the Supreme Being.

The teaching of Social Studies enables learners to think beyond their individual interest and beyond their ethnic and religious affiliations; thereby making learners to become more tolerant and respectful of other people's views and opinions. Supporting the above submission, Lawal (2014) quoted Okam views of Social Studies in Nigeria as breaking the ethnic religious, linguistic and cultural barriers that keep apart the various groups that constitute the Nigerian society, so that nation-building can be facilitated by the concerted efforts of those divergent peoples of the Nigerian polity.

Similarly, Chia (2015) asserted that Social Studies education is needed in order to develop and integrate the various ethnic groups, religious groups and cultural diverse groups in Nigeria to work together in unity, tolerating and understanding their differences. Social Studies education provides a common orientation to all compatriots in Nigeria enabling them to see themselves first as Nigerians and putting the interest of the nation first before any other.

This Buttress the view of Orakwue as cited by Chia (2015) that one of the objectives of Social Studies is to inculcate in children the appreciation of the diversity of Nigeria, positive attitude to citizenship, entrepreneurship, positive thinking, cooperation and honesty. In the same vein, Chia (2015) observed that the essence of Social Studies is to inculcate core societal values such as religious tolerance in children. The first two national goals of education contained in the national policy of education are the immediate concerns of Social Studies education. That is, the quest for a free, just, fair and egalitarian society in Nigeria.

One of the beauties associated with the National Policy on Education is the place it gave to Social Studies to be taught as a compulsory subject aimed at building a cohesive society and training of children to become patriotic citizens. Lawal (2014) quoted Ismaila that our colonial and post colonial experiences called for a restructuring of the educational system and some innovation in the school curriculum, in order to ensure a humane, egalitarian and democratic society supported by a buoyant economy and political stability.

Through Social Studies education, the school which is a conglomeration of many cultures and religious groups can infuse into the young learners' religious tolerance, thereby fostering unity in diversity, which is a component for promoting national integration. Social Studies emerged in the schools curricular with the aim of reforming education, for the purpose of sensitizing humanity so as to enjoy the resources available around them. It is a major tool for national development and is capable of presenting partial or total solutions to issues of crises and religious intolerance in Nigeria and many countries of the world.

Also, Chia (2015) quoted the view of Davis that one important purpose of Social Studies is helping young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally and religiously diverse, democratic society in an independent world. Thus, the undergraduate Social Studies curriculum has themes, sub-

themes and topics that address issues of religious tolerance for national integration in Nigeria. This is shown in Table 2.

Table 2: Undergraduate Social Studies Curriculum and Religious Tolerance for National Integration

Level	Themes , Sub-themes and Topics
100	Citizenship rights, duties and obligations; stages of cultural development, Co-operation and conflict; population problems in Nigeria (customs and traditions, religious among others); cultural relativism and ethnocentrism
200	Social contract theory; Divine right theory; national interest; general problems of nation-building; ideology and society; Problems in society-religious intolerance, tribalism and ethnicity; skills development in social studies.
300	Nigerian historical pattern and cultural development; Social Studies curriculum workshop, group activities skills and role of family in socio-cultural development in the society.
400	Role of education in national development; problems of national integration; Basis of human behaviour-cultural, social, religious and environmental influence; Religious institution as agent of socialization; relationship factor in personality development; the customs, culture, folkways and norms of the society.

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

Despite the large body of literature reviewed on religious tolerance and Social Studies education, review of the undergraduate Social Studies curriculum on themes, sub-themes and topics that address issues of religious tolerance, a gap still exist on extent to which undergraduate Social Studies acquire and exhibit knowledge on religious tolerance for national integration in north-west geo-political zone, Nigeria. Thus, the study sought to fill this gap.

2. 06 Social Studies Curriculum Contents and Self Reliance for National Integration

The term self-reliance was coined by Ralph Waldo Emerson in an essay published in 1841 which emphasized trust in one's present thoughts, skills, originality, belief in own capabilities and genius and living from within. Some interesting quotes from this essay include: be yourself in a world that is constantly trying to make you something else is the greatest achievement; The only person you are destined to be is the person you decide to be;

There is a time that envy is ignorance, and a time that imitation is suicide; and a foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines (Uwen, 2016). The philosophical concept of self-reliance takes a slightly different path to development by focusing on the power of independence, creativity, originality and belief in strength and resilience. It rejects the need for external support and seems to glorify the importance of self-application.

Interestingly, the concept was given more weight and further expanded to incorporate a simple lifestyle by Mahatma Gandhi (1859-1948), a preeminent leader of the Indian independence movement. He asserted that "nature produces enough for our wants, and if only everybody takes enough for himself/herself and nothing more, there would be no people dying of starvation in this world". Therefore, it is fair to say that self-reliance is defined by independence, the ability to think and act without the help or influence of others as well as the ability to decide what to be or what to do (Uwen, 2016). Self-reliance hinges on collective and individual feelings or the urge for self-preservation through the indebt use of available human and material resources to meet individual and group needs.

Added to this, Anders (2010) viewed self-reliance as trusting in or having absolute confidence in oneself. It could also be interpreted to mean to depend entirely on one self for a living and a measure of one's success in life (Osalusi, 2014). According to Muhammad (2014) self-reliance is the ability of an individual to be self- employed-and productive, and for a country to be productive and not consumer or dependent on other countries. Lawal and Muhammad (2014) sees self -reliance in its general sense to mean the "right and ability to set one's own goal realizing as much as possible through one's own effort using one's own factors" he further maintained that, self reliance does not imply a loss of interest in international cooperation, but desire to make a relation between industrialized and developing countries to reflect genuine interdependence and complete international economic justice.

The National Policy on Education, FRN (2014) represents Nigeria's desire at self reliance, that is, the shaping of her destiny with her own hands. The Section (I) Sub-section (iii) which is the five main national goals, the (c) part of it states that one of the goals is the building of "a United, strong and self-reliant nation"; (i) Section (ii) Sub-section (8) which lists the values to be inculcated at all levels of instruction, the (f) part highlights the "acquisition of competencies necessary for self-reliance"; (i) Section (2) Sub- section (13e) states that the purpose of pre-primary education shall be to; "inculcate in the child the spirit of enquiry and creativity through the exploration of nature, the environment"; Section (4) sub-section (18f) states that the goals of primary education are to give the child opportunity for developing manipulative skills that will enable the child function effectively in the society within the limits of the society.

Also, section (5), section (19) states that secondary education shall; provide technical knowledge and vocational skills necessary for agriculture, industrial, commercial and economic development. "Give training and impart the necessary skills to individual who shall be self-reliant economically; Section (8), sub-section (59) stresses that the goals of tertiary education shall be to; contribute to national development through high level relevant manpower training", acquire both physical and intellectual skills which will enable individuals to be self reliant and useful members of the society; Section (8) subsection (71b) states that the goals of Teacher Education are; to "encourage further the spirit of enquiry and creativity in teachers; Section (8) subsection (80 band c) stresses that the polytechnics shall in addition have as their specific goals the following; " providing the technical knowledge and skills necessary for economic development of Nigeria "give training and impact the necessary skills for the production of technicians, technologists and other skilled personnel who shall be enterprising and self reliant" from the catalogue above,

the structure of the 2007 edition, of the NPE reserved (2014) was implicitly designed to promote education for self reliance so that no child comes off the system at all levels without some knowledge and skills in one or more vocations to equip him or her to be self employed if need be (Ofoego, Odionye & Ebebe, 2013).

An x-ray of the national objectives indicates that one major area of need in Nigeria is an understanding of and commitment to the issue of self-reliance that would enhance Nigeria's economic development as a nation. In the same vein, the objectives of Social Studies education in Nigeria aim to help learners to develop capacity to learn and to acquire skills essentials to the formation of satisfactory professional life, (that is pride in the job and sound judgement) (Lawal & Muhammad, 2014). The teaching of Social Studies at all level of the educational system reflects on this. In other words, it is a subject meant for the transformation of society as well as the economic system. Social studies equips the youth with tools necessary in solving personal and community related problems, such tools are knowledge, values, attitudes and skills; broaden horizon of the students through the teaching and learning of different mineral resources found in their physical environments and how to utilize, conserve and control the taping of these resources so that the nationdoes not resort to importation.

Moreover, Osalusi (2014) asserts that Social Studies could help all individual members of a society to develop the ability to adapt to their ever changing environments and produce citizens who are well-disciplined, loyal, obedient, honest, dedicated, committed and painstaking. It is observed that these virtues are essential in making citizens capable of contributing to the building of a democratic society as well as a great and dynamic economy. TESSA (2007), posits that teaching and learning should involve helping learners to discover certain facts or answers to a given problem. It is however observed that many times, learners

depend on teachers for all the answers they need and this is not helpful in making learners engage in critical analysis on issues. The resultant effect of this is that, Nigeria is still far behind in economic development in spite of her numerous human and natural resources. The researcher observed that it might be very difficult for a nation to become self-reliant when the citizens have no relevant skills that is essential for such.

In order to address this, Utulu (2007) noted that education is the key by which a country can unlock the padlock to economic freedom and self-reliance. It is a key to open the door of political independence and sovereign nation, as such, Social Studies education becomes very relevant here because its curriculum is well-planned to equip learners with opportunities that can make them self-reliant. In Nigeria, education is not tied to ability to read and write, acquire skills and success in examinations but rather, degrees are awarded on the basis of having found the recipient worthy in both character and learning. Also, Osalusi (2014) states that all the citizens in the society need to know the factors that contribute to who they are, to what they think, feel and believe, to what they decide and do, to why they are likely to make certain decisions and act in particular ways, how they perceive themselves, their abilities, personalities and the world.

A critical look at the assertion above revealed that Social Studies is very relevant in developing self reliance attitudes and values in students with the fact that, the subject Social Studies examines people comprehensively having in mind the totality of the realities of man's existence and exposes learners to the culture and developments in other countries. Event in the world today points to the fact that, most societies exist in a troubled world saturated with urban technological and industrial related problems, riots, violence, rape and unemployment. There is need therefore for our children to make necessary adjustments to live productively, happily, accept change and be able to deal with it thoughtfully and

intelligently. At this point, it is important to examine the extent to which the Social Studies curriculum at undergraduate level addresses the issues of self reliance as a core value for national integration in Nigeria. This is shown in Table 3.

Table 3: Undergraduate Social Studies Curriculum and Values of Self Reliance Development

Level	Themes , Sub-themes and Topics
100	Development of human population, environment, population and economic development; human and material resources.
200	Development, growth and underdevelopment; multi-dimensional approach to development- educational, social, economic among others; Co-operation; resource endowment and urbanization; National interest; general problems of nation-building- rural poverty; skills development in Social Studies; Attitudes and Values of Self Reliance- objectives of self reliance development; attitudes and self development; fundamental theoretical principles of self-reliant development; self reliance and human progress; problems of nation-building –dependency, leadership among others.
300	Nigerian historical pattern and cultural development; Evaluation methods in Social Studies- Cognitive, affective and psychomotor domains; Social Studies curriculum workshop, group activities skills and role of family in economic development in the society.
400	Role of education in national development; problems of national integration; Basis of human behaviour-cultural, social, religious and environmental influence;; relationship factor in personality development; international relation and foreign policy; redistribution, global interdependency and self reliance; dependency and underdevelopment theories .

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

Though themes, sub-themes and topics in undergraduate Social Studies curriculum are relevant to development of self reliance values among students, studies conducted have not established this and this is a vacuum yet to be filled through empirical research in Social Studies education. Thus, this study sought to find out the influence of Social Studies education through its curriculum contents, activities and learning experiences help undergraduate students to develop and exhibit value of self reliance for national integration in north-west geo-political zone, Nigeria.

2.07 Social Studies Learning Objectives and Integrity for National Integration

The word integrity comes from the same Latin root as "integer," or whole number. Like a whole number, a person of integrity is undivided and complete. This means that the ethical person acts according to his beliefs, not according to expediency. He is also consistent. There is no difference in the way he makes decisions from situation to situation; his principles do not vary at work or at home, in public or alone. Because he must know who he is and what he values, the person of integrity takes time for self-reflection, so that the events, crises and seeming necessities of the day do not determine the course of his moral life. He stays in control. He may be courteous, even charming, but he is never duplicitous. He never demeans himself with obsequious behaviour toward those he thinks might do him some good. He is trusted because you know who he is: what you see is what you get (Dutta, Prasad & Narendra, 2008).

Moreover, Baltimore quoted in Chapfika (2008) defines integrity as "the state or quality of being complete, undivided, (and) unbroken". Considering this definition, integrity connotes a quality of life marked by completeness or perfection. To view integrity as some form of being whole, sound, upright and honest is consistent with the Aristotelian view of continuously learning and seeking to grow in virtue. Individuals' efforts to deal with conflicting intentions, continuously evaluate themselves and to improve their personalities is an attempt to achieve some level of completeness. Cox, La Caze and Levine in Chapfika (2008) observe that there is little agreement on a precise definition of integrity, although "there are clusters of shared intuitions". The idea of integrity resists easy definition since "the pursuit of integrity is simply the problem of living".

In line with reasoning, integrity develops in the context of social interaction and may also refer to a state or quality of life characterised by a habit of acting on good reason, which results in harmony of the soul. An integral personality or character is one who is disposed to

act on good reason. Through the practice of acting on reason, an integral personality has a serene mind that enables him or her to discern what is right or wrong. An integral personality takes pursuit of knowledge and understanding seriously. Such a personality, however, does not exclude natural human limitations. Of most importance in this definition, following Aristotelian reasoning is its emphasis on a right frame of mind that guarantees right action. The virtue of integrity becomes the basic guide to decision making. It is a quality of a moral actor regarding character, motivations, and intentions (Chapfika, 2008).

Similarly, people of integrity always stand for what is good and adopt well thought out and negotiated positions. A person of integrity gives situations thorough thought to adopt a reason oriented course of action. Values of openness, affection, and flexibility are also characteristic of him or her. A person of integrity is not a 'yes-person' because, there is an adage which say, 'if you do not stand for something, you will fall for anything'. Drucker quoted in Chapfika (2008) observes that integrity is not a single virtue but "an encapsulation, the unity of virtues". Some virtues that feature in integrity include justice, honesty, fairness, truthfulness, and courage. Integrity becomes a summary of virtues, which is pertinent in all contexts, and its constituents are virtues that are pertinent in particular situations. The attainment of a particular virtue is a step towards the attainment of integrity, which is a total package.

While we sometimes use 'integrity' and 'morality' synonymously, it is possible to separate 'acting with integrity' from 'acting morally'. It is possible for persons of integrity, as a result of mistaken moral views held, to act immorally though they would usually not know they are acting so. Another important feature of integrity is that it provides the affinity between human core value and human behavior (Treston in Chapfika, 2008). This entails acting on what one believes to be good for human flourishing. Carter quoted in Chapfika (2008) believes in 'active integrity', which involves both saying openly that you are acting on

your understanding of good, and openly challenging what is bad. To this end, integrity extends further than just discerning what is good. It also involves acting on what is good and openly challenging what is bad. A person of integrity stands for what is right even at personal cost. Of importance here is integrity as an action oriented virtue.

Integrity is one of the most important and oft-cited of virtue terms. The concept of integrity has to do with perceived consistency of actions, values, methods, measures, principles, expectations and outcome (Hulme & Sanderatne, 2008; Ssonko, 2010). When used as a virtue term, "integrity" refers to a quality of a person's character. Some people see integrity as the quality of having a sense of honesty and truthfulness in regard to the motivations for one's actions (Ssonko, 2010). Persons of integrity do not just act consistently with their endorsements, they stand for something: they stand up for their best judgement within a community of people trying to discover what in life is worth doing. Some commentators stress the idea of integrity as personal honesty: acting according to one's beliefs and values at all times.

Speaking about integrity can emphasize the "wholeness" or "intactness" of a moral stance or attitude. Some of the wholeness may also emphasize commitment and authenticity. In the context of accountability, integrity serves as a measure of willingness to adjust value system to maintain or improve its consistency when an expected result appears incongruent with observed outcome. Some regard integrity as a virtue in that they see accountability and moral responsibility as necessary tools for maintaining such consistency. Ssonko (2010:10) offers a different way of defining integrity in terms of moral purpose. Ssonko describes integrity in terms of a person's dedication to the pursuit of a moral life and their intellectual responsibility in seeking to understand the demands of such life. He writes that persons of integrity:

> *"…….embrace a moral point of view that urges them to be conceptually clear, logically consistent, appraised of relevant empirical evidence, and careful about acknowledging as well as weighing relevant moral considerations. Persons of integrity impose these restrictions on themselves since they are concerned, not simply with taking any moral position, but with pursuing a commitment to do what is best".*

Furthermore, Ssonko (2010) stated that integrity requires three steps: Discerning what is right and what is wrong ; Acting on what you have discerned, even at personal cost; and Saying openly that you are acting on your understanding of right from wrong. Integrity is a character trait. It is the willingness to do what is right even when no one is looking. It is the "moral compass", the inner voice; the voice of self-control; the basis for the trust imperative in today's world. Integrity is the ability to hold together and properly regulate all of the elements of a personality. A person of integrity, for example, is capable of acting on conviction. A person of integrity can control impulses and appetites.

But integrity also covers several other moral traits. They are: Courage - A person of integrity possesses moral courage and does what is right even if personal cost is high. Honesty - should be the hallmark of all professions because our word must be our bond. The bottom line is we shouldn't lie, and we shouldn't justify any deviation; Responsibility - No person of integrity should be irresponsible; a person of true integrity acknowledges his or her duties and acts accordingly. Accountability - No person of integrity should try to shift the blame to others or take credit for the work of others; "the buck stops here" says it best; Justice - A person of integrity practices justice. Those who do similar things must get similar rewards or similar punishments; Openness - individuals of integrity encourage a free flow of information. They seek feedback from all directions to ensure they are fulfilling key responsibilities, and they are never afraid to allow anyone at any time to examine how they do business; and Self-respect - To have integrity is also to respect oneself as a professional and a human being. A person of integrity does not behave in ways that would bring discredit

upon him (Dutta, Prasad & Narendra, 2008). A report by the Institute of Chartered Accountants in England and Wales in Lawal (2014) has identified five related aspects to integrity: Moral values, such as honesty; Motives, such as desires, interests and ideals; Commitments in thought, word and deed; Qualities, such as perseverance and courage; and Standing fast, even in the face of opposition.

Discussing social studies and integrity, Crider (2012) noted that, social studies education promotes integrity through the teaching of the following values:

i. Teaching of trustworthiness, which involves being honest, sincere, forthright and candid; having the integrity to discern what's right and the moral courage to act on it; keeping promises; being dependable and prepared; and having loyalty to stand by, stick up for and protect one's family, friends, workplace, and country.
ii. Respect entails honouring the individual worth and dignity of others, showing courtesy and civility, honouring reasonable social standards and customs, living by the Golden Rule, accepting differences, judging on character and ability, respecting the autonomy of others, and avoiding actual or threatened violence.
iii. Fairness entails impartiality, through gathering of facts, and considering all perspectives before making judgment.
iv. Caring involves compassion, empathy, kindness, consideration, charity, sacrifice, gratitude, mercy, forgiveness, altruism, generosity, and sharing.
v. Citizenship involves obeying the law, doing one's share, pursuing the common good, protecting the environment, obeying authority and honouring the principles of democracy.

Integrity as Self-Integration

Self-integration view of integrity, integrity is a matter of persons integrating various parts of their personality into a harmonious, intact whole. Understood in this way, the integrity of persons is analogous to the integrity of things: integrity is primarily a matter of keeping the self intact and uncorrupted. The self-integration view of integrity makes integrity a formal relation to the self. A formal relation can be attributed to a person without evaluating the relation's components. Strength of will is probably a formal relation one has to oneself (The Stanford Encyclopaedia of Philosophy, 2017). Bigelow and Pargetter (2007) argue that strength of will is the core of integrity (and that alternative conceptions of integrity tend to confuse integrity with authenticity). The self-integration account of integrity takes this formal characterization of integrity a step further. Self-integration is an achievement rather than a quality or disposition such as strength of will — though strength of will is likely to be an important quality in those who achieve self-integration. Self-integration still represents a formal account of integrity. In attributing self-integration to a person we are making no evaluative judgement of the states that are integrated within the person.

Identity View of Integrity

A related approach to integrity is to think of it primarily in terms of a person's holding steadfastly true to their commitments, rather than ordering and endorsing desires. 'Commitment' is used as a broad umbrella term covering many different kinds of intentions, promises, convictions and relationships of trust and expectation. One may be, and usually is, committed in many different ways to many different kinds of thing: people, institutions, traditions, causes, ideals, principles, projects, and so on. Commitments can be explicitly, self-consciously, publicly entered into or implicit, unself-conscious and private. Some are relatively superficial and unimportant, like casual support of a sporting team; others are very deep, like the commitment implicit in genuine love or friendship.

Self-Constitution View of Integrity

Self-integration view of integrity and the identity view of integrity, as described above, place only formal limits on the kinds of desires and projects that might constitute an integrated self. Korsgaard (2009) develops a distinctive picture of integrity that takes the self-integration and identity views in a constructivist Kantian direction. According to Korsgaard, integrity is not so much a condition of excellence we aspire to as a precondition of being an agent at all. To the extent that we fail to live with integrity, we fail to live as persons: we fail to be a self, as opposed to a collection of strivings; we fail to exemplify human agency as opposed to the unreflective satisfaction of desire.

To live with integrity is not merely to have a coherent life-plan and the courage to realise it, it is to act in a way that is rationally endorsed both by oneself as one acts and one's future self. To do this, one must act on principles and these principles must be such that they would be rationally endorsed by any future self who reflects on the matter satisfactorily. Hypothetical imperatives tie our present plans and our future actions together; they are necessary for agency, but not sufficient. Categorical imperatives must be brought to bear if the tie between present and future self is to be appropriately binding (The Stanford Encyclopaedia of Philosophy, 2017).

Integrity as Standing for Something

Self-integration and identity views of integrity see it as primarily a personal matter: a quality defined by a person's care of the self. Calhoun argues that integrity is primarily a social virtue, one that is defined by a person's relations to others (Calhoun in Stanford Encyclopaedia of Philosophy, 2017). The social character of integrity is, Calhoun claims, a matter of a person's proper regard for their own best judgement. Persons of integrity do not just act consistently with their endorsements, they stand for something: they stand up for their

best judgment within a community of people trying to discover what in life is worth doing. Stanford Encyclopaedia of Philosophy (2017:258) quoted Calhoun view as :

> *Persons of integrity treat their own endorsements as ones that matter, or ought to matter, to fellow deliberators. Absent a special sort of story, lying about one's views, concealing them, recanting them under pressure, selling them out for rewards or to avoid penalties, and pandering to what one regards as the bad views of others, all indicate a failure to regard one's own judgment as one that should matter to others.*

On Calhoun's view, integrity is a matter of having proper regard for one's role in a community process of deliberation over what is valuable and what is worth doing. This, Calhoun claims, entails not only that one stand up, unhypocritically, for one's best judgment, but also that one have proper respect for the judgment of others.

Integrity as Moral Purpose

Another way of thinking about integrity, it places moral constraints upon the kinds of commitment to which a person of integrity must remain true. Objective integrity requires that agents have a sure grasp of their real moral obligations (The Stanford Encyclopaedia of Philosophy, 2017). A person of integrity cannot, therefore, be morally mistaken. Understood in this way, one only properly ascribes integrity to a person with whom one finds oneself completely in moral agreement. This concept of integrity does not, however, closely match ordinary use of the term. The point of attributing integrity to another is not always to signal unambiguous moral agreement. It is often to ameliorate criticism of another's moral judgment. Halfon offers a different way of defining integrity in terms of moral purpose. Halfon describes integrity in terms of a person's dedication to the pursuit of a moral life and their intellectual responsibility in seeking to understand the demands of such a life. Social Studies education curriculum contents at undergraduate level has some themes, sub-themes and topics that address issues of integrity as a core-value for national integration as shown in Table 4

Table 4: Undergraduate Social Studies Curriculum Contents and Value of Integrity for National Integration

Level	Themes , Sub-themes and Topics
100	Citizenship rights, duties and obligations; Customs and traditions in the society; Social Studies as vehicle for citizenship education; Social Studies education and national objectives of education; identity and cultural integration; culture and educational objectives in Nigeria.
200	Social contract theory; national interest; general problems of nation-building; ideology and society; theories of nation-building; -fundamental values; education and leadership; problems in the society- corruption; Nigerian and secondary contradiction issues.
300	Nigerian historical pattern and cultural development; Social Studies curriculum workshop, group activities skills and role of the family to political, social and economic development in the society.
400	Role of education in national development; Problems of leadership-corruption, embezzlement, economic mismanagement and sectionalism; problems of national integration; Basis of human behaviour-cultural, social, religious and environmental influence; socialization agents and value development; relationship factor in personality development; reward and punishment; the customs, culture, folkways and norms of the society.

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

Going by the literature reviewed on integrity and Social Studies education curriculum content at undergraduate level, it is apparent, that, Social Studies education is suitable for development of value of integrity for national integration. However, no empirical studies in Social Studies have proven this and as such, the researcher sought to fill this vacuum.

2. 08 Social Studies Methodology and Discipline for National Integration

The term 'discipline' comes from the word 'discipulus' in Latin which means teaching and learning. The term has the essence of control in it and means "to teach someone to obey rules and control their behavior or to punish someone in order to keep order and control" (Rahimia & Karkami, 2015); and thus it is mostly connoted with punishment in case of disobedience. Punitive strategies such as detention are used by government on the premise that isolation gives the perpetrator time to reflect on what happened, realize the error of his or her ways, and return to the same situation but with a change of behavior and attitude (Pane, 2010; Rahimia & Karkami, 2015). It means training intended to produce a specified character

or pattern of behaviour. Discipline could also be seen as a state of order based on submission to rules and authority (Ajayi & Adeniji, 2009). However, depending on the perception of each individual, discipline can be viewed from either negative or positive perspectives. In this regard, discipline to some may involve punishment, repression and sternness, infliction of pain, restriction of freedom, threat and outright condemnation. When discipline is viewed in this way, it is said to be negative in perspective.

Similarly, when discipline is viewed as a way of guiding the individual to make reasonable decisions, to help teachers in class to achieve desirable behaviour, to train the minds of others for constructive purposes, willingness to obey orders or simple instructions, gentleness, simplicity and quietness then discipline is said to be positively perceived. In essence, discipline can be conceptualized as readiness or ability to respect authority and observe conventional or established laws of society or of any other organisation. It implies self-control, restraint, respect for self and respect for others. In addition, discipline calls for sacrifice, perseverance, tolerance and recognition of human dignity (Ajayi & Adeniji, 2009).

Recent research on the issue of discipline, however, has revealed that punitive strategies appear to be of limited usefulness in promoting responsible student/citizen behavior (Lewis in Van, 2016) and should be replaced by proactive and interactive discipline practices (Pane, 2010). In this framework, discipline is viewed to be associated with the act of teaching students self-control based on a contract that binds a teacher and a group of students together so that learning can be more effective (Rahimia & Karkami, 2015). Thus, emphasis is put on student self-regulation by negotiating, discussing, and contracting between teachers and students (Vitto in Van, 2016) to let the group take responsibility for ensuring the appropriateness of the behavior of all its members.

Added to this, Van (2016) noted that, the term discipline is derived from the Latin word disco to mean (learn, to instruct) and disciplina (instruction, knowledge and learning

communicated to disciples or pupils). Discipline connotes not only external discipline, but a personal or inner discipline promoted by spiritual acceptance of disciplined behaviour. Van (2016) quoted Jenkin saying that discipline must be maintained in the school and the classroom to ensure that education of learners' proceeds without disruptive behaviour and offences. Its goal is to teach and lead learners to self-discipline. Van (2016) describes discipline as the system by which order is maintained in the home, the school and community. One of the prerequisite for all children is that they learn how to behave at home and in school and community. Deventer and Kruger (2008) state that discipline is an educator-directed activity which seeks to lead, guide, direct and manage and confront a learner about behaviour that disrupts the aim of teaching and learning. It is used as a means to direct learners towards self-control and personal accountability. Wheldall in Van (2016) maintains that discipline is often inaccurately conceptualised as being what educators do when learners misbehave at school or what educators do to stifle misbehaviour when it occurs and that discipline must rely on elements of fear backed by force to be effective. Farrant in Van (2016) says discipline has two main goals, namely, to ensure the safety of school staff and learners and to create an environment conducive to teaching and learning. Fuentes in Van (2016) describes discipline as a process that uses teaching, modelling and other appropriate strategies to maintain behaviour necessary to ensure a safe, orderly and productive learning environment by changing unacceptable behaviour to acceptable behaviour.

Furthermore, Mestry and Khumalo (2012) viewed discipline as a means of control, of which there are generally three kinds: coercive control, which is based on the use of threats; utilitarian control, which is based on the use of material rewards; and symbolic control, which focuses on prestige, esteem or social symbols such as love and acceptance. They viewed discipline as an important element in the process of socialisation and in the formation of character a system of controls that enables teaching to take place; and conceptually related to

the process of education itself. Masekoameng (2010) see discipline as an active teaching and learning process of helping young children become co-operative people who can acquire the ability to become self-disciplined.

Also, Mabeba and Prinsloo in Allen (2010) perceived discipline at one level, as the creation of an orderly environment that permits teaching and learning to occur, but, at another more fundamental level, it is centrally linked to issues of social cohesion, justice and equality. These definitions of discipline show the complexity of the concept. This complexity becomes almost immediately evident to school communities and government when they begin to develop policies on discipline. If schools are viewed as 'moral communities' (Masekoameng, 2011), they are therefore not only concerned with teaching and learning, but also with relationships and responsibilities. This means that teachers will need support in dealing with discipline in schools. A broader view of discipline is to define it as the development of self-control, character, orderliness and efficiency (Porteus, Vally & Ruth in Masekoameng, 2011). This definition reflects a philosophy that discipline is much more than a response to misbehaviour. These positive outcomes result in a satisfying and productive life, not fear and blind conformity to arbitrary rules. These outcomes are consistent with accepting the responsibility of living in a democratic society as well as with the highest and noblest goals of education. Disciplining is an active teaching and learning process of helping citizens become cooperative people who can acquire the ability to become self-disciplined themselves (Maphosa & Mammen, 2011). Discipline must be maintained in the society to ensure that the citizens proceed without disruptive behaviour and offences. One of the goals of Social Studies is to teach and lead learners to become self-disciplined.

One of the most serious problems tending to undermine the provision of quality education as well as national integration in our tertiary institutions and society in general is that of indiscipline. Because of the great concern shown both by the individual in general and

the society in particular about the word *"discipline"*, it becomes very necessary to ask why discipline is so much needed in any established organization or group. Realistically, it should be borne in mind that for organizational and national objectives to be achieved, the members or citizens must have a common purpose. These purposes cannot be achieved without conformity among citizens of the country to established laws governing the interaction of people and ways of doing things. In the process of conforming to the group, members find themselves submitting or repressing some of their natural behaviours or thinking, not because they are afraid of being reprimanded or condemned but because they feel committed to the fellowship and ideals of the group (Ajayi & Adeniji,2009).

In tertiary institutions, the purpose of discipline is to produce graduates who will be well behaved in the society by differentiating what is good from what is bad and striving to do good for the general welfare of the society. Most educated elites, government, parents and even all stakeholders in education recognize the fact that educating youths to conform with the acceptable rules and regulations of the society is not an easy task and as such, it must be the joint efforts of the parents, the church, the school and the government. It is pertinent to note that as the society becomes increasingly more complex, and as the progress of the nation solely depends upon the ability of its citizens to control themselves in a positive manner, it becomes necessary that future citizens be enlightened on how to develop behaviour controlled from within rather than those imposed from without (Ajayi & Adeniji,2009).

Besides, if there is gross indiscipline in the society, it is bound to affect the school system too. An undisciplined society is bound to produce an undisciplined individual. It is at the tertiary level that this act becomes more apparent, hence the urgent and compelling need to critically examine the situation at this level if the future of the country is not to remain bleak (Ajayi & Adeniji, 2009; Omemu, 2017). The study of conducted by Lawal, Ibrahim, Yakubu, Abdulrahman and Kasang (2017) revealed the nature of indiscipline among students

in tertiary institutions in Kaduna state to include examination malpractices, impersonation, duplication of course mate work, non-completion of assignments, lab practical's, lecture notes and learning activities; use of abusive language/ profanity, fighting and indecent dressing/ violation of school dress code; littering of the environment and improper of use of toilets/restrooms; lateness to lectures; noising making during lectures; immoral acts such as lying, stealing, theft and among others; disrespectful to lecturers, management staff and administrative officers; skipping lectures; use of various social media platforms by students when lectures are on-going; and damaging of school properties.

Similarly, Idu and Ojedapo (2011) study revealed that, parental attitude, government nonchalant attitude, teachers' influence and peer-group influence among others were found to be responsible for indiscipline among students. Also, Asiyai (2012) study revealed that, the school based causes of indiscipline among other things are: teachers' lateness and absenteeism in class, overcrowded classrooms, unconducive school environment, un-enforced school rules and regulations, poor teaching, parental over protection of children, poor value system and injustice in the society indicated by the practices of favouritism, nepotism, and corruption, unwholesome mass media and unsatisfactory home conditions. In study conducted by Ndaita (2016) it was found that, the common cases of indiscipline among students were: noise making, bullying, fighting, failing to complete assignments, drug abuse, and sexual deviance, sneaking out of school, stealing other students' property and general defiance of school authority and rules.

In order to address the problem of indiscipline, the place of Social Studies in promoting discipline among students can be underscore from submissions of scholars For instance Kenneth and Daniel (2012) asserted that Social Studies education has been identified as a potent instrument that can facilitate the attainment of national development goals through the production of responsible and self- discipline citizens that will contribute maximally to the

growth of the society. This can be seen from the citizens' behavioural dispositions which may include honesty, dedication, forthrightness, hard work, and productivity.

More so, Ezegbe, Eskay, Anyanwu and Abiogu (2014) explained that Social Studies education enhances citizens' knowledge of their fundamental human rights and the need to respect the rights of others. The study of Social Studies education enables the citizens to internalize the fundamental human rights and respect same towards a better society. The knowledge of rights, duties and obligations among the students (citizens) may help in producing functional, informed and self -discipline citizens that may contribute to national integration. In addition, Social Studies education helps in social reconstruction and instilling discipline in citizens for national integration. The dynamic nature of Social Studies lies fundamentally in its utilitarian values for social reconstruction, discipline, honesty and loyalty (Tijani, Abdulgaffar & Musa, 2013; Ezegbe, Eskay, Anyanwu & Abiogu 2014). According to Imah-Obong (2009); Ezegbe, Eskay, Anyanwu and Abiogu (2014) Social Studies education inculcates good values such as discipline, honesty and hard-work among citizens. The researcher continues that one of the most important trends in Social Studies education is the teaching and learning of values.

Accordingly, Social Studies education could help in instilling democratic values on the citizens. Also, Mike (2011); Ezegbe, Eskay, Anyanwu and Abiogu (2014) opined that Social Studies has the aim of promoting civic competence, discipline and loyalty of the citizens. Supporting this view Mbaba and Omabe (2012); Ezegbe, Eskay, Anyanwu and Abiogu (2014) opined that Social Studies is a vehicle through which desired culture, values (discipline, honesty, loyalty, respect among others) and norms of the society are being inculcated to its young ones. Hence, Social Studies as an agent of citizenship training could help impact on the youth democratic values like recognizing opposition, voting rationally,

defending the nation, participating in election and above all respect to the rule of law and constituted authorities (discipline). These when practiced could lead to national integration and development.

More so, Ezegbe, Eskay, Anyanwu and Abiogu (2014) noted that, the general objectives of Social Studies include the development of good citizenship; upliftment of moral character, discipline and promotion of social understanding in the society; promotion of national unity and economic development; preparing students for the world of work and understanding of everyday problems that they may face as adults; development of critical thinking, problem solving and decision making for the survival and progress of the nation and enhancing socialization and acculturation of citizens in the society.

Emphatically, Okam and Lawal (2011) reinstates that the main goal of Social Studies education is to generate and develop intelligent, responsible, self-directing and discipline citizens who are expected to explore opportunities to develop their potentials and as well contribute their own quota to the improvement of group living within a social milieu. Supporting this claim, Babatunde (2013) adds that the main focus of Social Studies education is transformation of the citizens for national integration. It is an instrument of positive change in terms of knowledge, attitudes, values (discipline, respect, loyalty among others), and skills required to be responsible members of the societies as equipment for social unity and integration (Eskay, Anyanwu & Abiogu, 2014). Given the above objectives, it is clear that Social Studies education can help students in acquisition of discipline as a core value for national integration.

However, some studies have been conducted on the role of school and learning process in promoting discipline among students. For instance, Lewis in Van (2016) examined the role of classroom discipline in promoting students' responsibility for learning and safety

rights in the classroom in Australia. The results showed that teachers' coercive discipline is perceived by students to be one key factor that inhibits the development of responsibility in students and distracts them from their schoolwork. In another study, Lewis et al. in Lawal (2014) did a cross-cultural comparison of discipline strategies teachers of different nationalities use. They reported that Chinese teachers use less punitive strategies in their classes in comparison to their Australian colleagues as Chinese students normally listen to their teachers and misbehaviour does not happen very often in their classes. Some differences between male and female teachers in adopting discipline strategies were also found, as male teachers were found to be less likely to use coercive strategies to discipline their classes.

In a follow up study, Lewis et al. (2008) investigated the extent to which students of different nationalities perceive their teachers' discipline strategies to be key players in forming their attitudes towards the teacher and the society. Regardless of their nationality, all students perceived punitive discipline strategies to be related to distraction from schoolwork and shaping their feeling towards their teachers and societies. The use of recognition of responsible behavior strategy and discussing it with the students were also found to be related to less distraction of schoolwork. Tartwijk, Brok, Veldman and Wubbels (2009) identified shared practical knowledge about discipline strategies of teachers who were successful in creating a positive atmosphere in Dutch multicultural classes. The teachers were found to be aware of the importance of providing clear rules and correcting student misbehaviour whenever necessary, while they intended to reduce potential negative influences of corrections on the classroom atmosphere. They aimed at developing a positive rapport with students and adjusted their teaching methods to students' anticipated responses.

Likewise, Nie and Lau (2009) examined how two classroom management practices, care and behavioural control, were related to students' engagement, misbehaviour, and satisfaction with school in Singapore. Results of the study showed that both care and

behavioural control were positively related to student engagement and self discipline. Behavioural control was found to be a hindrance to classroom misbehaviour while care was a facilitator of students' satisfaction with school and improved self discipline. Maini (2011) evaluated the impact of a teacher training program in classroom management with the aim of preventing off-task and disruptive student behavior in Canada. The result revealed significant increase in teachers' confidence to manage student misbehavior and uses of rewards as an intervention strategy. It was also found that student inattention and overactivity decreased significantly while on-task non-disruptive behavior and self-reliance were increased.

In another study, Jeloudar and Yunus (2011) found that Malaysian teachers' discipline strategies and their social intelligence were significantly related. The results showed that teachers' social intelligence was inversely related to punitive strategies and positively related to discussion, recognition, involvement, and hinting strategies. Elbla (2012) investigated the issue of corporal and verbal punishment as means of disciplining students' behavior in schools of Sudan. The findings revealed that teachers use punitive strategies as a result of the stress and frustration they themselves experience at school due to the fact that the school environment is poor and lacking facilities; however, they are aware of the fact that punishment has negative impact on their students' behavior and personality. Students disapproved their teachers' punitive strategies and reported that "they have developed sense and feelings of fear, frustration, aggression, low self-esteem, low confidence and lacked motivation for learning as result of the continuous punishment.

Mitchell and Bradshaw (2013) investigated the relationship between exclusionary discipline strategies and the use of positive behavior supports with student ratings of school climate (i.e., fairness, order and discipline, student-teacher relationship, and academic motivation) among American students. The results showed that the use of exclusionary discipline strategies was inversely related to order and discipline in the class, while greater

use of classroom-based positive behavior supports was related to higher order and discipline, fairness, and student-teacher relationship. At the point, it imperative to review the undergraduate Social Studies curriculum contents in developing value of discipline among students. This is shown in Table 5.

Table 5: Undergraduate Social Studies Curriculum Contents and Value of Discipline

Level	Themes , Sub-themes and Topics
100	Rationale of Social Studies education; Citizenship rights, duties and obligations; Customs and traditions in the society; Social Studies as vehicle for citizenship education; Social Studies education and national objectives of education.
200	National interest; general problems of nation-building- indiscipline; theories of nation-building; -fundamental values; social problems in society- indiscipline, crime, juvenile delinquency among others; Nigerian and secondary contradiction issues.
300	Social Studies curriculum workshop, communication skills, group activities skills, traditional functions of the family; role of family members; and role of the family in the society.
400	Role of education in national development; Problems of leadership-corruption, embezzlement, economic mismanagement and sectionalism; problems of national integration; problems of drug abuse, pre-marital sex, examination malpractices, cultism, rape and deviant among students; Human behaviour; socialization agents and value development; sex-role learning; relationship factor in personality development; the customs, culture, folkways and norms of the society.

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

Although studies in mainstream education have underscored the importance of formal schooling and education on instilling discipline among students, this issue is still open to research in Social Studies education.

2.09 Social Studies Learning Activities/Experiences and Social Justice for National Integration

This is an essential aspect of all social, human, and economic relationships. Social order and peace are anchored on the principle of justice. Murrell in Chaturvedi (2015) argues that social justice involves a disposition toward recognizing and eradicating all forms of oppression and differential treatment extant in the practices and policies of institutions, as well as a fealty to participatory democracy as the means of this action. Social justice is

defined as promoting a just society by challenging injustice and valuing diversity. It exists when "all people share a common humanity and therefore have a right to equitable treatment, support for their human rights, and a fair allocation of community resources"(Berry in Chaturvedi, 2015). According to Robinson Social justice is defined as "... promoting a just society by challenging injustice and valuing diversity." It exists when "all people share a common humanity and therefore have a right to equitable treatment, support for their human rights, and a fair allocation of community resources." (Chaturvedi, 2015). Social justice generally refers to the idea of creating a society or institution that is based on the principles of equality and solidarity, that understands and values human rights, and that recognizes the dignity of every human being

Social justice means that the rights of all people in our community are considered in a fair and equitable manner. While equal opportunity targets everyone in the community, social justice targets the marginalised and disadvantaged groups of people in our society. Public policies should ensure that all people have equal access to health care services. People living in isolated communities should have the same access to clean water and sanitation as a person living in an urban area. People of a low socioeconomic background should receive the same quality health services that a person in a higher socioeconomic income receives. Information designed to educate the community must be provided in languages that the community can understand. Bell (2007) refers to social justice as both a process and a goal. The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure… a society in which individuals are both self-determining and interdependent.

Social justice responds to economic inequalities in society and the rise of militarism, global migration, international human trafficking, racism, sexism, homophobia, xenophobia,

prejudice against disabled people, and class discrimination (Adams et al., 2010). By the same token, protecting and improving fundamental human rights-for instance, the right to work, to protest, to participate in democracy, and to have medical care, housing, and education-inform basic understandings of social justice (Grant & Gibson, 2013). Devoted to creating a fair society, social justice ensures that individuals can live freely and autonomously in safety without being discriminated (Commission on Social Justice, 1998). Social justice also ensures that differences are accepted in societies, that discrimination is reduced, and that disadvantaged individuals can express themselves and be empowered (Brooks & Thompson, 2005; Grant & Gibson, 2013). In effect, social justice promotes empathy, courtesy, tolerance, and ethics in establishing social tranquility and in creating democracies and pluralistic societies (Ciardiello, 2010). Coninck, Culp and Taylor (2013), explained social justice as a political concept as it deals with the nature and structure of the state, an economic concept as it is concerned with equal distribution of goods and services within a society and again, as an ethical concept because it is grounded on ethical framework.

In conditions of social justice, people are "not be discriminated against, nor their welfare and well-being constrained or prejudiced on the basis of gender, sexuality, religion, political affiliations, age, race, belief, disability, location, social class, socioeconomic circumstances, or other characteristic of background or group membership" (Robinson, 2015). Social justice is generally equated with the notion of equality or equal opportunity in society. Although equality is undeniably part of social justice, the meaning of social justice is actually much broader (Scherlen and Robinson, 2008). Further, "equal opportunity" and similar phrases such as "personal responsibility" have been used to diminish the prospective for realizing social justice by justifying enormous inequalities in modern society (Berry in Chaturvedi, 2015).

Accordingly, Rawls in Chaturvedi (2015) asserted that social justice is about assuring the protection of equal access to liberties, rights, and opportunities, as well as taking care of the least advantaged members of society. Thus, whether something is just or unjust depends on whether it promotes or hinders equality of access to civil liberties, human rights, opportunities for healthy and fulfilling lives, as well as whether it allocates a fair share of benefits to the least advantaged members of society. Rawls' conception of social justice is developed around the idea of a social contract, whereby people freely enter into an agreement to follow certain rules for the betterment of everyone, without considering the implications of these rules for their own selfish gain. Rawls posits that rational, free people will agree to play by the rules under fair conditions and that this agreement is necessary to assure social justice because public support is critical to the acceptance of the rules of the game (Follesdal, 2012). These rules or principles specify the basic rights and duties to be assigned by the main political and social institutions, and they regulate the division of benefits arising from social cooperation and allot the burdens necessary to sustain it (Follesdal, 2012).

To Miller, social justice deals with the distribution of good (advantages) and bad (disadvantages) in society, and more specifically with how these things should be distributed within society. Further, social justice is concerned with the ways that resources are allocated to people by social institutions (Mau &Veghte, 2007). Some of the advantages relevant for social justice include money, property, jobs, education, medical care, child care, care for the elderly, honours and prizes, personal security, housing, transportation, and opportunities for leisure. Some of the disadvantages include military service, dangerous work, and other hardships. Keep in mind that Miller's theory applies to both public goods as well as private commodities (Mau & Veghte, 2007). Justice is about assigning benefits whose values are established by their worth to the relevant population taken as a whole, and it must be blind to personal preferences (Miller in O'Brien, 2011).

Further, Miller in Mau and Veghte (2007) says that "justice fundamentally requires us to treat people as equals; or we should understand justice as what people would agree to in advance of knowing their own stake in the decision to be reached." Social justice efforts can not merely be rationalizations of self-interest (Miller in Mau &Veghte, 2007). Thus, in ensuring conformity with the social order and maintaining a high degree of ethnical standard, justice and it enforcement is crucial for societal good. Justice presupposes the meting out of appropriate sanction or punishment on erring members of the society according to laid down rules. In addition, justice connotes fair play, equality, especially in the distribution of goods and services or in the implementation of infrastructure facilities. Obasola (2015) says "justice enables a people to apportion resources, authority, power, rights, duties, liberties, privileges, opportunities, advantages, disadvantages, income, wealth, rewards and punishments fairly according to merits and qualification". Moreover, Ruitenberg and Vokey (2010) conceptualize three principles of justice that is:

Justice as Harmony: This approach argues that people have different talents and that these different talents, when put together, will strengthen the community as well as society more widely. Education should seek to support these different talents and by doing so will help enable individuals to reach their different potentials (Ruitenberg & Vokey, 2010).

Justice as Equity: Rawls' argues for a liberal egalitarian view of justice, two principles of which are: Each person has the same indefensible claim to a fully adequate scheme of equal basic liberties, which scheme is compatible with the same scheme of liberties for all; and Social and economic inequalities are to satisfy two conditions: first, they are to be attached to offices and positions open to all under conditions of fair equality of opportunity; and second, they are to be to the greatest benefit of the least-advantaged members of society. Thus, Rawls holds basic liberties as paramount (such as access to a basic education); only when these basic principles are assured is the second principle relevant. This second principle is

interesting because it enables inequalities to exist within society, as long as first everyone has an equal chance of securing these advantaged positions (through equality of opportunity) and that these inequalities serve to benefit the most vulnerable in society. Thus it is acceptable for individuals to earn large amounts of money, provided that part of that money is redistributed to the least wealthy through the taxation system (Ruitenberg & Vokey, 2010).

Justice as Equality : Both justice as harmony and justice as equity advocate treating people differently. However, with justice as harmony different (and possibly unequal) outcomes are expected; the hard-working student deserves more help from the teacher and it is likely that this will be reflected in higher test scores. With justice as equity, the intention is to equalize an individual's opportunity in order to facilitate more equal (and arguably fairer) outcomes. Here the less able students receive more help from teacher in order to bring their test scores up to a similar level to their peers. One further principle of justice – justice as equality – takes a slightly different approach. This argues that although people are not the same, they are equally deserving, so equal treatment is essential even if the eventual outcomes are themselves unequal. However, there are powerful arguments against the principle of equality of opportunity; central for most people is the belief that people are different and should therefore not be treated in the same way, either because they deserve or need to be treated differently (Ruitenberg & Vokey, 2010). Another view is that treating everyone the same will simply lead to mediocrity where the best will not be able to excel and the weakest will struggle, or as Edward Burke in Aliuden (2015) famously wrote: 'Those who attempt to level never equalize'. This is an essential virtue which all Nigerians must cultivate on our road to social and economic development.

One widely held view among contemporary philosophers of education is that the central purpose of education is to promote human flourishing. In advancing his perspective,

Brighouse argues that schools should orient themselves to the needs of the learners who will have to deal with the economy, and not to the needs of the economy itself. He goes on to suggest four functions of schooling, which should enable students to: become autonomous, self governing adults; become economically self-reliant; lead flourishing lives; and become responsible, deliberative citizens who are capable of accepting the demands of justice and abiding by the norm of reciprocity (Ruitenberg & Vokey, 2010). The view that Social Studies education has a key role in encouraging students to flourish places greater emphasis on the role of schools in helping shape the next generation of socially and morally responsible citizens than is currently apparent in our education system.

Social Studies education represents a fertile field for promoting social justice. Because social education is tied to the core mission of public schools, preparing citizens to deliberate about the public good, Social Studies teachers who teach toward social justice can help prepare students for active participation in a pluralistic, democratic and egalitarian society (Ruitenberg & Vokey, 2010). Picower (2012) writes that Social Studies education encourages students to take an active role in their own education and supports teachers in creating empowering, democratic, and critical educational environments. Bettez (2008) outlined seven skills, practices and dispositions of activist social justice in Social Studies education. These include: promoting a mind/body connection; conducting artful facilitation that promotes critical thinking; engaging in explicit discussions of power, privilege, and oppression; maintaining compassion for students; believing that change toward social justice is possible; exercising self-care, and building critical communities. Picower (2012) suggested that democratic education in the Social Studies must move beyond teaching civic competency and create a model of citizenship education that challenges racism, ethnicity, religious and racial injustice. Good (2010) claimed that an ethic of care remains a critical

component in social justice because —justice itself is dependent on caring-about, and caring-about is in turn dependent on caring-for (p. 6). She explained that Social Studies education can provide a unique platform for promoting an ethic of care.

A key facet of social justice is a sense of personal agency and social responsibility developed within students, usually through comprehensive Social Studies education (Picower, 2012). Esposito and Swain (2009) found that teaching for social justice in Social Studies includes teaching critical thinking practices, empowering students to see their place in society and act to effect change, and supporting students' academic achievement. Teaching students to think critically in Social Studies also helps them develop a greater sense of personal agency (Esposito & Swain, 2009).

Furthermore, Nyman (2015) noted that, the concern for social justice is one that few people reach without having been exposed to quality civic education/social studies. Active citizens of a democratic society should approach their roles as members of a democratic society with concern for all the other members of it, no matter their race, religion, culture, class or sex. Social justice means a concern for equitable circumstances for all. The idea of social justice literacy means that people should be reflective, ethical, and active in their societies in an effort to promote equality among all citizens (Banks in North, 2008). Also, students should be taught to recognize the oppression and social inequality that exists in society and be provided with the tools to seek social justice in those instances (Boyle-Baise & Langford in North, 2008).

Similarly, gradual development of understandings of social justice has assigned to Social Studies education the role of teaching students values such as living together in peace, respecting differences, acting against unfair practices, and considering cultural diversity to be a kind of richness. Teaching such values, as well as skills needed in support, is known as social justice education (Au, 2009; McGee & Hostetler, 2014). Raising individuals with clear

sense of social justice in turn requires citizenship curriculum based on the ideals of social justice, as part of an education that involves considering the distribution of justice and reasons why unfair practices exist (Grant & Agosto, 2008). It additionally entails empowering disadvantaged groups of society that are unable to fully enjoy financial, political, and educational rights (Bursa & Ersoy, 2016), struggling against unfair practices that economically disadvantaged people face (Sleeter & Grant, 2007), strengthening global justice and respect for humanity, and improving individual ethics (Bursa & Ersoy, 2016). Other fundamental tenets of social justice education include ensuring that every individual develops skills and competences (Tungaraza, 2007) and eliminating social and financial inequalities by establishing pluralistic, democratic communities in schools (Furman & Shields in Bursa & Ersoy, 2016). To those ends, social justice education is a process that encourages criticism and change in society by helping children to learn how to understand other people‘s values and beliefs, as well as to define and resolve injustice around the world (Bell, 2007). It aims to nurture citizens who can understand diversity and intergroup interaction, criticize social institutions, and cooperate with different individuals (Bursa & Ersoy, 2016).

In that sense, social justice education is nourished by humanistic education, which emphasizes individualism in planning educational activities (Patterson in Bursa & Ersoy, 2016); feminist education, which emphasizes improving the fundamental human rights of women in society (Hooks in Bursa & Ersoy, 2016); multicultural education, which advocates curricula that address different cultures (Bursa & Ersoy, 2016); critical education, which views social events with a critical lens (McLaren in Bursa & Ersoy, 2016); and reconstructionism, which aims to foster individuals who care about the well-being of all of society (Boyles, Carusi, & Attick, 2009).

Of all academic subjects, Social Studies encompasses courses that are equipped to advocate social justice and provide citizenship education (McGee & Hostetler, 2014; Bursa & Ersoy, 2016). Social Studies lessons aim to ensure that children who live in an independent, pluralistic, and democratic world become active citizens who are aware of and sensitive toward cultural differences and can make wise decisions, both in their private lives and about social issues (NCSS, 2010). Teaching social justice in Social Studies lessons began during the Great Depression in the United States in the 1930s and became revitalized with reform movements demanding economic, gender, and citizenship equality during the 1960s (Good, 2010). A robust Social Studies education should emphasize individuals‘ ability to approach social issues with a sense of fairness, to respect cultural differences, to take individual and social responsibility, to struggle against injustices and inadequacies, and to strive to build a better world (NCSS, 2010).

In North America and West European countries, for example, Social Studies lessons addressing social justice are delivered to students among the broader themes of human rights, democracy, and environmental awareness (Bursa & Ersoy, 2016). In Turkey, by contrast, although Social Studies curricula in 2005 made no direct reference to social justice despite its general aim to foster active, democratic citizens, they did seek to instil values such as justice, independence, peace, solidarity, sensitivity, trustworthiness, tolerance, freedom, respect, affection, and benevolence, as well as skills of critical thinking, communication, problem solving, social participation, and empathy, all of which are inherent in social justice (Bursa & Ersoy, 2016).

In social justice education, teachers‘ values, beliefs, experiences, practices, and views about social justice (Bender–Slack & Raupach, 2008) affect students‘ views about social justice as well (Banks & Banks, 2007). Teachers in social justice education should accordingly provide students with examples of social injustice in society, as well as activities

involving critical thinking, conflict resolution, problem solving, and project production, and encourage students to question the rules of society and their rationales. They should moreover make sure that students' ideas are respected and valued, respect and improve students' individual differences, help students to feel secure, foster their awareness and sensitivity about cultural diversities in social life, and promote their active participation in the classroom, the school, and society (Bursa & Ersoy, 2016).

Among studies on social justice, which have gradually expanded during the last decades, research in Turkey on educational policies and with school principals (Polat, 2007; Turhan, 2007 & Tomul, 2009) has revealed shortcomings in the treatment of income inequality. For one, while the administrative aspects of social justice have been addressed in these studies, its class-based aspects have remained largely ignored. International studies on social justice, by contrast, have focused on school administrators (Bruccoleri, 2008), the development of social justice curriculum (Henderson, 2009), preservice teachers (Lee, 2011), and student perceptions (Storms, 2012). Meanwhile, other research has examined Social Studies teachers' perceptions and experiences of social justice (Bender–Slack & Raupach 2008; Samuels, 2014) and their in-class practices (Good, 2010; Philpott, 2009; Robertson, 2008). Also, the undergraduate Social Studies curriculum contents address issue of social justices for national integration. The relevant content areas in the curriculum are presented in Table 6.

Table 6: Undergraduate Social Studies Curriculum Contents and Value of Social Justice

Level	Themes , Sub-themes and Topics
100	Objectives and rationale for Social Studies education in Nigeria; Citizenship rights, duties and obligations; Rule of law; pressure group and advocacy; Role of Social Studies education in stabilizing Nigerian constitution; Customs and traditions in the society; Goals of citizenship education; Social Studies as vehicle for citizenship education; Social Studies education and national objectives of education.
200	Social contract theory and social justice; National interest; general problems of nation-building- injustice; theories of nation-building; fundamental values; Social problems in society- injustice, ethnicity, social instability, sectionalism among others; Nigerian and secondary contradiction issues.
300	Community involvement strategy of teaching; mass mobilization and grassroots democracy; class struggle; Social Studies curriculum workshop, communication skills, group activities skills, traditional functions of the family; role of family members; and role of the family in the society.
400	Problems of leadership-sectionalism and parochialism; problems of national integration, politics of regionalism; liberation movement; Human behaviour; socialization agents and value development; relationship factor in personality development; Issues in socialization- wealth, power, prestige, social class and relation.

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

Literatures reviewed revealed that studies on social justice and education have been conducted by different scholars. Also, Social Studies curriculum at undergraduate level has relevant contents that could help develop value of social justices in students. However, studies conducted so far have not addressed how Social Studies education influence the acquisition and exhibition of knowledge on social justice among undergraduate students in North-west geo-political, Nigeria. Thus, this study sought to fill the gap.

2.10 Social Studies Curriculum Contents and Dignity of Labour for National Integration

No man, no nation can exist without work. All growth depends on activity — on work. In our environment there can be no development, no progress, physical or intellectual, without effort. Effort means work. So work is not a curse; indeed, among human beings it is the most cardinal of the means to manhood and a key factor to the development of our

civilisation (Bolton, 2010; Kaunda, 2011 & Awoniyi, 2013). The greatest asset of any nation is the spirit of its people, its working force; and the greatest danger than can menace any nation is the breakdown of that spirit — the will to work, the will to succeed and the courage and determination to work relentlessly towards greater victories (Bolton, 2010; Kaunda, 2011 & Awoniyi, 2013). The concept labour can be viewed from different perspectives. In the first instance, it can be assessed in forms of work or vocation embarked upon as a source of livelihood either in a private or public affair of mankind. Also, it refers to work done for wages (Awoniyi, 2013). Labour is defined as the activity that provides the goods or services in an economy. Labour means services performed by workers or employee for wages or salary as distinguished from those rendered by entrepreneurs for profits

On the other hand, the term "dignity" is derived from the Latin "dignus" meaning worthy (Clark, 2010), and the Oxford English Dictionary (2014) defined it as "the state or quality of being worthy of honour or respect". Despite the conciseness of this definition, dignity is a complex concept. There is no single definition of dignity and as such, can be explain under the following sub-headings:

Dignity as a possession of capabilities and autonomy

Various theoretical perspectives have been taken to explain what constitutes dignity, and Haddock and Mairis are among those who essentially reduced the concept to the possession of capabilities and autonomy. According to Mairis in Clark (2010) dignity exists when an individual is capable of exerting control over his or her behaviour, surroundings and the way in which he or she is treated by others. He or she should be capable of understanding information and making decisions. According to these definitions, to have dignity, a person needs to have certain competencies. This suggests that some people, for example those with severe intellectual disabilities or advanced dementia, may not have dignity, an assertion with which few would agree. Because of the lack of inclusiveness in these definitions, Clark

(2010) quoted Pullman suggesting that dignity should be separated from autonomy, and that it is dangerous to assume that people who lack capacity for autonomous choice also lack human dignity.

Dignity as a Right

According to Dworkin quoted in Waldron (2009) asserted that humans have a right to dignity because they are human. The view that dignity is a fixed feature that everyone possesses has been challenged on the grounds that, if it is fixed, then there is nothing that can be done to take it away (Statman in Clark, 2010). Conversely, Shotton and Seedhouse in Gallagher, Li, Wainwright, Jones and Lee (2008) stated that dignity is something that is experienced and sensed, and from a humanistic and experiential perspective, anyone who has had their dignity violated would reject the idea that it cannot be taken away. In the perspectives of dignity discussed so far, it has been reduced to a single concept, which has failed to account for its complexity. The researcher proposes that dignity needs to be defined in a broader and more inclusive way, which incorporates the ideas that it can refer to a right, an experience and something that can be bestowed on others.

Dignity as a Multifaceted Concept

Different from the above, Spiegelberg quoted in Clark (2010) took a broader perspective, distinguishing between "dignity in general", which is a matter of degree and is subject to be gained or lost, and "human dignity", which belongs to every human being and cannot be gained or lost. Similarly, Gallagher quoted in Stievano, Rocco, Sabatino and Alvaro (2013) proposed that dignity in practice should be considered both objectively and subjectively. Dignity as an objective concept is the basis of human rights, where it is seen as a "value", which a person has purely because they are human, and is therefore stable and enduring. Whereas dignity as a subjective concept includes the idea that it can be experienced and allows for individual differences to be taken into account. "Subjective dignity" includes

Clark (2010) conceptions of "self-regarding" and "other-regarding" dignity. The former refers to how a person feels about themselves and how they perceive themselves to be treated by others, whereas the latter refers to how others perceive and treat a person. Therefore, dignity can refer to both an objective concept to which everyone has a right, as well as to a subjective concept that is socially constructed and made up of values and feelings that can be bestowed on others and experienced.

Put together, dignity of labour is fundamental to the nature of man because man often lifts himself when he does his work well. In line with this observation, Lawal and Mohammad (2014: 29) quoted Pat Utomi that:

> *The dignity of the human person is tied very closely to work. And when we work well, when we recognize the dignity of other human beings as they work, we essentially elevate the ordinary to the level of the engagement of the divine*.

It implies that the principle of dignity of labour is particularly tailored towards the nature of man, to work for his goodness and the society at large. Thus, it can be deduced that the subject of work or labour is man, but man is not the object of labour. It is equally inferred that dignity of labour to man has a natural divine pre-occupation or commission (Bolton, 2010; Kaunda, 2011 & Awoniyi, 2013). The Australian Charter of Employment Rights recognises the importance of dignity both at the workplace and in terms of the actual work performed. Article 2 provides that, recognising that labour is not a mere commodity, workers and employers have the right to be accorded dignity at work and to experience the dignity of work. This includes being: treated with respect, recognised and valued for the work, managerial or business functions they perform, provided with opportunities for skill enhancement and career progression and protected from bullying, harassment and unwarranted surveillance (International Labour Organisation, 2009). The notion of dignity of work is also reflected in the Constitution of the International Labour Organization ('ILO') (2008), which states that it is an obligation of the ILO to develop programs that will achieve:

'the employment of workers in the occupations in which they can have the satisfaction of giving the fullest measure of their skill and attainments and make their greatest contribution to the common well-being.

Furthermore, dignity of labour dignifies every kind of work. No work is superior or inferior in itself. It also means that one respects all jobs equally and does not differentiate one from the other. It is a crime to consider any kind of work as inferior to others. In other words, dignity of labour indicates that all types of jobs are respected equally, and no occupation is considered superior (Awoniyi, 2013). Though, one's occupation for his or her livelihood involves physical work or mental labour, it is held that the job carries dignity, compared to the jobs that involve more intellect than body (ILO, 2009). The idea of inculcating sound values in learners is of utmost importance today. Honesty, Integrity, responsibility, compassion, patience are some such values that parents and teachers try to instil into young minds from early childhood. For a well-rounded personality to emerge, the dignity and value of honest labour is another quality that must be nurtured in learners from their very young days. Dignity of Labour implies that all professions or jobs are treated equally and no occupation is considered to be superior or inferior to others. It is therefore an extension of the universal Principle of Equality making it a fundamental right of every worker. In Nigeria, however, certain professions like doctors, lawyers, corporate sector employees at higher posts have respect in the society whereas other professions like drivers, manual labourers (domestic help, cobblers, artisans, rag pickers etc) are looked down upon. Jobs which involve higher pay and require intellectual skills are considered dignified against others which involve physical labour.

In order to address this, the very first school a child learns is the home and the first teachers are mother and father. Thus, values pertaining to work, developing the work ethic

are all important aspects of education that rest in the hands of the parents. Training children while they are quite young to do simple manual jobs is as important as helping them to focus on their books and studies at school. Relating dignity of labour to Social Studies education, Akpan (2014) noted that, socials studies education helps inculcate in the citizens dignity of labour, high moral standard, social understanding, togetherness, love, respect, tolerance, positive national values, national consciousness and national unity. In the same vein, Akpan (2014) agreed that Social Studies curriculum is designed to inculcate in the masses desirable social habits and attitude as well as acquire useful manipulative skills of solving the emerging problems in the society and place of work. Okam (2012) recounted that the main values promoted through Social Studies are dignity of labour, accountability, cooperation, discipline, industry, self confidence, moral courage and respect for the rule of law and honesty.

Similarly, Akpan (2014) quoted Makinde who said that, the philosophy of Social Studies is to enable its learners become nationally conscious, better informed, hard-working, appreciate their occupation as means for livelihood and effective citizens. It also aims at inculcation of national consciousness and national unity, imbibing the right type of values and attitudes for self, work/ occupation and national survival, the acquisition of necessary skills, abilities and competencies which individuals need to be able to contribute to national development. Okobiah in Akpan (2014) also observes that the main philosophy behind the birth of Social Studies in Nigeria during the 1960s was aimed at mobilization of youths, students and young learners for the purpose of helping them cultivate an awareness and understanding that would transform them into citizens with skills, attitude, competencies, moral values and reasoned judgment to effectively live, work (dignity of labour), interact, interrelate and contribute positively to the economic, social, political and cultural

development of the Nigerian society. Furthermore, the Social Studies curriculum contents at undergraduate level addressed the issues of dignity of labour and this can be seen in Table 7.

Table 7: Undergraduate Social Studies Curriculum Contents and Value of Dignity of Labour

Level	Themes , Sub-themes and Topics
100	Citizenship rights, duties and obligations; Customs and traditions in the society; Goals of citizenship education; labour force and unemployment; Social Studies education and national objectives of education.
200	Aspects of human and material resources- labour force, capital, capital investment, intermediate and labour intensive; Technological choice and development; National interest; Professional growth-continuing education,-personal development, cooperative/ collegiate development; Professional Associations –TRC, NUT, COEASU; ASUU; SOCEAN, among others; Nigerian and secondary contradiction issues.
300	Social Studies curriculum workshop- concepts of professions and professionals; social problem in the society- unemployment, dependency syndrome and quest for white collar job.
400	Socialization agents and value development; Issues in socialization- wealth creation, business, transnational organisations, multinational organisation among others.

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

It is clear from the presenting in Table 7 that, Social Studies curriculum contents at undergraduate level is developed to inculcate in student the value for dignity of labour in order to achieve the goal/values of education in Nigeria are a great and dynamic economy as well as developing in students respect for the worth and dignity of the individual. Nonetheless, the studies had not been conducted to establish the extent to which Social Studies education influence the acquisition and exhibition of knowledge on dignity of labour for national integration in north-west geo-political zone, Nigeria. This present a gap in literature that needs to be filled.

2.11 Social Studies Learning Objectives and Patriotism for National Integration

The origin of the word patriotism comes from the ancient Greek and Latin word *pater*, meaning father, and it expresses an emotion similar to loyalty to a parent; from this root we have the Latin word *patria*, meaning fatherland (Zamir & Horowitz, 2013). A

parallel notion of loyalty to a parent can be found in the English word 'motherland', which now directs the loyalty to the female parent, like the notion of closeness in 'mother tongue'. According to Bar Tal and Ben Amos in Zamir and Horowitz (2013) patriotism means a connection formed between the individual, the nation he belongs to and the country he lives in. Holsti in Zamir and Horowitz (2013) explains the human need for patriotism. He claims that people seek to create a group identity to attain the psychological safety necessary to their emotional stability and psychological wellbeing, just as individuals are preoccupied with their personal identity; people wish to reinforce their identity as a single psychological identity by way of national symbols. This attitude towards the human need for group identity is also linked to the human concepts of "state" and "nation". Yonah in Papastephanou (2013) related to the definition of philosopher Jean Jacques Rousseau that patriotism means a kind of love and loyalty a person feels towards his fellow countrymen or his country. It is a loyalty that derives from an inner desire rather than from cognition. The sense of patriotic loyalty is direct and spontaneous. Patriotism is a kind of loyalty a person has for his country that is not the result of cost-benefit considerations. Like altruism, patriotism requires the individual to sacrifice personal interests for the sake of others. Patriots' concern for their country is unconditional and exists for its own sake. There seems to be a largely dualistic attitude towards the term 'patriotism'.

On one hand, patriotic deeds have been recognized as worthy of praise within the national group. Macedo (2011), argues that even though patriotism is subject to searing moral criticism, we ought to acknowledge the truth that a just patriotism is possible. According to Macedo, the definition of just patriotism includes feeling a special attachment and responsibility for one’s own country

Patriotism is the love, devotion to one's country which might or might not be the native land of the patriot. It believes in nationalism which is devoted to the national

interest of a nation. It is a sense of unity among the country's inhabitants, particularly the natives of the land with a firm will to remain a sovereign government. It is necessary for protecting citizens and their way of life, freedom and participation in international organizations for major decision-making (Wise in Osanloo, 2011). Patriotism has to do with a person's support for his country by showing feelings and qualities of patriotism. Mclean and Mcmillan (2009) described patriotism as love of one's country or zeal in the defence of the interest of one's country. Patriotism therefore means loving and being loyal to our country. Patriotism further means showing more regard and loyalty to our nation rather than our ethnic groups, states, local government areas and towns. Patriotism is described as the extent to which citizens trust and support their government and the extent to which the government trust and support its citizens. Aspects of patriotism include: absence of bribery and corruption, love of one's country, obeying laws, paying taxes, loyalty and voting at elections (Osanloo, 2011). Patriotism is a vital ingredient of socio-economic and political stability. When the citizens (the leader and the led) are patriotic, it fosters national integration and assists in advancing the course of national development. It is only when we are patriotic that our country can survive, grow, carry out her normal duties and resist attack from other nations (Othman, 2014). One of the problems that impede national integration and unity in Nigeria is ethnicity. The recent emergence of ethnic militia groups such as the Egbesu Boys (EB), among the Ijaws, the Oodua People's Congress (OPC) among the Yorubas, the Arewa People's Congress (APC) in the north and other ethnic groupings threaten the existence of Nigerian (Falade & Falade, 2013).

Generally patriotism means loving one's nation and to defend its sovereignty. Patriotism can also mean a sense of loyalty, obligations and responsibilities to the nation and to ensure it remains free and independent from any form of colonialism. The spirit of patriotism is vital in every citizen of an independent nation as patriotism is a catalyst for

nation building. In most countries, patriotism is one of the values that have to be inculcated through their education system that is in curriculum and its implementation. Patriotic values were inculcated in teaching and learning processes to nurture and nourish their spirit of love for their homeland. This is based on a principle that youths of today are citizens of tomorrow. Therefore, teachers have a big role to play especially in schools and classrooms to assure the insertion of the values become realistic and significant. Curriculum activities to inculcate positive attitudes, nurture good characters and pleasant personality should be planned. Activities involving moral and spiritual appreciation and activities based on healthy lifestyles would help in the formation of self-worth among students (Othman, 2014).

The inculcation of the value of patriotism in the Nigerian citizens has therefore become an urgent task. There is the need to develop in the citizens such value that will enable them to put the interest of Nigeria first before those of the ethnic groups. Loyalty presupposes truthfulness and faithfulness to one's duty or obligations. In other words, loyalty connotes owing allegiance to a cause or to someone or better still, to one's country. When a citizen is loyal to his country and bears allegiance to it, such a person will be described as patriotic. When a citizen pays his tax and performs his civic responsibilities as at when due, he is patriotic. The lack of patriotism is a vice which runs throughout Nigeria and Nigerians will rather be patriotic to other nations rather than their own country. This has robbed the nation of vital support which it deserves, especially when she is faced with opposition. A vivid illustration here is in the field of sports. Most Nigerians are ardent supporters of the premiership clubs, the Serie A, the Bundles Liga, the Spanish La Liga e.t.c and no one supports any of the home grown club sides. Loyalty and patriotism is a virtue which all Nigerians should cultivate (Obasola, 2015).

Another reason that may have contributed to the impoverishment of our core values and diminished sense of patriotism may be found in our inept educational institution. There is no doubt that our so called educational institutions have failed our citizenry. This failure was born out of reluctance due to not placing sound emphasis on curricular that does not negate civics and government. What is the meaning of the Nigerian flag to the average Nigerian? One may ask? What does it mean or rather what kind of feelings does it elicit when a Nigerian hears the blaring of our national anthem? All these are symbols of the state that has to do with who we are and where we are going. Nigerians must re-think about our indifference to these symbols of the state and what they stand for. Nigerian call must be obeyed as we continue to inculcate and nurture these values on the young who are our society greater tomorrow or everything remains idle talk (Onuorah, 2006).

One of the specific aims of establishing social studies, according to Mezieobi and Edinyang (2013) is to identify and appreciate the cultural similarities and differences of the people of Nigeria. Thus, a cross cultural interaction through the introduction of national festival of art and culture (NAFAC), It makes citizens understand and interact and further play the role of making the people appreciate their art, craft and respect the cultural diversity and to realize the need for cooperation. More to these is the introduction of national carnivals which encourages interaction and understanding, where there is opportunity for cross cultural promotion. No wonder Edinyang, Mezieobi and Ubi (2013) opine that Social Studies has helped to liberate the individual to adjust, adapt, and accommodate varying ethnic groups in Nigeria. This has contributed to the socio-economic, socio-political and socio technological advancement of the nation.

More so, Edinyang, Tandu and Gimba (2015) Social Studies education has contributed in healing the social and political wounds of the past decades, nurturing the most

recent hopes in good inter-ethnic relationship and nationalism, and engendering constructive reforms to make the nation a just and progressive society. Social Studies also helps to foster inter- ethnic understanding through citizenship education, whereby cultures of certain behaviours, knowledge, outlook and values found in the culture which the individual participate. A as used in this case, refers to one who is a legal member of a state and who conforms to certain accepted practices, hold a particular belief that is loyal to certain values, generally acceptable to the generality of the community, participate in certain activities and conforms to norms and values of such an environment.

In the same vein, Ezegbe, Eskay, Anyanwu and Abiogu (2014) noted that, patriotism is a concept in Social Studies Education and as well one of the values that Nigerians advocate. Citizens' love for their country is an important part of citizenship training which Social Studies education transmits on the young ones. Social Studies education could be a veritable tool for citizenship training towards national development. It was designed for functional citizenship training (Tijani, Abdulgaffar & Musa, 2013). It is expected that Social Studies inculcate in Nigerian citizens the spirits of patriotism, unity in diversity, respect for fundamental Human Rights of citizens, respect to democratic values, self reliance and other values in Nigeria society. According to Ikem and Oghenemiderhi (2013) Social Studies education would help give in moral re-armament and rejuvenation of the society where there will be fairness, equality, and unity for national development. The researchers add that Social Studies education could enhance citizenship education through inculcation of spirit of patriotism, respect for rule of law, dignity of labour; hard work and dedication to duty as elements of good citizenship for national transformation.

Furthermore, Okam in Tijani, Abdulgaffar and Musa (2013 is of the view that Social Studies in Nigeria aimed at breaking the ethnic religious, linguistic and cultural barriers that

keep apart the various groups that constitute the Nigerian society, so that nation-building can be facilitated by the concerted efforts of those divergent peoples of the Nigerian polity. Social Studies education is needed in order to develop and integrate the various ethnic groups, religious groups and cultural diverse groups in Nigeria to work together in units, tolerating and understanding their differences. Social Studies education provides a common orientation to all compatriots in Nigeria enabling them to see themselves first as Nigerians and putting the interest of the nation at heart before any other. This is further buttress with the curriculum contents of Social Studies education at undergraduate level as shown in Table 8.

Table 8: Undergraduate Social Studies Curriculum Contents and Value of Patriotism

Level	Themes , Sub-themes and Topics
100	Goals of citizenship education; Citizenship rights, duties and obligations; Social Studies education and national objectives of education.
200	Ideology and society; political parties; party formation and national interest; Theories of nation-building and patriotism; Nation, Nation-state, state-nation; Electoral process and leadership; Nigerian and secondary contradiction issues.
300	Pattern of state formation; Modern state and its organs; the growth and development of political parties in Nigeria. Goals and strategies of nationalists in pre-independence Nigeria.
400	International politics, International interaction and foreign policy; Parties involved in international interaction; approaches to international interaction; Nigerian Foreign Policy objectives.

Source: ABU, Zaria Undergraduate Social Studies Curriculum, 2001

An overview of Social Studies curriculum at undergraduate level established that, relevant themes, sub-themes and topics that abound value of patriotism among students form part of the curriculum. However, gaps in empirical studies exist on the extent to which undergraduate students develop value of patriotism for national integration in Nigeria.

2.12 Review of Related Empirical Studies

This section focused on the empirical studies that are related to the current study. A total of 20 studies on Social Studies Education, Core-Values and National Integration met the criteria for inclusion in this review. The findings from these studies are presented as follow:

Okunola (2008) examined issues involved in inter and intra religious conflicts and peace building in Nigeria. The study was guided by four research objectives, questions and hypotheses. The study analyzed one thousand (1,000) samples which were drawn from the two religions Christianity and Islam. Questionnaire and structured interview method were used in generating data for the study. The study revealed that intolerance, ignorance, language barrier and communication gap are pivot to conflict build up and its peaceful resolution. The study further observed that the methods of resolution by the government and its agencies have been grossly inadequate; the respondents from both religions had similar views on the efforts of the government in resolving conflict. It was a consensus that government only suppressed conflict by drafting police, mobile police and even soldiers when such situations arose, but actual resolution was abandoned and forgotten. The implication is that resolution through suppression that is not followed up by actual and intense negotiation and conciliation by the parties, (Christians Muslims in one hand and the mediator in another) is bound to fail.

A close look at the previous study indicates some similarities with the current study, since both studies have religious tolerance as variable. Similarly, both studies utilize questionnaire as instrument for data collection. Conversely, the previous was on inter and intra religious conflicts and peace building in Nigeria, while the present is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Tsaku (2009) conducted a study on the effects of Social Studies education on students' attitudes to nationalistic ideals about Nigeria in selected junior secondary schools in Keffi educational zone of Nasarawa state. Using 300 JSS students, 30 students randomly selected for 10 schools, and the research instrument was 50 item questionnaires which consist

of six sections. The data gathered were computed and analyzed using the chi-square (x^2) statistic to test the degree of relationship between the average performance of the students with regard to Social Studies education objective and cognitive, affective and psychomotor domain and the Social Studies education delivery and cognitive, affective and psychomotor domain. The study showed that there is need to intensify Social Studies teaching effort, by recruiting qualified teachers and making adequate provision of instructional materials, especially textbooks. These aid the students to acquire more knowledge in order to develop their cognitive, affective and psychomotor domains. Also, the nationalistic ideas of the students will be enhanced if necessary delivery process is followed.

The study is similar to the current on the basis that the previous study focused on attitudes to nationalistic ideals which is vital in promoting patriotism as variable which the present seeks to explore. Similarly, both studies area of research is Social Studies education. In addition, both study use questionnaire as instrument for data collection. Conversely, the previous study was conducted in Nassarawa state , while the current study will be conducted in North-Western zone of Nigeria. The studies also differ in topics, the previous was study on the effects of Social Studies education on students' attitudes to nationalistic ideals about Nigeria in selected junior secondary schools, while the present is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Ezeugbor and Nwachukwu (2009) researched on entrepreneurship education for self-reliance: the role of university management. This was aimed at inculcating in the students the necessary skills and competencies for equipping the individual to live and contribute to the development of the society. The study was guided by three research objectives, questions and hypotheses. Thus, this study investigated the preparation of students for self-reliance through entrepreneurship education, taking cognizance of the role of university management. It was a

survey design, carried out in the two government owned universities in Anambra State. The sample comprised four hundred and ten students and was guided by three research questions. A 29-item questionnaire was developed to obtain relevant data for the study. Of the 450 questionnaires distributed, 410 (91%) was returned and used for data analysis. The findings of the study revealed among other things that the entrepreneurship studies have not really equipped the undergraduates with the skills and competencies needed for self-reliance. Management of universities did not also encourage the students by failing to provide finances, materials and facilities needed by the students to demonstrate their practical knowledge.

The above study is similar to the current on the basis that the previous study focused on self reliance as a variable which the present seeks to explore. In addition, both studies used questionnaire as instrument for data collection. Both studies focused on undergraduate students. Conversely, the previous study was conducted in Anambra state, while the current study will be conducted in North-Western zone of Nigeria. The studies also differ in topics, the previous was study on entrepreneurship education for self-reliance: the role of university management, while the present is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Ikwuji (2010) conducted a study on influence of age, gender and value orientation on adolescent students' moral judgments in conflict situations. This study was carried out to examine the influence of variables such as Age, Gender and Value Orientation on the adolescent students' moral judgments in conflict situations. This is for the general purpose of providing an empirical data for the effective planning and implementation of the suggested national moral education programme, as a panacea to moral indiscipline among adolescent students in secondary schools in Nigeria. Comparative study design was adopted for this

study. Four research questions and four hypotheses were stated to guide the study. The study used comparative study design. Random sampling was used to select 3, 650 adolescent students from the student population of 96,420 by 2006 school census. Two instruments for data collection, designed by the researcher and validated by experts were used, namely, Moral Dilemma questionnaire (MDQ) and Value Dilemma Questionnaire (VDQ). Mean scores ($\bar{x}$) and standard deviations (SD) were used to answer the research questions, while the t-test analysis was employed to analyse the hypotheses.

Furthermore, the result of the findings shows that age was significantly related to moral judgment development: that moral judgment is age related. Secondly, gender was not significantly related to moral judgment development: male and female, boys and girls follow the same pattern. Thirdly, age was significantly related to the value priorities of the adolescent students. Lastly, gender was not significantly related to the value priorities of the adolescent students of this study. Based on these findings, it was recommended, inter alia, that: A national moral education programme be developed for secondary school students in Nigeria as a panacea to their moral indiscipline. The programme can be based on the cognitive developmental approach to moral judgment development and that moral lessons can be designed in an age- related sequence.

The above study correlates with present study in that both focused on values. Both studies used students as population of study, mean and standard deviation were used in both studies to answer the research questions developed. Both studies used questionnaire as instrument for data collection. However, differs in several ways, the previous study was comparative research design, while the present study is descriptive survey method. The previous study was conducted in secondary schools, while the current study was conducted in tertiary institutions. The scope of the previous study was Kogi state, while the scope of the current is North-west region of Nigeria.

Good (2010) researched on Social Studies Teachers Who Teach toward Social Justice: An Examination of Life Histories. The study was a qualitative investigation of two research questions: What experiences lead secondary Social Studies teachers to become passionate and committed to teaching toward social justice? How do these teachers conceptualize and practice teaching toward social justice in the social studies? The study employed a life history design, informed by a sociocultural approach, examined data from interviews with thirteen secondary Social Studies teachers whose practice emphasized social justice concepts. Data were interpreted using both narrative analysis and inductive content analysis. A variety of life experiences such as family, schooling, oppression, spirituality, friendships, teaching experience, work experience, community, and media influenced the development of a social justice identity. These experiences shaped the participants' trajectories of identification, particularly in their childhood and adolescence, by either aligning them along a path that valued social justice and/or by promoting resistance to unjust practices that deepened their commitment to social justice. Participants also discussed how they addressed issues of social justice in their practice using techniques that reflected the ideas of critical pedagogy, multicultural education, and democratic citizenship education. The study found that a greater commitment to social justice practice in the Social Studies may be facilitated by increasing programming and curriculum in teacher training institutions that address both social justice theory and practice, and developing networks of secondary Social Studies teachers that support critical reflection and exchange of ideas that promote social justice within both classrooms and schools.

The above study is similar to the current on the basis that the previous study focused on social justices as a variable which the present seeks to explore. Similarly, both studies area of research is Social Studies education. Conversely, the previous study was conducted in Missouri, U.S.A while the current study was conducted in Nigeria. The previous

study utilize life history and structured interview as instrument for data collection, while the current used questionnaire as instrument for data collection. The previous study was qualitative in nature while, the latter is quantitative in nature. The studies also differ in topics, the previous was on Social Studies Teachers Who Teach Toward Social Justice: An Examination of Life Histories, while the present was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration.

Turhan (2010) researched on Social justice perceptions of teacher candidates in Turkey. The study aimed to determine the social justice perceptions of teacher candidates being trained in an education faculty. The study was guided by four research objectives and questions. For this purpose, national and international literature was reviewed by the researcher and a 32-item questionnaire was developed and implemented on 237 senior year education faculty students. Data from the questionnaires were analyzed and social perception judgment was concluded to have a four dimensional structure; behaving in line with the principle of equality, social sensitivity, social responsibility and discrimination perception. It was found that teacher candidates had high social sensitivity, but relatively lower social responsibility levels and equality behaviours. The analyses showed that their social justice perceptions differed meaningfully with respect to gender and their major area of study.

The above study is similar to the current on the basis that the previous study focused on social justices as a variable which the present seeks to explore. Both studies utilized questionnaire as instrument for data collection. Conversely, the previous study was conducted in Firat University, Turkey while the current study was conducted in Nigeria. In addition, both studies were descriptive in nature. The studies also differ in topics, the previous was on Social justice perceptions of teacher candidates, while the present was on

assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Otuenu (2011) researched impact of Social Studies education on the achievement of Religious tolerance and peaceful coexistence among Students of colleges of education in Kaduna state. Four research objectives, questions and hypotheses were raised for the study. Respondents were drawn from the NCE II and NCE III students of Federal College of Education Zaria and College of Education, Gidan Waya in Kaduna state. Stratified sampling technique was used to select the sample for this study. The data for the study was collected using a researcher designed questionnaire. The design adopted for this study was descriptive survey design. The total number of students used for this study was two hundred and thirty (230). Respondents responded to a set of questions, in which they indicated the level of their awareness on Social Studies concepts, knowledge on religious conflicts and the importance of Social Studies in solving religious conflicts. The data gathered were analyzed using T-test for independent samples at 95% ($P < 0.05$) significance level. The found that there was no significant difference between male and female Social Studies students in their knowledge of Social Studies and its impact on religious tolerance and peaceful coexistence, significant difference between NCE Social Studies students and non Social Studies students in their knowledge of Social Studies and its impact on religious tolerance and peaceful co-existence, there was no significant difference between Christian and Muslim Social Studies students' in their knowledge of the objectives of Social Studies at the NCE level and the achievement of religious tolerance and peaceful co-existence and finally, there was no significant difference between NCE 2 and NCE 3 students in their knowledge of religious conflicts.

The above study correlates with the current on the basis that the study focused on social studies and religious tolerance as a variable which the present seeks to explore. Similarly, both studies utilized questionnaire as instrument for data collection. Conversely,

the previous study used N.C.E students as study population, while current study used undergraduate students of social studies as study population. The previous was delimited to Kaduna state, while current study was delimited to North-Western zone , Nigeria. The studies also differ in topics, the previous was on impact of Social Studies education on the achievement of Religious tolerance and peaceful coexistence among Students of colleges of education in Kaduna state, while the present is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Jimoh (2012) carried out a research on "capability of Social Studies to provide curricular solution to contemporary social problem: Stakeholders views" The study was a survey research design study three hypotheses were formulated and the population of the study were teachers and students in western Nigeria. The study involved a sample of 195 teachers and 5,428 Social Studies students from 136 schools in 14 local government areas out of the 138 in the six state of western Nigeria. A simple random sampling technique was employed in selecting the 14 local government areas, while systematic sampling technique was used to collect data in the research work. The result indicated that, the teachers are convinced about the capability of Social Studies in proffering solution to our contemporary social problem as well as the continuous relevance of the various definition and curricular roles of the subject. It also found out that, the only compulsory character moulding subject in the Nigerian secondary school today is Social Studies. This being the case, Social Studies teachers must ensure appropriate character moulding and inculcation of acceptable values and attitudes into learners through their instructional engagement with learners.

Both research used Social Studies as an independent variable, focusing on its effectiveness in solving human problems as well as developing certain values. Also both

studies are descriptive in nature. In other words, questionnaire was used as instrument for data collection. However, both studies differ, in the previous study teachers and students constituted the population of the study, while the present study used only undergraduate students. The previous was on capability of Social Studies to provide curricular solution to contemporary social problem: Stakeholders views, while the current study focused on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration. The previous study was conducted in western Nigeria while, the current study was conducted in North-western, Nigeria

Mohammed (2012) conducted a study on perception of lecturers and students on the role of Social Studies in enhancing self reliance among NCE students in Kaduna state. The study was guided by four (4) research objectives, questions and hypotheses. The objective of the study was to find out the differences between the perceptions of students and lecturers on the role of Social Studies education in enhancing self reliance among N.C.E. students in Colleges of Education in Kaduna State. The study adopted descriptive survey method and the population of the study were lecturers and N.C.E students in F.C.E, Zaria and Kaduna state colleges of education. The study used questionnaire titled Social Studies perception of self reliance (SPSQ) for data collection. Data collected were statistically analyzed using descriptive statistics like frequencies, percentages, mean and standard deviation the null hypothesis posed for the study were tested with the inferential statistics using the t-test for independent sample at 0.05 level of significance. The study revealed significant differences between lecturers and students perception on role of Social Studies towards enhancing self–reliance attitudes and values among N.C.E, significant difference between lecturers and students views on the obstacles militating against enhancement of self-reliance among NCE students, significant difference between lecturers and students views on the use of Social Studies as a solution to the problem of self reliance N.C.E among students. Also,

the study revealed significant difference between students and lecturers views on the enhancement of self – reliance among Social Studies students.

The above study is similar to the current on the basis that the previous study focused on self reliance as a variable which the present explored. Similarly, both studies area of research is Social Studies education. In addition, both study used questionnaire as instrument for data collection. Conversely, the previous study was conducted in Kaduna state, while the current study was conducted in North-Western zone of Nigeria. The population in the previous study was lecturers and students, while the current study population is undergraduate Social Studies students. The studies also differ in topics, the previous was study on perception of lecturers and students on the role of Social Studies in enhancing self reliance among NCE students, while the present is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration.

AbdulKabir (2013) conducted a study on Social Studies in selected secondary schools in Ilorin Kwara State, Nigeria: A case study. The aims of this study are to examine the contents and purposes of the Social Studies curriculum with special reference to its ability to instil high-quality moral values and good character in students and provide them the necessary skills, abilities and competencies which individual students require to participate in the development of the nation. The study explores the junior secondary schools Social Studies curriculum in Ilorin, Kwara State by employing the methods and procedures of the qualitative research tradition. The techniques and qualitative inductive data analysis approaches were used to analyse all forms of data such as interview, classroom observation and analysis of related documents. The study employed the case study design and involved six teachers, ten students, a curriculum developer and a staff from the Kwara State Ministry of Education curriculum development unit.

The study found that the Social Studies Curriculum in Nigeria is well structured and consists of the aims and objectives of the subject, appropriate selection of teaching aids, textbooks and techniques to be used to achieve the aims. It was also discovered that the Social Studies junior secondary school curriculum has content and teaching approaches that are suitable for students' moral development. However, it was noticed that the failure of government to supervise curriculum implementation, inadequate motivation given to teachers towards the curriculum, lack of material resources, insufficient time and teacher motivation towards the curriculum are hindering effective implementation of the curriculum in Kwara State junior secondary schools. Thus, the general finding of this research indicates that there is a mismatch between the designed curriculum and the implemented curriculum. The study recommends among others that the Social Studies curriculum should be reviewed and interactive programme in the form of teacher training, seminars, forums and workshops should be organised to familiarise teachers with the curriculum and to upgrade teachers' efficiency. This will enable them to acquire the pedagogical disposition for implementing the curriculum for students' moral development and eventually realizing the Nigerian society's ideals and values.

The both studies are similar since, the studies focused on relevance of Social Studies on the development of values among Nigerian students. Also both studies used students as population of study. Nonetheless, the previous study used secondary school students, while present study uses undergraduate Social Studies students. The previous study used qualitative method of data collection; while the present study used quantitative method of collecting data. The previous study was conducted in Kwara state which is North-central Nigeria, while the present study is conducted in North-west region of Nigeria. The previous study was on Social Studies in selected secondary schools in Ilorin Kwara State, Nigeria: A case study,

while the present study was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Adediran and Muhammed (2013) carried out a research on Social Studies as a symbol of values re-orientation in achieving national integration. The study was guided by three research objectives , questions and hypotheses. A survey research design was used. The population was junior secondary school in Nigeria; a total of 384 students constitute the sampled students, while structured questionnaire was used in the collection of data. The finding of their study show that Social Studies as a subject has the principal aim of inculcating into the learner the virtues of nationalism, patriotism and above all inculcate positive values and attitudes of the society that will make the learners a ”total man”. This is in line with the findings of Sobola (2014) that Social Studies aim at inculcating positive attitudes and values among learners through values re-orientation for the integration of Nigerian Nation.

The present study is similar to the past research in that, both the two aimed at finding out the relevance of Social Studies on the development of values among Nigerian students. Also both the two researches used purposive sampling techniques in the selection of their respondents. Both studies adopted descriptive survey research design and questionnaire. However, they differed in the following ways, the present study’s respondents were undergraduate Social Studies students while the previous study used junior secondary school students. The previous study was on Social Studies as a symbol of values re-orientation in achieving national integration, while the present study was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration.

Okeahialam (2013) conducted a study on analysis of the effectiveness of Secondary School Civic Education in the Attainment of National Objectives in Nigeria. This study

aimed to measure the effectiveness of secondary school civic education in this regard. The Federal Capital Territory Abuja was chosen as the place of study due to its rich demographic variables. Fifty-four participants, covering six different segments of stakeholders were interviewed for analysis and results. The examination results in civic education at the end of the nine years of "Universal Basic Education" (UBE) program and the crime data of secondary school age students were also examined for enhanced credibility. The latter served as indicators of students' understanding of the content of civic education and the demand for effective citizenship respectively. Since civic education was introduced into the UBE program to shore-up dwindling national objectives through education, the study used Human Capital Theory as the theoretical framework. This study was conducted between April and September, 2013. The findings showed that ingrained ethnic consciousness in the community, bad leadership, distorted value outlook, and get-rich-quick syndrome diminished the effectiveness of secondary school civic education in the quest for the actualization of national objectives.

Both studies are similar because the two studies sought to find out the relevance of Social Studies/civic education in attainment of national objectives or core values in Nigeria. Also both studies used students as population of study. However, they differed in the following ways: the previous study used secondary school students, while the current study used undergraduate Social Studies students. The methodology of the previous research was qualitative technique, while the present study uses quantitative technique. The previous study used both students and teachers, while present study used only students. The previous study was on analysis of the effectiveness of Secondary School Civic Education in the Attainment of National Objectives in Nigeria, while the present study is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration.

Tajin (2013) conducted a study titled "An Investigation of Primary Education in Bangladesh from a Values Education Perspective: Case Studies of Government Primary Schools" The study seeks to examine the extent to which primary education in Bangladesh supports the key implementation aspects of values education, namely: awareness of values among the key educational authorities and school leaders; the cognitive, affective, and behavioural domain of values learning; explicit/implicit provisions for the articulation of values; and, support from the learning environment. The data collection and analysis included: document analysis of the educational policies and relevant documents, and the curriculum, textbooks, and teachers' manuals developed for primary-level Social Studies and Religious Studies; and case studies of six government primary schools (two for each of the metropolitan, urban and rural schools) comprised of semi-structured interviews and focus group discussions with the teachers, and observations of classrooms and school-wide activities.

The findings suggested that the government is increasingly urging schools to establish a student-centred, participatory learning environment, and to engage students in meaningful learning experiences, goals which evidence suggests could well be facilitated by values education implementation. However, most of the teachers included in this study had a limited understanding of values education and restricted opportunities to implement the kind of student- centred, cooperative learning activities that assist children to reflect on and enact values. In addition, the curriculum and the textbooks for Social Studies and Religious Studies showed little to no awareness of values education perspectives and rarely included activities to promote critical thinking skills, emotional and social skills, or problem solving and decision making abilities. As well, most of the observed lessons were over-reliant on textbook content with the lesson delivery being teacher-directed and prescriptive, and activities focused on the rote- learning of the textbook content.

The above study is related to the present in that both researches were on values. Both studies have Social Studies as independent variable. Also, both researches aim at finding out how certain types of values are practiced among persons in the society. However, they both differ to a greater extent. The previous study was conducted in Bangladesh, while the present was conducted in Nigeria. The previous study utilized case study, observation, policy documents and structured interview as instrument for data collection, while the current study utilized questionnaire as instrument of data collection. The previous study was focused on stakeholders such as teachers and others, while the current study focused on undergraduate Social Studies students.

Darma (2014) conducted a study on effects of social studies education on the development of positive attitudes and values among junior secondary school students in Kaduna state. The study formulated three research objectives, questions and hypotheses which borders on difference in location, classes and gender of JSS students. Three hundred and eighty four (384) JSS students were selected fourteen (14) local government areas of Kastina state. The researcher adopted one-shot case research design. Achievement test was used in collecting data. Independent t-test was used in testing the hypotheses formulated. The study found significant effects between student's achievement and location of schools in their acquisition of attitudes and values as a result of learning Social Studies in Katsina State. Also, there are significant effects on the academic performance of students taught in the post-test administered.

The above study correlates with present study in that both focused on Social Studies and the development of values. However, differs in several ways, the previous study was one-shot case design, while the present study is descriptive survey design. Achievement test was used for collecting data in the previous study, while present study used questionnaire.

The previous study conducted in junior secondary schools, while the current study was conducted in tertiary institutions. The previous study used JSS students, while the present used undergraduate students as respondents. The previous study was delimited to Katsina state, while the present study was delimited to North-Western zone of Nigeria

Osalusi (2014**)** conducted a study on Social Studies Instruction and Quest for Self-Reliance. This study therefore investigated the perception of teacher and students about the influence that Social Studies instruction is likely to achieve in fostering self-reliance among students. The study is a descriptive of the survey type. The population consists of all the Junior Secondary School Social Studies teachers and students in Ekiti State Nigeria, while the sample is made up of 100 Social Studies teachers and 100 students all selected through stratified random sampling technique. Two sets of questionnaires containing twenty items each were designed to elicit information from the teachers and students. The questionnaires were established through test-retest method. Data collected were subjected to Pearson product moment correlation. A correlation coefficient of 0.70 was obtained. The data collected during the main study was analysed using frequency counts and percentages. The results show that all the items in the teachers' and students' questionnaires were given the highest positive responses. None of the variable items has a negative score of fifty percent. This is an indication that Social Studies instruction can develop the above highlighted virtues in citizens thereby enhancing Nigeria's quest for self-reliance.

The above study is akin to the current on the basis that the previous study focused on self reliance as a variable which the present explored. Similarly, both studies area of research is Social Studies education. In addition, both study use questionnaire as instrument for data collection. Conversely, the previous study was conducted in Ekiti state, while the current study was conducted in North-Western zone of Nigeria. The population in the

previous study was teachers and students, while the current study population was undergraduate Social Studies students. The studies also differ in topics, the previous study was on Social Studies Instruction and Quest for Self-Reliance, while the present was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Tonga and Aksoy (2014) conducted a study on evaluation of the patriotic attitudes of the prospective teachers according to various variables. The research question developed was "what are the levels of the patriotic attitudes of the prospective teachers?" For this purpose a descriptive survey model of patriotism scale developed by Schatz, Staub and Lavine and adapted to Turkish by Yazici and Yazici was applied to the prospective studying in the various departments of Gazi University, Gazi Faculty of Education. The data was evaluated by SPSS 17.0 statistical soft ware using Mann Whitney U and Kruskal Wallis tests. The final results revealed that the blind patriotic attitudes of the male participants were higher than the females and there were no gender related differences in the constructive patriotic attitudes. Both blind and constructive patriotic attitudes of the prospective teachers who stated to have a nationalist political orientation were observed to be significantly higher compared to the others. The constructive patriotic attitudes of the prospective teachers who had a higher level of interest in internal and external politics were found to be significantly higher but the blind patriotic attitudes did not show a marked difference. The prospective teachers who were following the political and philosophical journals showed a statistically significant difference in constructive patriotic attitudes.

The above study correlates with the current on the basis that the previous study focused on patriotism as a variable which the present explored. Similarly, both studies utilized questionnaire as instrument for data collection. Conversely, the previous study was

conducted in Gaza, while the current study was conducted in Nigeria. The studies also differ in topics, the previous was on evaluation of the patriotic attitudes of the prospective teachers according to various variables, while the present is on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration.

Othman (2014) investigated inculcating patriotic values in curriculum implementation. This study aimed to identify teachers' perception on the relationship between curriculum; teaching and learning resources; teachers' knowledge; teachers' own skills; and teaching workload with the effort of inculcating patriotic values in curriculum implementation that is in teaching and learning processes. A total of 45 male and 50 female teachers were involved in the study as respondents. Data were collected from the respondents using a four level Likert scale questionnaire consist of 30 items. The items were under five categories of factors namely curriculum; teaching and learning resources; teachers' knowledge; teachers' own skills; and teachers' teaching workload. Reliability of the questionnaire was calculated and has the value of α =.88. The validity of the questionnaire was ascertained with external method. Data were analyzed descriptively using mean scores to illuminate the stipulated research questions. The findings of the study shows, teacher's percept that curriculum; teaching and learning resources; teachers' knowledge; teachers' own skills; and teachers' teaching workload have strong relationship with the effort of inculcating patriotic values in curriculum implementation. Further analyses using inferential statistic T-Test shows that there was no significant difference between male teachers' perception and female teachers' perception; which mean that they collectively admit that there is a strong relationship between the factors with the effort of inculcating patriotic values in their teaching and learning processes.

The above study correlates with the current on the basis that the previous study focused on patriotism as a variable which the present explored. Similarly, both studies utilized questionnaire as instrument for data collection. Conversely, the previous study was conducted in Malaysia, while the current study was conducted in Nigeria. The studies also differ in topics, the previous was on inculcating patriotic values in curriculum implementation, while the present was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Rahimia and Karkami (2015) conducted a study on the role of teachers' classroom discipline in their teaching effectiveness and students' language learning motivation and achievement: A path method in Iran. The study investigated the role of EFL teachers' classroom discipline strategies in their teaching effectiveness and their students' motivation and achievement in learning English as a foreign language. 1408 junior high-school students expressed their perceptions of the strategies their English teachers used (punishment, recognition/reward, discussion, involvement, and aggression) to discipline the classroom. The students evaluated their teachers' teaching effectiveness by completing effective Iranian EFL teacher questionnaire. They also filled in Attitude/Motivation Test Battery that assessed their motivation towards learning English as a foreign language. Achievement in English was established based on formal grades students received at the end of the academic year. The results showed that EFL teachers reward and praise students for good behavior and they are not very authoritarian. Further, teaching effectiveness, motivation and achievement in learning English were all found to be related to discipline strategies. The results of path analysis showed that those teachers who used involvement and recognition strategies more frequently were perceived to be more effective teachers; however, students perceived teachers who used punitive strategies as being less effective in their teaching. It was also revealed that in classes where teachers managed disruptive behaviors by using punitive

strategies, students had problems in learning as punitive strategies lowered students' motivation. Teaching effectiveness was found to mediate the effect of punishment on motivation while motivation mediated the effect of punitive strategies on achievement. Motivation was found to have the strongest effect on achievement.

The study is similar to the current on the basis that the previous study centred on discipline as a variable which the present surveyed. In addition, both studies used questionnaire as instrument for data collection. Conversely, the previous study was conducted in Iran, while the current study was conducted in North-Western zone of Nigeria. The previous study was on language, while the current study was on Social Studies education. The studies also differ in topics, the previous study was on the role of teachers' classroom discipline in their teaching effectiveness and students' language learning motivation and achievement: A path method, while the present was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Sifuma (2015) investigated determinants of national patriotism in Kenya: A case of Nairobi County. The purpose of this study was to establish the determinants of national patriotism in Kenya a case study of Nairobi County. The problem area of the study was on the country's political, social, and economic environments and how they influenced the level of national patriotism of the citizens. The political turmoil in the country which is riddled with tribalism and negative ethnicity leading to political violence and displacement, high level of corruption and nepotism in the national and county governments and economic diversity formed the problem area of the study. The objectives of the study were to establish if national loyalty, ethnic inclusion and political orientation determined the level of national patriotism. The study adopted a descriptive research design in order to establish the existing

traits, conditions and attitudes of the citizens. Data collection was conducted through questionnaires administered to different companies in the county; the data was then analyzed by SPSS and data presentation was by tables and figures. The research concludes that national loyalty determined the level of national patriotism; however, loyalty was not influenced by national symbols such as the constitution. The research also concludes that ethnic inclusion determined the level of national patriotism and in addition vices such as corruption and nepotism also highly influenced the level of patriotism and contributed to low level of national patriotism. The research also concludes that political orientation does not determine the level of national patriotism however regional voting culture of the country highly influences the level of national patriotism negatively. The research finally recommends civic education on patriotism by the government, eradication of vices such as corruption and nepotism and strategy development on eradication of the regional voting culture. The research also recommends further research to establish how nepotism and corruption, economic factors and national symbols influence the levels of patriotism.

The above study correlates with the current on the basis that the previous study focused on patriotism as a variable which the present investigated. Similarly, both studies utilized questionnaire as instrument for data collection. Conversely, the previous study was conducted in Kenya, while the current study was conducted in Nigeria. The studies also differ in topics, the previous was on determinants of national patriotism in Kenya: A case of Nairobi County, while the present was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration..

Ibrahim (2015) conducted a study on impact of Social Studies education on the achievement of national unity among junior secondary school students in Sokoto state. The study formulated three research objectives, questions and hypotheses. A total of Three Hundred and Eighty (380) respondents comprising of 190 male and 190 female students were

drawn from JSS 2 and JSS 3 classes from 14 selected public/private Junior Secondary Schools in Sokoto State. The instrument used for data collection in the study was questionnaire titled "Social Studies and Unity Achievement among JSS Students Questionnaire" (SSUAQ). Frequency counts and Chi-square were the statistical tools used to analyze the data collected from the field which was done through analyzing the three research questions and testing of three formulated null hypotheses. The result of the study revealed that the teaching of certain concept under Social Studies education such as culture and inter tribal marriage which are very vital aspect of the subject, do not help significantly in making students at the JSS level of schooling to see their knowledge of such concept as a means of promoting unity among them. However, the result equally revealed that teaching of concept of religion and religious tolerance in JSS had significantly helped in promoting unity among students who are from different religious belief, cultural background and ethnicity.

The above study relates to the current on the basis that the study focus on social studies and national unity which the present seeks to surveyed. Similarly, both studies utilized questionnaire as instrument for data collection. Conversely, the previous study used JSS students as study population, while current study used undergraduate students of social studies as study population. The previous was delimited to Sokoto state, while study was delimited to North-Western zone , Nigeria. The studies also differ in topics, the previous was on impact of Social Studies education on the achievement of national unity among junior secondary school students in Sokoto state, while the present was on assessment of Social Studies education influence on acquisition and exhibition of knowledge on core values for national integration.

Summary

The chapter provided a theoretical framework, the theories reviewed in the study were Schwartz Theory of Basic Values, Social Exchange Theory of George Homan and Hodgkinson's Value Theory. The chapter defined Social Studies as essentially studies of human relationship, like human to human, human to institutions, human to physical environment and human to value systems. While, values was viewed as an enduring, because they are neither completely stable or unstable, but rather change in accordance to the changing physical, social, and spiritual environments of the individuals and groups that embrace them. On the other hand, core Values are used interchangeably with norms or moral rules rooted in considerations of intrinsic goodness, a blueprint for behaving, that which gives the people an identity. The chapter also, discussed the history of Social Studies in Nigeria, its nature, scope and objectives. In order to focus well on the research at hand, objectives of Social Studies for higher education were analysed. The variables that formed the study were linked with social studies education for instance, Social Studies and Self Reliance, Social Studies and Religious Tolerance, Social Studies and Social Justices, Social Studies and integrity, Social Studies and Patriotism, Social Studies and Dignity of Labour. The chapter also reviewed related empirical Studies that were conducted in different places and at different times which focused on Social Studies and the core values. Despite the fact that, several studies have been conducted on values and the use of Social Studies as a curriculum instrument for promoting values in Nigeria and other countries of the world, where it is taught as school subject, none of these empirical studies reviewed have focused on influence of Social Studies education on acquisition and exhibition of knowledge on core values for national integration among undergraduate Social Studies students in north-west region, Nigeria. This made the study unique from all other studies conducted previously. In other words, the study sought to fill the gap found in the previous studies.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This present chapter describes the methodologies that was adopted in carrying out the research successfully under the following headings:

- ✓ Researcher Design;
- ✓ Population of the Study;
- ✓ Sample and Sampling Technique;
- ✓ Instrumentation;
- ✓ Validity of the Instrument;
- ✓ Reliability of the Instrument;
- ✓ Procedure for Data Collection; and
- ✓ Statistical Analysis Procedures.

3.2 Research Design

The study employed survey research method in order to assess the influence of Social Studies curriculum contents, learning activities/ experiences, learning objectives and methodology on acquisition and exhibition of knowledge on religious tolerance, self reliance, integrity, dignity of labour, patriotism, discipline and social justice as Nigerian core values among undergraduate students. This research method was employed because it permitted the researcher to use questionnaire to collect data from the respondents as the situation occurred without manipulation. This agreed with the submission of Abiola (2007) that survey research is a research method that describes a given state of affairs at a particular time. It is a design that uses questionnaire or interviews for collection of data from a population based on appropriate sampling techniques.

Moreover, Polit and Beck (2009) stated that survey can be used in any research activity in which the investigator gathers data from a portion of a population for the purpose of examining the characteristics, opinions or intentions of that population. A survey research method is selected because of its high degree of representativeness and the ease in which a researcher could obtain the participants' opinion or views (Polit &Beck 2009; Burns & Grove 2009 & 2011). In this study there will be no manipulation of variables and the researcher will not attempt to control the research setting. However, the data collection conditions will be standardised to enhance data quality.

3.3 Population of the Study

The population of this study was undergraduate Social Studies students in North-west zone, Nigeria. Therefore the population of this study was two thousand one hundred and thirty-four (2,134) Social Studies students of the six (6) tertiary institutions that offer Social Studies at undergraduate level as shown in Table 9.

Table 9: Population Distribution of the Study

Institution Type	Gender		Total
	Male	Female	
Federal	951	603	1,554
State	344	236	580
Total	1,295	839	2,134

Sources: Heads of Departments of Social Studies of various institutions

3.4 Sample and Sampling Techniques

The researcher selected a sample of three hundred and thirty-three Social Studies students (333) for the study as determined by the Improved Research advisors (2010) which suggested that for a population of two thousand one hundred and thirty-five (2,135) a minimum sample of three hundred and thirty-three (333) participants was appropriate for the study at 0.05 level of significance. For the purpose of increased representation 67 (20%) was added to the above minimum sample size given by Wassa Net to make it 400. This took care of other unavoidable errors such as incorrect filing and failure of some respondents to return

the questionnaire. The researcher used proportionate sampling techniques to selecting the study sample based on the recommendations of Langos (2014) that says, proportionate sampling is a sampling strategy (a method for gathering participants for a study) used when the population is composed of several subgroups that are vastly different in number. For the fact that the population of the undergraduate students in the six (6) tertiary institutions selected for the study vary in population size, then proportionate random sampling techniques was used to select the sample in order to take care of the population size difference as shown in Table 10.

Table 10: Sample of the study by Gender and Ownership

Institution Type	Gender		Total
	Male	Female	
Federal	178	113	291
State	64	45	109
Total	242	157	400

3.5 Instrumentation

This study employed a structured questionnaire as instruments for data collection on influence of Social Studies education on acquisition and exhibition of knowledge on core values among undergraduate students. Questionnaire is a research instrument that consists of some sets of questions on a specific subject under investigation which respondents in the study are expected to respond (Sambo in Lawal, 2014). Moreover, Martin and Lynn (2011) maintained that, questionnaire is a carefully designed instrument for collecting data in accordance with the specifications of the research questions and hypothesis. The researcher adopted questionnaire as instrument for data collected based on the fact that the study sought to assess undergraduate students on the extent to which Social Studies education influence their acquisition and exhibition of knowledge on core values.

The questionnaire titled "Assessment of Social Studies Education Influence on Acquisition and Exhibition of Knowledge on Core Values" (ASOSAECOVAL) comprised of

Seventy (70) item statements self-developed by the researcher in which the sampled respondents were required to respond. Each of the seven scales of the questionnaire contained ten (10) item statements. The first five (5) items on each scale contained statements on acquisition, while the last five (5) items of statements focused influence of Social Studies curriculum contents, learning experiences/ activities and learning objectives on exhibition of knowledge on core values for national integration. Moreover, the questionnaire was designed based on the modified four points Likert Scale : Strongly Agree (SA)- 4; Agree (A)- 3; Disagree (D)- 2 and Strongly disagree (SD)- 1

3. 5. 1 Validity of the Instrument

The instrument designed for the study was validated by the research supervisors and lecturers in Educational Psychology, Guidance and counselling, language and statistics in Faculty of Education, Ahmadu Bello University Zaria and other two institutions so as to ascertain the content validity of the instrument. The original drafted questionnaire contained 87 items which was later reduced to 70 items after validation by the researcher supervisors and other experts. Similarly, Item 12, 24, 40, 48, 50 and 69 on the questionnaire were adjusted and modified. According to Borbasi and Jackson (2012) in a situation where no existing instrument is available, and if the development of a new instrument for established theoretical constructs and testing of the robustness is required, then all validities must be applied in greater detail. Furthermore, Straub, Boudreau and Gefen in Wang, French & Clay (2015) noted that this step is the heart of the demonstration of the usefulness of the new instrument and represents a major contribution to scientific practice in the field. The scrutiny and input of researcher supervisors and experts were affected before the final copies were produced.

3.5.2 Reliability of the Instrument

The developed instrument was pilot tested using single administration methods on fifty (50) B.Ed, 200 level Social Studies Students in Federal College of Education, Kontagora, Niger State. The data collected from the pilot study were subjected to statistical analysis using Cronbach's alpha coefficient which measures the consistency and internal stability of an instrument (Aliyu & Mahmood 2014). The study agreed with the global standard that any instrument with a coefficient 0.70 and above has a high level of reliability (Sekaran & Bougie, 2010; Aliyu & Mahmood, 2014)

The result obtained from the analysis showed that all the variables investigated possess a high reliability which ranged from 0.765 and 0.832 (Table 11).. As can be seen from Table 11, it is clear that the coefficient from the Cronbach's alpha measurement is high enough, which was an indication that there was internal consistency of the entire variable scale and that the variables exhibited strong internal reliability. The results, therefore, confirmed that the instrument used for this study had satisfactory construct validity as presented in table 11 below.

Table 11: Summary of Pilot Study Results

Scale	Number of Items	Cronbach's Alpha
Religious Tolerance (RT)	10	.780
Self Reliance (SR)	10	.765
Integrity (IT)	10	.819
Discipline (DIS)	10	.761
Social Justice (SJ)	10	.775
Dignity of Labour (DL)	10	.817
Patriotism (PAT)	10	.832

Source: Pilot study survey (2017)

3.6 Procedure for Data Collection

The researcher collected an introductory letter from the HOD, Department of Arts and Social Science Education which was presented to the various institutions to sought for permission for data collection. Research assistants who were lecturers of Social Studies in

each of the institutions were used to administer the instrument to the respondents. On-spot collection method was used. The correct procedure for filling the questionnaire was explained to the respondents. The distribution and collection of the questionnaire lasted for twelve (12) weeks.

3.7 Statistical Analysis Procedure

The data collected from the study was subjected to descriptive and inferential statistics. In order to answer the research questions and test the null hypotheses formulated in the study, the researcher assessed the influence of Social Studies education on acquisition and exhibition of knowledge on Nigerian core values which were: religious tolerance, patriotism, self reliance, integrity, discipline, social justice and dignity of labour among undergraduate Social Studies students in North west geo-political zone, Nigeria using two variables that is ownership – Federal and State.

The Mean and standard deviation were used to report the descriptive data collected. The mean rating on the scale was 2.50 i.e. 4+3+2+1/4=2.50. Any response that had a mean rating of 2.50 or above was considered as Agree, and any response that had a mean rating of less than 2.50 was consider as Disagree. Four points Likert scale used in rating the responses were: Strongly Agree (SA) 4 points, Agree (A) 3 points, Disagree (D) 2points and Strongly Disagree (SD) 1 point. On the other hand, the null hypotheses were tested using independent samples t-test. The researcher used t-test to find out whether significant difference existed between the variables, reason been that, it is the apt statistical tool for testing significant difference between two (2) independent variables in a study of this nature (McCollough, 2007; Siegel & Castellan, 2008). The null hypotheses were tested at $P \leq 0.05$ level of significance as a basis for retaining or rejecting the null hypotheses formulated to direct this study.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

4.1 Introduction

This study assessed the influence of Social Studies Education on Acquisition and Exhibition of knowledge on Core Values for National Integration among undergraduate students in north-west geopolitical region, Nigeria and main objective of this chapter was to provide the results of the research, which include data presentation, analysis and discussion of the outcome of the study. The data were analysed using the Statistical Package for Social Sciences (SPSS) Version 21. The bio-data of the respondents was analysed using frequencies and percentages, while the research questions were analysed using mean and standard deviation. Also, all the seven null hypotheses were analysed using the independent t-test statistics at $p \leq 0.05$ level of significance.

4.2 Preliminary Analysis and Demographic Variables of Respondents

Preliminary analysis includes: detecting missing data, data screening, demographic data of respondents and descriptive statistics.

4.2.1 Analysis of Missing Data

On receiving the completed questionnaires, copies submitted were checked to ensure that all the questions were answered. Where any exception was discovered, the attention of the respondents was drawn to answer them appropriately. This assisted in reducing the number of questions that were left unanswered in the survey. After the collection stage, the data were keyed into SPSS software. Preliminary descriptive statistics were run to confirm whether or not any missing data existed. Hair, Black, Babin and Anderson (2014) suggested that any case with not more than 15% missing data observed should be deleted as long as the sample is adequate. This suggestion is in line with Tabachnick and Fidell (2013) in that a

case of missing data should be simply dropped. At this stage, 9 questionnaires were dropped as missing data.

4.2.2 Analysis of Outliers

The assessment of outliers is another important activity in data screening. The scores found to be at the 2 extreme sides of the scale that might have a significant effect on the results – either too high, too low – or a unique combination of values across several variables was deleted (Hair et al., 2014). Therefore, using multivariate analysis necessitates identification and treatment of outliers accordingly. There are several approaches to detect outliers. In this study, the case wise diagnostic subcommand in SPSS was carried out. Any cases of standardized residuals greater than 3 or lower -3 were eliminated. Hence, 7 cases (respondents) from this study were deleted from further analysis.

4.2.3 Response Rate by Questionnaire

The data for this study was collected from undergraduate Social Studies students in north-west geopolitical zone, Nigeria. The response rate is presented in table 12.

Table 12: Response Rate of the Questionnaires

	Responses
Response No. of distributed questionnaires	400
Returned questionnaires	369
Returned and usable questionnaires	348
Returned and excluded questionnaires	21
Questionnaires not returned	31
Response rate	92.3%
Usable response rate	87%

Table 12 indicated that out of the 400 questionnaires that were distributed in the course of data collection, 369 were returned. This represented 83.46% of the total questionnaires administered. A careful study of the questionnaires returned revealed that 21 of them were not properly filled in. This was checked in the process of data cleaning and screening. Errors were checked by analysing the mean, standard deviation, minimum and maximum scores for

the entire 369 cases on all the variables. At the end of data screening and analysis, 348 questionnaires were available for further analysis, which represented 87%. This was considered adequate, because it was more than the required minimum sample size of 333 needed for the purpose of this study. Number and percent of respondents according to gender was presented in Table 12.

4.2.4. Demographic Variables of Respondents

This section presented the demographic information of the respondents based on gender, institution and ownership of institution. Number and percent of respondents by gender was presented in Table 13.

Table 13: Response Rate by Gender

Gender	Frequency	%
Male	204	58.6
Female	144	41.4
Total	348	100.0

Table 13 presented the responses by gender of those that participated in the study. There were a total of 348 respondents out of which 240 (58.6%) were male and 144 (41.4%) were female. The numbers of male were more than the number of female who participated in the study. This implied that, majority of the respondents were male. Number and percent of respondents according to institution is presented in Table 14.

Table 14: Response Rate by Institution

Institution	Frequency	%
Ahmadu Bello University, Zaria	64	18.4
Federal College of Education (T), Gusau	22	6.3
Federal College of Education, Kano	80	23.0
Federal College of Education, Zaria	77	22.1
Kaduna Sate College of Education, Gidan Waya	16	4.6
Shehu Shagari College of Education, Sokoto	89	25.6
Total	348	100.0

Table 14 summarised the number of respondents by institution who participated in the study. There were a total of 348 respondents out of which 64 (18.4 %) were from A.B.U., Zaria, 22 (6.3%) from F.C.E (T), Gusau, 80(23.0%) from F.C.E, Kano, 77 (22.1%) from F.C.E., Zaria, 16 (4.6%) from Kaduna state College of Education, Gidan Waya, and 89 (25.6 %) were from Shehu Shagari College of Education, Sokoto. This shows that, Shehu Shagari College of Education, Sokoto had highest number of participants in the study. Number and percent of respondents according to ownership of institution was presented in Table 15.

Table 15: Response Rate by Ownership of Institution

Ownership (Status)	Frequency	%
Federal	247	71.0
State	101	29.0
Total	348	100.0

Table 15 presented the number of respondents by institution status (ownership) who participated in the study. There were a total of 348 respondents out of which 247(71.0 %) were from federal owned institutions and 101 (29.0 %) were from state owned institutions. This showed that, majority of the respondents were from federal owned institutions.

4.3 Answering the Research Questions

In this section, the research questions were answered based on the data collected and the independent variables of ownership of institution. The descriptive statistics of mean and standard deviations were used to answer the research questions.

Research Question One: What is the influence of Social Studies Education Learning Experiences/Activities on acquisition and exhibition of knowledge on religious tolerance for national integration among undergraduate students by ownership in Nigeria?

The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 16.

Table 16: Descriptive Analysis of Undergraduate Students on Religious Tolerance for National Integration

Item	Statement	Federal			State		
		$\bar{x}$	SD	Decision	$\bar{x}$	SD	Decision
1	Social Studies teaches the students to tolerate all human beings irrespective of their ethnic group, culture and religion.	3.98	.79	Agreed	3.50	.28	Agreed
2	Learning of Social Studies broaden students understanding on religious tolerance as a vehicle for promoting national integration in Nigeria	3.96	.67	Agreed	3.58	.25	Agreed
3	Social Studies do not teach students the common values of different religions.	2.25	.84	Disagreed	2.05	.67	Disagreed
4	Social Studies do not teach students the similarities and differences that exist among religions.	2.02	.76	Disagreed	2.00	.81	Disagreed
5	Social Studies teaches students to be religiously biased, not to respect views of other faith or religion.	2.24	.92	Disagreed	2.10	.73	Disagreed
6	Group activities in Social Studies classroom is mostly organised based on religious affiliation.	2.15	.74	Disagreed	2.39	.78	Disagreed
7	Social Studies students do associate with students/ colleagues of other religious group(s).	3.68	.33	Agreed	2.88	.32	Agreed
8	Social Studies students do help people/colleagues or course mate of other religions.	3.87	.24	Agreed	2.98	.24	Agreed
9	Social Studies students often listen to views of people from other religious groups.	3.85	.26	Agreed	2.62	.33	Agreed
10	Social Studies students do not make friends with colleagues/ course mate of other religious groups or sects.	2.26	.86	Disagreed	1.27	.74	Disagreed
	Cumulative Mean	3.03			2.54		

The above analysis pointed out that both federal and state undergraduate Social Studies student agreed with item 1and 2 on acquisition of knowledge on religious intolerance through Social Studies for national integration. In other word, the respondents agreed that, Social Studies taught the students to tolerate all human beings irrespective of their ethnic group, culture and religion and

as well broaden students understanding on religious tolerance as a vehicle for promoting national integration in Nigeria. However, the respondents disagreed with item 3, 4 and 5, meaning that, Social Studies taught students the common values of different religions, their similarities and differences in order to be tolerant and respect views of other faith or religion.

On the other hand, with regard to exhibition of knowledge on religious tolerance for national integration, the respondents agreed with item 7, 8 and 9, that is, Social Studies students were found to associate with students/ colleagues of other religious group(s); helped people/ colleagues or course mate of other religions as well as listened often to views of people from other religious groups. Nonetheless, the respondents disagreed with item 6 and 10 which signified that, group academic activities were not organised based on religious affiliation and undergraduate students of Social Studies do make friends with colleagues/ course mate of other religious groups or sects. This finding buttressed the Table 2 in chapter two which demonstrated that, undergraduate Social Studies curriculum contained topics, sub-themes and themes such as citizenship rights, duties and obligations, co-operation and conflict, national interest, role of education in national development, religious institution as agent of socialization among others for the purpose of developing in students value of religious tolerance for national integration in Nigeria. The cumulative mean of items in the table for federal undergraduate Social Studies students was 3.03, while that of the state undergraduate Social Studies students was 2.54 which were greater than 2.50. Also, the standard deviation of all the items was less than 1.00, which was a lower value, meaning that both federal and state Social Studies students had similar views in most of the items presented in Table 16. This implied that, learning activities/ experiences in Social Studies education influenced the acquisition and exhibition of knowledge on religious tolerance for national integration in North-west geopolitical zone, Nigeria.

Research Question Two: In what ways do Social Studies curriculum contents influence the acquisition and exhibition of knowledge on self reliance for national integration among undergraduate students by ownership in Nigeria?

The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 17.

Table 17: Descriptive Analysis of Undergraduate Students on Self Reliance for National Integration

		Federal			State		
Item	Statement	$\bar{x}$	S.D	Decision	$\bar{x}$	S.D	Decision
11	Learning of Social Studies helps students to think critically, act responsibly with the social environment and make rational decisions.	3.64	0.29	Agreed	3.71	0.29	Agreed
12	Knowledge of Social Studies helps students to deal with the uncertainty of life, develop an enterprising spirit and critically evaluate new ideas.	3.34	0.24	Agreed	3.44	0.27	Agreed
13	Social Studies do not help students to create a productive environment which promotes pride in self made work.	1.99	0.89	Disagreed	1.87	0.92	Disagreed
14	Social studies helps students to develop the traits to see chances and act upon them	2.98	0.84	Agreed	3.02	0.25	Agreed
15	Social studies do not help students to develop the ability to recognize and analyse business opportunity	2.00	0.86	Disagreed	1.92	0.96	Disagreed
16	Social Studies students are reluctant at adopting new ways of doing things until they see it working for people around them.	2.45	0.80	Disagreed	2.38	0.38	Disagreed
17	Most Social Studies students are aware of the right approaches to enhance their capacities to cope with life	3.07	0.27	Agreed	3.20	0.28	Agreed
18	Most Social Studies students are not interested in buying made –in –Nigeria goods	2.05	0.86	Disagreed	2.00	0.86	Disagreed
19	Social Studies students are logical, independent thinkers and organised.	3.23	0.30	Agreed	3.11	0.24	Agreed
20	Most Social Studies students are not good entrepreneurs in the society	1.99	0.91	Disagreed	1.73	0.87	Disagreed
	Cumulative Mean	2.67			2.64		

Table 17 analyses pointed out that both federal and state undergraduate Social Studies student concurred with item 11, 12 and 14 as influence of Social Studies on acquisition of knowledge on self reliance for national integration. In other word, the respondents agreed that, learning of Social Studies helped students to think critically, act responsibly with the social environment and make rational decisions; deal with the uncertainty of life, develop an enterprising spirit and critically evaluate new ideas; helped developed the traits to see chances and act upon them. But disagreed with item 13 and 15, meaning that, learning experiences/activities in Social Studies education at undergraduate helped students to create a productive environment which promote pride in self made work and as well developed ability to recognize and analyse business opportunity. While, on exhibition of knowledge on self reliance for national integration, the respondents agreed with item 17 and 19, that is, most undergraduate Social Studies students were aware of the right approaches to enhance their capacities to cope with life; and were found to be logical, independent thinkers and organised. Nonetheless, the respondents disagreed with item 16, 18 and 20. In other words, undergraduate Social Studies students were found to be good entrepreneurs, not reluctant at adopting new ways of doing things and do buy made–in –Nigeria goods.

Thus, the finding uphold Table 3 in chapter two which indicated that, undergraduate Social Studies curriculum is geared toward developing in students value of self reliance for national integration through the teaching of skills, attitudes and values of Self Reliance, fundamental theoretical principles of self-reliant development, self reliance and human progress; problems of nation-building –dependency, leadership, global interdependency and self reliance; dependency and underdevelopment theories among others. The cumulative mean of items in the table for federal undergraduate Social Studies students was 2.67, while that of the state undergraduate Social Studies students was 2.64 which were greater than 2.50. The mean difference between federal and state students was 0.03 in favour of undergraduate students in federal institutions. Also, the standard deviation of all the items was less than 1.00, which was a lower value. This implied that, both federal

and state undergraduate Social Studies students had alike views on most of the items presented in Table 17. This established that, Social Studies curriculum contents at undergraduate level exposed students to facts, principles, theories, issues and concepts that are relevant to the acquisition and exhibition of knowledge on self reliance for national integration in North-west geopolitical zone, Nigeria.

Research Question Three: What is the influence of Social Studies Learning Objectives on acquisition and exhibition of knowledge on integrity for national integration among undergraduate students by ownership in Nigeria? The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 18.

Table 18: Descriptive Analysis of Undergraduate Students on Integrity for National Integration

		Federal			State		
Item	Statement	$\bar{x}$	S.D	Decision	$\bar{x}$	S.D	Decision
21	Learning of Social Studies does not help students to develop values of sincerity and kindness.	1.72	.99	Disagreed	1.53	.83	Disagreed
22	Social Studies teaches students to be transparent and accountable in discharging their duties and responsibility.	3.13	.22	Agreed	3.12	.26	Agreed
23	Learning of Social Studies makes students to be responsible and abide by the codes of conduct, rules and regulations laid down in the society for citizens to abide by.	3.55	.31	Agreed	3.47	.28	Agreed
24	Teaching of Social Studies develops students awareness on negative effects of corruption	3.12	.24	Agreed	2.91	.24	Agreed
25	Teaching of Social Studies makes students to be dishonest and disrespectful.	1.62	.88	Disagreed	1.91	.81	Disagreed
26	Most Social Studies instructors are corrupt.	2.05	.82	Disagreed	2.14	.68	Disagreed
27	Most Social Studies instructors and students are responsible, accountable and transparent in discharging their duties	2.95	.36	Agreed	2.87	.49	Agreed
28	Most Social Studies students are not trustworthy and sincere.	2.34	.83	Disagreed	2.41	.84	Disagreed
29	Most Social Studies students that participate in union activities on the campus are corrupt.	2.18	.63	Disagreed	2.35	.92	Disagreed
30	Most Social Studies experts that I know, who held public offices have not been found wanting or guilty in discharging their duties.	2.48	.57	Disagreed	2.59	.25	Agreed
	Cumulative Mean	2.51			2.53		

Table 18 presented the responses of both federal and state undergraduate students on influence of Social Studies education on acquisition and exhibition of knowledge on integrity for national integration. Inferring from the table, it was obvious that, both federal and state undergraduate Social Studies student agreed with item 22, 23 and 24. In other words, the respondents agreed that, Social Studies education at undergraduate taught students to be transparent and accountable in discharging their duties and responsibility; develops students' awareness on negative effects of corruption and as well train students to be responsible and abide by the codes of conduct, rules and regulations laid down in the society for citizens. Thus, disagreed with item 21 and 25 meaning that, teaching of Social Studies education at undergraduate level helped students to develop values of sincerity, honesty, kindness and respect.

While, on exhibition of knowledge on integrity for national integration, both respondents agreed with item 27, that is, most Social Studies instructors and students were responsible, accountable and transparent in discharging their duties. An unlike responses was found in item 30, were the undergraduate Social Studies students in federal institutions disagreed, while those in state owned agreed with the item that said, most Social Studies experts that held public offices had not been found wanting or guilty in discharging their duties. Added to this, both respondents disagreed with item 26, 28 and 29. Put simple, it was found that, most Social Studies instructors, students and union members were not corrupt, rather trustworthy and sincere.

This descriptive finding support the Table 4 in chapter two which showed that, undergraduate Social Studies curriculum contained themes such as theories of nation-building - fundamental values, education and leadership, problems in the society- corruption; Nigerian and secondary contradiction issues, problems of leadership-corruption, embezzlement, economic mismanagement and sectionalism; problems of national integration among others. The cumulative mean of items in table for undergraduate Social Studies students in federal institutions was 2.51, while that of the state owned was 2.53 which were greater than 2.50. Mean difference of 0.02 was

found in favour of undergraduate Social Studies students in state owned institutions. Also, the standard deviation of all the items was less than 1.00, which was a lower value. This implied that, both federal and state undergraduate Social Studies students had similar viewpoint on most of the items presented in Table 18. This demonstrated that, skills, knowledge and values acquired through instruction in Social Studies at undergraduate level helped students to develop and exhibit knowledge on integrity as value for national integration in North-west geo-political zone, Nigeria.

Research Question Four: In what ways do Social Studies curriculum contents influence the acquisition and exhibition of knowledge on discipline for national integration among undergraduate students by ownership in Nigeria?

The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 19.

Table 19: Descriptive Analysis of Undergraduate Students on Discipline for National Integration

		Federal			State		
Item	Statement	$\bar{x}$	S.D	Decision	$\bar{x}$	S.D	Decision
31	Teaching of Social Studies makes students to develop negative behaviours such as drug abuse, aggressiveness, poor social skills and many more.	1.76	0.71	Disagreed	1.73	0.82	Disagreed
32	Teaching of Social Studies spreads tension in schools and the society	1.92	0.86	Disagreed	1.99	0.76	Disagreed
33	Teaching of Social Studies helps students to develop positive social behaviour such as cooperation, thoughtfulness, kindness to people, compassion for the less fortunate and many more.	3.46	0.26	Agreed	3.67	0.21	Agreed
34	Social Studies teaching helps students to cope with changes in daily lives and environment.	3.32	0.24	Agreed	3.44	0.18	Agreed
35	Students learn about respect for parents, elders and those in authorities in Social Studies classroom.	3.45	0.23	Agreed	3.60	0.19	Agreed
36	Most Social Studies students are not respectful and law abiding citizens.	2.06	0.85	Disagreed	1.69	0.86	Disagreed
37	Most Social Studies students engage in anti-social behaviours such as examination malpractices, indecent dressing, disrespectful to parents, elders and constituted authorities.	2.13	0.83	Disagreed	2.11	0.83	Disagreed
38	Social Studies students are focused and look responsible.	2.94	0.45	Agreed	3.24	0.28	Agreed
39	Most Social Studies students are self–disciplined and behave maturely.	3.06	0.26	Agreed	3.31	0.24	Agreed
40	Most Social Studies students do start fight or quarrel with people.	2.10	0.51	Disagreed	2.01	0.91	Disagreed
	Cumulative Mean	2.62			2.68		

Table 19 showed the responses of undergraduate Social Studies students in both federal and state institutions on influence of Social Studies education on acquisition and exhibition of knowledge on discipline for national integration. Deduced from the table, it was obvious that, undergraduate Social Studies students in both federal and state institutions agreed with item 33, 34 and 35. Put in another way, Social Studies education at undergraduate level helped students to develop positive social behaviour such as cooperation, thoughtfulness, kindness to people and compassion for the less fortunate, skills of coping with changes in daily lives and environment,

respect for parents, elders and those in authorities in. Thus, disagreed with item 31 and 32, which said that, teaching of Social Studies made students to develop negative behaviours such as drug abuse, aggressiveness, poor social skills and spread tension in schools and the society. Whereas, on exhibition of knowledge on discipline for national integration, both respondents agreed with item 38 and 39, that is, Social Studies students were focused, looked responsible, self–disciplined and behaved maturely. As a result, both respondents disagreed with item 36, 37 and 40. Put in another way, it showed that, most Social Studies students were found to be respectful and law abiding citizens, do not engage in anti-social behaviours such as examination malpractice, indecent dressing, they respect to their parents, elders, constituted authorities and do not fight nor quarrel with people.

This descriptive result buttressed Table 5 in chapter two which showed that undergraduate Social Studies curriculum contained themes such as fundamental values, social problems in society-indiscipline, crime, juvenile delinquency, drug abuse, pre-marital sex, examination malpractices, cultism, rape and deviant among others in order to develop value of discipline among students. The cumulative mean of items in the table for undergraduate Social Studies students in federal institutions was 2.62, while that of undergraduate students in state institutions was 2.68 which were greater than 2.50. Mean difference of 0.06 was found in favour of Social Studies students in state institutions. Also, the standard deviation of all the items was less than 1.00, which was a lower value. This implied that, undergraduate Social Studies students in federal and state higher institutions of north-west geopolitical zone, Nigeria had comparable standpoint on most of the items presented in Table 19. This established that, Social Studies curriculum contents at undergraduate level contained topics, themes, facts, principles, theories, issues and concepts that are relevant to the acquisition and exhibition of knowledge on core-value of discipline for national integration in North-west geopolitical zone, Nigeria.

Research Question Five: What is the influence of Social Studies Learning Activities/Experiences on acquisition and exhibition of knowledge on social justice for national integration among undergraduate students by ownership in Nigeria?

The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 20.

Table 20 Descriptive Analysis of Undergraduate Students on Social Justice for National Integration

		Federal			State		
Item	Statement	$\bar{x}$	S.D	Decision	$\bar{x}$	S.D	Decision
41	Teaching of Social Studies does not help students to develop self-reflection skills necessary to foster a better society.	2.05	.85	Disagreed	2.00	.90	Disagreed
42	Social Studies education aim at building a society in which individuals have equal access to resources and receive equitable treatment regardless of their ethnic group, gender, religion, income level or disability.	3.86	.20	Agreed	3.38	.27	Agreed
43	Students learn democratic principles and social justice in Social Studies classroom.	3.74	.30	Agreed	3.26	.33	Agreed
44	Teaching of Social Studies does not help students to develop positive human relationship skills and concern for less privileged persons in the society.	2.19	.61	Disagreed	1.84	.79	Disagreed
45	Social Studies does not teach its students the importance of peaceful co-existence, fairness and security in the society.	2.06	.92	Disagreed	1.79	.86	Disagreed
46	Social Studies students respect people of different cultures and socio-economic backgrounds or class.	3.85	.22	Agreed	3.25	.33	Agreed
47	In Social Studies classroom every student irrespective of their gender, social class, religion or ethnic affiliations expresses their ideas freely and without discrimination.	3.93	.33	Agreed	2.94	.48	Agreed
48	Most Social Studies students do approach others ethnic groups with prejudice (discrimination).	2.17	.84	Disagreed	2.45	.73	Disagreed
49	Most Social Studies students if called upon are always willing to take part in activities in order to improve the society in which they live.	3.89	.35	Agreed	3.20	.27	Agreed
50	Social Studies students are not advocate of justice in the society.	1.92	.77	Disagreed	2.05	.82	Disagreed
	Cumulative Mean	2.97			2.62		

Table 20 portrayed the responses of both federal and state undergraduate students on influence of Social Studies education on acquisition and exhibition of knowledge on social justice for national integration. Both respondents agreed with item 42 and 43. Put in another way, the result established that, Social Studies education was aimed at building a society in which individuals had equal access to resources and received equitable treatment regardless of their ethnic group, gender, religion, income level or disability. Also, the undergraduate students in both federal and state institution learnt democratic principles and values of social justice in Social Studies classroom. As a result disagreed with item 41, 44 and 45, meaning that, teaching of Social Studies helped students to develop self-reflection skills necessary to foster a better society; positive human relationship skills and concern for less privileged persons as well as promote peaceful co-existence, fairness and security in the society

Whereas, on exhibition of knowledge on discipline for national integration, both respondents agreed with item 46, 47 and 49, that is, undergraduate Social Studies students do respect people from different cultures and socio-economic backgrounds or class, this was buttressed further by the second finding, which revealed that, in Social Studies classroom every student irrespective of their gender, social class, religion or ethnic affiliations expressed their ideas freely and without discrimination. Moreover, most Social Studies students were willing to participate in activities could help develop the society in which they lived. Hence, both respondents disagreed with item 45 and 48 meaning that, most Social Studies students do not approach others ethnic groups with prejudice and as well advocate for justice in the society.

This descriptive results support Table 6 in chapter two which demonstrated that, Social Studies curriculum at undergraduate level develop value of social justice for national integration among students through group work activities and teaching of rule of law; pressure group and advocacy, community involvement strategy; mass mobilization and grassroots democracy, class struggle, human behaviour, socialization agents and value development, Issues in socialization-

wealth, power, prestige, social class and relation among others. The cumulative mean of items in table 20 for federal undergraduate Social Studies students was 2.97, while that of the state undergraduate students was 2.62 which were greater than 2.50. Mean difference of 0.35 was found in favour of federal undergraduate Social Studies students. Also, the standard deviation of all the items was less than 1.00, which was a lower value. This made clear that, both federal and state undergraduate Social Studies students had like point of view on most of the items presented in Table 20. This descriptive result demonstrated that, Social Studies education learning experiences/activities such as learning methods, strategies, techniques and class activities influenced the acquisition and exhibition of knowledge on social justice for national integration in North-west geopolitical zone, Nigeria.

Research Question Six: What is the influence of Social Studies Curriculum Contents on acquisition and exhibition of knowledge on dignity of labour for national integration among undergraduate students by ownership in Nigeria?

The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 21.

Table 21: Descriptive Analysis of Undergraduate Students on Dignity of Labour for National Integration

		Federal			State		
Item	Statement	$\bar{x}$	S.D	Decision	$\bar{x}$	S.D	Decision
51	Teaching of Social Studies helps students to develop respect for all professions and professionals.	3.28	.26	Agreed	3.44	.29	Agreed
52	Social Studies teaches punctuality to work.	3.26	.24	Agreed	3.29	.30	Agreed
53	Social Studies education helps students to develop pride in what they do as a means of livelihood.	2.97	.66	Agreed	2.96	.28	Agreed
54	Teaching of Social Studies helps learners to develop spirit of hard-work and dedication.	3.38	.32	Agreed	3.45	.25	Agreed
55	Teaching of Social Studies helps students to develop values that are needed to make Nigeria a great country that is economically vibrant.	3.24	.26	Agreed	3.48	.28	Agreed
56	Most Social Studies students do not like teaching.	2.34	.86	Disagreed	2.12	.89	Disagreed
57	Some Social Studies students use to be a shame of their discipline.	2.34	.23	Disagreed	2.06	.84	Disagreed
58	Social Studies students are not proud to be called teachers.	2.19	.90	Disagreed	2.05	.65	Disagreed
59	Most Social Studies students perceive teaching as a poor profession.	2.25	.75	Disagreed	2.07	.83	Disagreed
60	Social Studies students discriminate against each other on the basis of occupation or job.	2.32	.66	Disagreed	2.14	.88	Disagreed
	Cumulative Mean	2.76			2.70		

Table 21 presented responses of undergraduate students in federal and state institutions on influence of Social Studies education on acquisition and exhibition of knowledge on dignity of labour for national integration. Analysis from the table showed that, undergraduate Social Studies students in federal and state institutions agreed with item 51, 52, 53, 54 and 55. Put in another way, the respondents agreed that, teaching of Social Studies helped students to develop respect for all professions and professionals, punctuality to work, pride in work, spirit of hard-work and dedication as well as helped students to develop values that were needed to make Nigeria a great country that is economically vibrant.

Whereas, on exhibition of knowledge on dignity of labour for national integration, both respondents disagreed with item 56, 57, 58, 59 and 60 meaning that, most Social Studies students like

teaching, reason being that, they are professionally trained teachers and this made the students not to be shame of their discipline and as such, proud to be called teachers, perceived teaching as a rich profession and do not discriminate against each other on the basis of occupation or job. This finding buttressed Table 7 in chapter two which demonstrated that, Social Studies curriculum at undergraduate level is designed to develop value of dignity of labour for national integration among students through the teaching of topics such as, labour force and unemployment, national i0nterest, professional growth-continuing education, cooperative/ collegiate development; dependency syndrome and quest for white collar job, wealth creation, business, professional associations –TRC, NUT, COEASU; ASUU; SOCEAN, among others, The cumulative mean of items in the table for undergraduate Social Studies students in federal institutions was 2.70, while that of the undergraduate students in state institutions was 2.76 which were greater than 2.50. Mean difference of 0.06 was found in favour of undergraduate Social Studies students in state institutions. Also, the standard deviation of all the items was less than 1.00, which was a lower value. This entailed that, undergraduate Social Studies students in federal and state institutions had similar point of view on most of the items presented in Table 21. This established that, Social Studies curriculum contents at undergraduate level included topics, themes, issues and concepts that are tailored towards the acquisition and exhibition of knowledge on dignity of labour for national integration in North-west geopolitical zone, Nigeria.

Research Question Seven: In what ways do Social Studies Learning Objectives influence the acquisition and exhibition of knowledge on patriotism for national integration among undergraduate students by ownership in Nigeria?

The descriptive statistics of mean and standard deviations were used to answer this research questions. The summary of the computation was presented in Table 22.

Table 22: Descriptive Analysis of Undergraduate Students on Patriotism for National Integration

		Federal			State		
Item	Statement	$\bar{x}$	S.D	Decision	$\bar{x}$	S.D	Decision
61	Through Social Studies education, students learn about the various national symbols and identities, such as National flag, National anthem and pledge, Coat of arm, Nigerian currency notes, Nigerian foreign policy and many more.	3.72	.38	Agreed	3.61	.38	Agreed
62	Social Studies do not teach students to be proud of their own culture, natural endowment and country.	1.10	.31	Disagreed	1.82	.82	Disagreed
63	Teaching of Social Studies makes students to be loyal and dutiful citizens.	3.48	.31	Agreed	3.34	.38	Agreed
64	Social Studies help students to develop national consciousness and unity.	3.61	.22	Agreed	3.47	.30	Agreed
65	Social Studies teaches students to respect their traditions (preservation of time honoured customs).	3.47	.32	Agreed	3.31	.32	Agreed
66	Most Social Studies students do not appreciate the efforts of our national heroes.	2.01	.34	Disagreed	1.98	.76	Disagreed
67	Most Social Studies students do respect our national symbols such as the national flag, coat of arm and currency notes.	3.41	.37	Agreed	3.09	.35	Agreed
68	Most Social Studies students always remember and commemorate our heroes' sacrifices to the country.	2.97	.24	Agreed	3.19	.36	Agreed
69	Most Social Studies students are not proud to be called Nigerian.	1.93	.74	Disagreed	1.71	.87	Disagreed
70	Most Social Studies students neither pay their taxes nor vote during election.	1.99	.90	Disagreed	1.96	.89	Disagreed
		2.77			2.75		

Table 22 portrayed the responses of both federal and state undergraduate students on influence of Social Studies education on acquisition and exhibition of knowledge on patriotism for national integration. Results from the table showed that, both federal and state undergraduate Social Studies student agreed with item 61, 63, 64, and 65. In other words, the respondents agreed that, through Social Studies education, students learnt about the various national symbols and identities, such as National flag, National anthem and pledge, Coat of arm, Nigerian currency notes, Nigerian foreign policy and many more. Also, teaching of

Social Studies made students to be loyal and dutiful, developed national consciousness and unity; respect for traditions (preservation of time honoured customs). As a result, all the respondents disagreed with item 62 inferring that, teaching of Social Studies helps students to develop pride in their own culture, natural endowment and country.

Whereas, on exhibition of knowledge on patriotism for national integration, both respondents agreed with item 67 and 68, that is, most Social Studies students respect the Nigerian national symbols such as the national flag, coat of arm and currency notes, do remember and commemorate our heroes' sacrifices to the country. Hence, both respondents disagreed with item 66, 69 and 70. In other words, this established that, most Social Studies students do appreciate the efforts of our national heroes, were proud to be called Nigerian, do pay their taxes and vote during election.

Thus, this finding support Table 8 in chapter two which affirmed that, undergraduate Social Studies curriculum is suitable for developing value of patriotism in students through its learning experience, curriculum activities and teaching of contents such as, ideology and society; political parties; party formation and national interest, theories of nation-building and patriotism; Nation, Nation-state, state-nation; Electoral process and leadership, goals and strategies of nationalists in pre-independence Nigeria, International interaction and foreign policy among others. The cumulative mean of items in table 22 for undergraduate Social Studies students in federal institutions was 2.77, while those in the state were 2.75 and this were greater than 2.50. Mean difference of 0.02 was found in favour of undergraduate Social Studies students in federal institutions. Also, the standard deviation of all the items was less than 1.00, which was a lower value. This established that, both undergraduate Social Studies students in federal and state institutions had alike view on the items presented in Table 22. This demonstrated that, skills, knowledge and values acquired through instruction in Social

Studies at undergraduate level helped students to develop and exhibit knowledge on patriotism as value for national integration in North-west geo-political zone, Nigeria.

4. 4 Testing the Null Hypotheses

Summary of the null hypotheses tested at $p \leq 0.05$ level of significance in this study was presented as follows:

Null Hypothesis One: There is no significant difference between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in their acquisition and exhibition of knowledge on religious tolerance for national integration in Nigeria. Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 23.

Table 23: Analysis of independent sample t-test on religious tolerance for national integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P value	Decision
Federal	247	3.03	.541				
				346	2.214	.001	Rejected
State	101	2.54	.635				

It is observed from Table 23 that, the respondents in federal institutions recorded higher mean scores of 3.03 which were greater than the mean scores of respondents in state institutions 2.54 and both were above the 2.50 minimum positive value. The standard deviation was .541 for respondents in federal and .635 for respondents in state institutions which were low values or less than 1. However, the difference in those mean scores was statistically significant at $p=0.001<0.05$ and the t-cal was (2.214). Therefore, the null hypothesis that stated, no significant difference between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in their acquisition and exhibition of knowledge on religious tolerance for national integration in Nigeria was rejected.

This inferred that, undergraduate Social Studies students in federal owned institutions participated more than those in state owned institutions in learning activities/ experiences that influenced their level of acquisition and exhibition of knowledge on religious tolerance for national integration in north-west geo-political zone, Nigeria. This difference found could be attributed to relationship and inclusivity (living together in- and off–campus with students from different ethnic group and religious affiliations) which are much more present in federal institutions than state owned institutions of learning.

Null Hypothesis Two: There is no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in the acquisition and exhibition of knowledge on self reliance for national integration in Nigeria.

Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 24.

Table 24: Analysis of independent sample t-test on Self Reliance for national integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Federal	247	2.67	.625				
				346	1.407	.510	Retained
State	101	2.64	.530				

From Table 24, it can be observed that, undergraduate Social Studies students in federal institutions recorded higher mean score of 2.67 than the mean score 2.64 of undergraduate Social Studies students in state institutions. Added to this, the standard deviation was .625 for respondents in federal institutions and .530 for respondents in state institutions which were of low values. However, the difference in those mean scores was not statistically significant at $p=0.510>0.05$ and the t- cal was (1.407).Therefore, the null hypothesis that stated, there was no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on

self reliance for national integration in north-west region, Nigeria was retained. In other words, this established that, difference in institutions of learning did not significantly influence the level of undergraduate Social Studies students in the acquisition and exhibition of knowledge on self reliance for national integration and this can be attributed to the fact that, the federal and state colleges of education that offered Social Studies education at undergraduate level in north-west geo-political zone, Nigeria are affiliated to Ahmadu Bello University, Zaria and use the same curriculum to teach the students. Similarly, the curriculum of Social Studies at undergraduate level has "Attitude and Values of Self Reliance Development" as core course which was developed in order achieve the goals of "inculcating in students positive attitudes and values for self reliant" which is very much needed on the path to national integration and development in Nigeria.

Null Hypothesis Three: There is no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in the acquisition and exhibition of knowledge on integrity for national integration in Nigeria.

Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 18.

Table 25: Analysis of independent sample t-test on integrity for national integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Federal	247	2.51	.583				
				346	-.806	.203	Retained
State	101	2.53	.561				

Table 25 showed that, undergraduate Social Studies students in federal owned institutions recorded lower mean score of 2.51 compared to the mean score 2.52 of undergraduate Social Studies students in state owned institutions, while the standard deviation for federal respondents was .583 and that of state respondents was .561 which were low values.

Seemingly, the difference in those mean scores was not statistically significant at p=0.203>0.05 and the t-cal was (.806).Therefore, the null hypothesis that stated, there is no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in their acquisition and exhibition of knowledge on integrity for national integration in north-west geo-political zone, Nigeria was retained.

This result was not surprising for the reason that, Social Studies education at undergraduate level develops values vital to the acquisition and exhibition of knowledge on integrity through the teaching of citizenship education and nationalism as courses which contained themes/sub-themes such as ethical foundation of the Nigerian society Norms and values (honest, sincere, forthright and candid; having the integrity to discern what's right and the moral courage to act on it, keeping to promises, being dependable and prepared, and having loyalty to stand by, stick up for and protect one's family, friends, workplace, and country).

Null Hypothesis Four: There is no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in the acquisition and exhibition of knowledge on discipline for national integration in Nigeria

Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 26.

Table 26: Analysis of independent sample t-test on discipline for national integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Federal	247	2.62	.519	346	-1.416	.259	Retained
State	101	2.68	.527				

From table 26, it can be observed that, undergraduate Social Studies students in federal institutions recorded lower mean score of 2.62 compared to the mean score 2.68 of

undergraduate Social Studies students in state institutions, while the standard deviations of respondents in federal and state institutions were .519 and .527 < 1.00 respectively, which were low values. However, the difference in those mean scores was not statistically significant at p=0. 259>0.05 and the t-cal was (1.416). Therefore, the null hypothesis that states, there is no significant difference between the influence of Social Studies education on federal and state undergraduate students in their acquisition and exhibition of knowledge on discipline for national integration in north-west geo-political zone, Nigeria was retained. By implication, this established that, Social Studies education at undergraduate through its teaching and learning experiences and curriculum activities develop value of discipline in students.

Null Hypothesis Five: There is no significant difference between the influence of Social Studies Learning Activities/Experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on social justice for national integration in Nigeria. Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 27.

Table 27: Analysis of Independent Sample t-test on Social Justice for National Integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Federal	247	2.97	.509				
				346	1.985	.017	Rejected
State	101	2.62	.576				

Table 27 showed that, undergraduate Social Studies students in federal institutions recorded higher mean score of 2.97 which was greater than the mean score 2.62 of undergraduate Social Studies students in state owned institutions, while the standard deviation for federal respondents was .509 and that of state respondents was .576 which were low values. However, the difference in those mean scores was statistically significant at p=0.017<0.05

and the calculated t-value was (1.985). Therefore, the null hypothesis that declared, no significant difference between the influence of Social Studies Learning Activities/Experiences on federal and state undergraduate students in their acquisition and exhibition of knowledge on social justice for national integration in Nigeria was rejected. This finding puts forward that, the Social Studies education learning activities/ experiences presented undergraduate students in federal owned institutions than those in state owned institutions with skills and learning opportunities for acquisition and exhibition of knowledge on social justice for national integration in North-west geopolitical zone, Nigeria.

Null Hypothesis Six: There is no significant difference between the influence of Social Studies Curriculum Contents on federal and state undergraduate students in the acquisition and exhibition of knowledge on dignity of labour for national integration in Nigeria.

Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 28.

Table 28: Analysis of Independent Sample t-test on dignity of labour for National Integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Federal	247	2.76	.514	346	1.333	.581	Retained
State	101	2.70	.548				

From table 28, it can be observed that, undergraduate Social Studies students in federal institutions recorded higher mean score of 2.76 which was greater than the mean score 2.70 of undergraduate Social Studies students in state owned institutions, while the standard deviation of respondents in federal and state institutions was .514 and .548 <1.00 respectively which were low values. However, the difference in those mean scores was not statistically significant at p=0.581>0.05 and the calculated t-value was (1.333). Therefore, the null hypothesis that stated, no significant difference between the influence of Social Studies

Curriculum Contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on dignity of labour for national integration in north-west region, Nigeria was retained. By implication, this further established the fact that, Social Studies curriculum contents that is, the topics, themes, intended learning outcomes, students-lecturers interaction among others presented undergraduate students in both federal and state institutions with learning opportunities to acquire and exhibit knowledge on dignity of labour as value for national integration in North-west geopolitical zone, Nigeria.

Null Hypothesis Seven: There is no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in the acquisition and exhibition of knowledge on patriotism for national integration in Nigeria

Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 29.

Table 29: Analysis of Independent Sample t-test on patriotism for National Integration in Nigeria

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Federal	247	2.77	.412				
				346	.146	.135	Retained
State	101	2.75	.544				

Table 29 showed that, federal undergraduate Social Studies students recorded higher mean score of 2.74 compared to the mean score 2.75 of state undergraduate Social Studies students, while the standard deviation of male and female respondents were .412 and .544 < 1.00 respectively which are low values. Seemingly, the difference in those mean scores was not statistically significant at p=0.135>0.05 and the calculated t-value was (.146). Therefore, the null hypothesis that stated, no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in the acquisition and exhibition of knowledge on patriotism for national integration in north-west region, Nigeria was retained. Put simple, undergraduate Social Studies learning objectives helped students to

develop love for their country, learn the cultural heritage, national symbols and identities which fulfils the citizenship goal of Social Studies education for affecting national integration in Nigeria.

4.5 Summary of Major Findings

Based the inferential and descriptive analyses from this study, the major findings were:

i. Significant difference was found between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on religious tolerance for national integration.
ii. There was no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in the acquisition and exhibition of knowledge on self reliance for national integration.
iii. There was no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in the acquisition and exhibition of knowledge on integrity for national integration.
iv. Significant difference was not found between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on discipline for national integration.
v. There was significant difference between the influence of Social Studies Learning Activities/Experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on social justice for national integration.
vi. Significant difference was not found between the influence of Social Studies Curriculum Contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on dignity of labour for national integration.

vii. There was no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in their acquisition and exhibition of knowledge on patriotism for national integration..

4.6 Discussion of Findings

This study was on assessment of Social Studies Education influence on Acquisition and Exhibition of knowledge on Core Values for National Integration among undergraduate students in Nigeria. Seven hypotheses were tested along with three (3) independent variables that is, Social Studies curriculum contents, learning Objectives and learning experiences/ activities and seven (7) dependent variables which were: religious tolerance, self reliance, integrity, discipline, social justice, dignity of labour and patriotism.

Hypothesis one found significant difference between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on religious tolerance for national integration. This support the descriptive findings which established that Social Studies taught students the common values of different religions, in order to be tolerant and respect views of other faith or religion, ethnic group, and culture and as well broaden students understanding on religious tolerance as a vehicle for promoting national integration in Nigeria. Also, the undergraduate students were found to associate with students/ colleagues of other religious group(s) and do help, organise group activities, listen and made friends with other religious groups in north-west geo-political zone, Nigeria. This finding uphold the Schwartz (2012) theory and integrated Social Studies model of value development which submit that, education and life experience help groups or people to develop practices, symbols, ideas, and beliefs that represent their shared experience and fate. Similarly, the finding reaffirm the studies and submissions of Abdulkabir (2013); Lawal (2014) and Chia (2015) that, the essence of Social Studies is to

inculcate core societal values such as religious tolerance in children, break ethnic religious, linguistic and cultural barriers that keep apart the various groups that constitute the Nigerian society, so that nation-building can be facilitated by the concerted efforts of those divergent peoples of the Nigerian polity.

However, finding disagree with the studies of Otuenu (2011) and Ibrahim (2015) which revealed no significant difference between Social Studies students, Christian and Muslim Social Studies students, in their knowledge of Social Studies and its impact on religious tolerance and peaceful. Also, teaching of certain concepts under Social Studies such as culture and inter tribal marriage do not help significantly in making students at the JSS level of schooling to see their knowledge of such concept as means of promoting national integration and unity among them.

Hypothesis two revealed no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on self reliance for national integration. This buttress the descriptive result which showed that, learning of Social Studies helped students to think critically, act responsibly with the social environment, make rational decisions, deal with the uncertainty of life, develop an enterprising spirit and critically evaluate new ideas. As a result, students become aware of the right approaches to enhance their capacities to cope with life; be logical, independent thinkers, organised and entrepreneurs in north-west geo-political zone, Nigeria. This finding maintain the postulations of Schwartz (2012) theory and integrated Social Studies model of value development which state that, the school environment and academic climate help to modified existing values and provide rich experience to the students. Accordingly, this finding confirmed the studies and views of Mohammed (2012); Lawal and Muhammad (2014); and Osalusi (2014**)** which revealed that, Social Studies instruction developed the virtues in citizens thereby enhancing Nigeria's quest

for self-reliance and well as broaden horizon of the students through the teaching and learning of different mineral resources found in their physical environments and how to utilize, conserve and control the taping of these resources so that the nation does not resort to importation.

On the other hand, the finding disconfirmed the studies and submissions of Khalid and Mahmood (2014); Sarkin Fada, Amali, Okafor and Hussaini (2017) which revealed that, variables such as sex, religion and ethnic group did not significantly influence on the level of awareness and religious tolerance of the undergraduates at 0.05 probability level. In other words, gender, institution type, locality and age were not influential factor in determining level of religious tolerance.

Hypothesis three found no significant difference between the influence of Social Studies learning objectives on federal and state undergraduate students in the acquisition and exhibition of knowledge on integrity for national integration. This support the descriptive result was showed that, Social Studies education through its curriculum experiences and learning activities develop values of sincerity, honesty, kindness and respect which made students' aware of the negative effects of corruption. As a result, most Social Studies instructors and students were found to be responsible, accountable and transparent in discharging their duties in north-west geo-political zone, Nigeria. This finding support the submissions of Schwartz theory (2012) and integrated Social Studies model of value development which state that, obedience and honesty values are relevant in the workplace or school with friends or strangers. These requirements are needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups. In the same vein, the finding is in line with the studies of Adediran and Muhammed (2013) and Sobola (2014) which revealed that Social Studies as a subject had the principal aim of inculcating into the learner the values of integrity, patriotism and above all inculcate

positive values and attitudes of the society that made the learners a ”total man”. In other words, Social Studies aim at inculcating positive attitudes and values among learners through values re-orientation for the integration of Nigerian. However, the finding differ with that of Thornberg (2009) which revealed that value based education is inappropriate and ineffective for achieving the high objectives of Social studies programme.

Hypothesis four revealed no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on discipline for national integration. Descriptively the study found that, Social Studies education at undergraduate level helped developed in students' positive social behaviour such as cooperation, thoughtfulness, kindness to people and compassion for the less fortunate, skills of coping with changes in daily lives and environment, respect for parents, elders and those in authorities. This made most Social Studies students to be focused, looked responsible, self–disciplined, behave maturely and aloof from engaging in any anti-social behaviours in north-west geo-political zone, Nigeria. This is in accordance with Schwartz (2012) theory and integrated Social Studies model of value development which stated that, people decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values and the training acquired through schooling and other social interaction. This concurred with the findings and submissions of Mike (2011); Kenneth and Daniel (2012); Mbaba and Omabe (2012); Tijani, Abdulgaffar and Musa (2013); Ezegbe, Eskay, Anyanwu and Abiogu (2014) that Social Studies education has been identified as a potent instrument that can facilitate the attainment of national development goals through the production of responsible and self- discipline citizens that will contribute maximally to the growth of the society. This can be seen from the citizens' behavioural dispositions which may include honesty, loyalty dedication, forthrightness, hard work, and productivity. On the other hand,

the study disagree with the findings of Cox quoted by Ikwumelu, Bassey and Oyibe (2015) which discovered that the teaching of values by Social studies teachers had negative effects on students.

Hypothesis five found significant difference between the influence of Social Studies Learning Activities/Experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on social justice for national integration. From the descriptively result it was established that, Social Studies education aimed at building a society in which individuals had equal access to resources and received equitable treatment regardless of their ethnic group, gender, religion, income level or disability through learning of democratic principles, developing self-reflection and positive human relationship skills, concern for less privileged persons as well as promote peaceful co-existence, fairness and security in the society. As a result, most Social Studies students do respect people from different cultures and socio-economic backgrounds or class, advocate for justice and as well participate in activities that could help develop the society in north-west geo-political zone, Nigeria. This finding correspond with the submissions of Schwartz (2012) theory and integrated Social Studies model of value development which stated that, benevolence values emphasize voluntary concern for others' welfare (helpful, honest, forgiving, social justice, responsible, cooperation in order to avoid negative outcomes for self and others. At the same time, the study uphold the findings and assertions of Esposito and Swain (2009); Turhan (2010); Ikwuji (2010) and Good (2010) which revealed that, social justice in Social Studies included the teaching of critical thinking practices, empowering students to see their place in society and act to effect change, and supporting students' academic achievement. Teaching students to think critically in Social Studies also helps them develop a greater sense of personal agency. Also, social justice was significant related to gender, value priorities, age and their major area of study. However, the study disconfirm the finding of Peter (2014) which

revealed , no significant difference between the opinion of students towards Social Studies education as a tool for national integration in Nigeria.

Hypothesis six found no significant difference between the influence of Social Studies Curriculum Contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on dignity of labour for national integration. This support the descriptive result which showed that, Social Studies through its curriculum activities and learning experiences at undergraduate level helped students to develop respect for all professions and professionals, values of punctuality to work, pride in work, spirit of hard-work and dedication. As a result, most Social Studies students like teaching, proud of their discipline, perceived teaching as a rich profession and do not discriminate against each other on the basis of occupation or job in north-west geo-political zone, Nigeria. This finding is in line with the assumptions of Schwartz (2012) theory and integrated Social Studies model of value development which stated that, achievement values acquired through schooling and education emphasize demonstrating competence in terms of prevailing cultural standards, occupation and job performance, thereby obtaining social approval (ambitious, successful, capable, influential, intelligent, self-respect, social recognition). Also, the finding support Okam (2012) and Akpan (2014) affirmations that, Social Studies education helped inculcate in the citizens dignity of labour and appreciation of their occupation as means for livelihood, develop high moral standard, social understanding, self confidence, moral courage, togetherness, love, respect, tolerance, positive national values, national consciousness and national unity in the society and place of work. On the other hand, the study disagree with the finding of Peter (2014) which revealed that, significant difference between the opinions of students on social studies education as a tool for national integration.

Hypothesis seven revealed no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in their acquisition

and exhibition of knowledge on patriotism for national integration. Descriptively, the result established that, through the learning activies/experience in Social Studies, students learnt about the various national symbols and identities, become loyal and dutiful, developed national consciousness and unity; respect for traditions, develop pride in their own culture and natural endowment. As such, made students to respect the Nigerian national symbols, remember and commemorate our heroes' sacrifices to the country, be proud to be called Nigerian, pay their taxes and vote during election in north-west geo-political zone, Nigeria. This finding confirmed the assumptions of Schwartz (2012) theory and integrated Social Studies model of value development which stated that, developing values in students through education and schooling serve primarily individual interests (e.g., clean) and others wider group interests (e.g., national integration). Similarly, the finding concurred with studies and assertions of Ikem and Oghenemiderhi (2013); Ezegbe, Eskay, Anyanwu and Abiogu (2014); and Othman (2014) which revealed no significant difference between teachers' perception on the effort of inculcating patriotic values in their teaching and learning processes and as well, national loyalty determined the level of national patriotism. In the same vein, Social Studies learning objectives inculcate in Nigerian citizens the spirits of patriotism, unity in diversity, respect for fundamental Human Rights of citizens, respect to democratic values, self reliance and other values in Nigeria society. However, disagree with the finding of Aimiyekagbon and Uzamere (2014) and Sifuma (2015) that, loyalty was not influenced by national symbols such as the constitution. Also, undergraduate youth's awareness, understanding, internalization and adherence to democratic values during civic practices is selective of institution types.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter summarised, concluded, outlined the contributions to knowledge, offers recommendations based on the outcome of the study, as well as provided suggestions for further studies.

5.2 Summary

This study assessed the influence of Social Studies Education on Acquisition and Exhibition of knowledge on Core Values for National Integration among undergraduate students in north-west geo-political, Nigeria. In line with this, the study was guided by seven (7) research objectives, questions and hypotheses each. The research objectives were to: find out the influence of Social Studies Learning Experiences/Activities on the acquisition and exhibition of knowledge on religious tolerance for national integration among undergraduate students by ownership in Nigeria; assess the influence of Social Studies curriculum contents on acquisition and exhibition of knowledge on self reliance for national integration among undergraduate students by ownership in Nigeria; find out the influence of Social Studies Learning Objectives on acquisition and exhibition of knowledge on integrity for national integration among undergraduate students by ownership in Nigeria; find out the influence of Social Studies curriculum contents on acquisition and exhibition of knowledge on discipline for national integration among undergraduate students by ownership in Nigeria; assess the influence of Social Studies Learning Activities/Experiences on acquisition and exhibition of knowledge on social justice for national integration among undergraduate students by ownership in Nigeria; find out the influence of Social Studies Curriculum Contents on acquisition and exhibition of knowledge on dignity of labour for national integration among undergraduate students by

ownership in Nigeria; and find out the influence of Social Studies Learning Objectives on acquisition and exhibition of knowledge on patriotism for national integration among undergraduate students by ownership in Nigeria.

In line with the research objectives, the following research questions guided the study: What is the influence of Social Studies Education Learning Experiences/Activities on acquisition and exhibition of knowledge on religious tolerance for national integration among undergraduate students by ownership in Nigeria?; In what ways do Social Studies curriculum contents influence the acquisition and exhibition of knowledge on self reliance for national integration among undergraduate students by ownership in Nigeria?; What is the influence of Social Studies Learning Objectives on acquisition and exhibition of knowledge on integrity for national integration among undergraduate students by ownership in Nigeria?; In what ways do Social Studies curriculum contents influence the acquisition and exhibition of knowledge on discipline for national integration among undergraduate students by ownership in Nigeria?; What is the influence of Social Studies Learning Activities/Experiences on acquisition and exhibition of knowledge on social justice for national integration among undergraduate students by ownership in Nigeria?; What is the influence of Social Studies Curriculum Contents on acquisition and exhibition of knowledge on dignity of labour for national integration among undergraduate students by ownership in Nigeria?; In what ways do Social Studies Learning Objectives influence the acquisition and exhibition of knowledge on patriotism for national integration among undergraduate students by ownership in Nigeria?

Furthermore, the following hypotheses were formulated for the study: There is no significant difference between the influence of Social Studies learning activities/ experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on religious tolerance for national integration in Nigeria; There is no significant

difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on self reliance for national integration in Nigeria; There is no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in their acquisition and exhibition of knowledge on integrity for national integration in Nigeria; There is no significant difference between the influence of Social Studies curriculum contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on discipline for national integration in Nigeria; There is no significant difference between the influence of Social Studies Learning Activities/Experiences on federal and state undergraduate students in their acquisition and exhibition of knowledge on social justice for national integration in Nigeria; There is no significant difference between the influence of Social Studies Curriculum Contents on federal and state undergraduate students in their acquisition and exhibition of knowledge on dignity of labour for national integration in Nigeria; and There is no significant difference between the influence of Social Studies Learning Objectives on federal and state undergraduate students in their acquisition and exhibition of knowledge on patriotism for national integration in Nigeria.

Chapter two of the study focused on review of related literature and dealt with; Theoretical Framework; Concept of Social Studies Education; History of Social Studies and justification for introduction of social studies in Nigerian Schools; Nature and Objectives of Social Studies; Concept of Values and Core Values; Concept of National Integration; Concepts of Exhibition and Acquisition; Social Studies and Self Reliance; Social Studies and Religious Tolerance; Social Studies and Social Justices; Social Studies and integrity; Social Studies and Patriotism; Social Studies and Dignity of Labour; Review of Related Empirical Studies; and Summary

The study employed survey research method; this is due to the nature of the investigation in question. The population of this study was undergraduate Social Studies students in North-west geo-political zone, Nigeria which was two thousand one hundred and thirty-five (2,135) Social Studies students of the six (6) tertiary institutions that offer Social Studies at undergraduate level. Out which, a sample of four hundred (400) Social Studies students was selected for the study as determined by Wassa Net (2010) Research adviser through the use of purposive and proportionate sampling techniques. The instrument titled "Assessment of Influence of Social Studies Education on Acquisition and Exhibition of Knowledge on Core Values" was used to collect data in the study. The instrument was validated by research supervisors and other experts and the reliability of the instrument was established through pilot study using test re-test method, while Cronbach's alpha was used to measure the reliability of the self developed instrument and reliability co-efficient index of, .70 and above were obtained in all the seven (7) scales of the self developed questionnaire. Mean and standard deviation were used to report the descriptive data collected and t-test was used to test the seven (7) null hypotheses developed in the study.

Based on the analyses from the study, it was established that, significant difference exist between the influence of Social Studies learning activities/experiences on federal and state undergraduate students in the acquisition and exhibition of knowledge on religious tolerance and social justice for national integration in north-west geo-political zone, Nigeria. However, significant difference was not found between the influence of Social Studies curriculum contents, Learning Activities/Experiences and learning objectives on federal and state undergraduate students in the acquisition and exhibition of knowledge on values of self reliance, integrity, discipline, dignity of labour and patriotism for national integration in north-west geo-political zone, Nigeria.

5.2 Conclusions

Based on the findings of the study, it can be concluded that, Social Studies education through its curriculum contents, curriculum activities/ experiences, learning objectives, group activities and different social interactions/relations within and outside the campuses influenced undergraduate students in the acquisition and exhibition of knowledge on religious tolerance, self reliance, integrity, discipline, social justice, dignity of labour and patriotism for national integration in north-west geo-political zone, Nigeria. The learning of Social Studies education was found to help undergraduate students to learn the common values of different religions, see reasons why they should be tolerant and respect views of other faith or religion, ethnic group, and culture and as well broaden students understanding on religious tolerance and as such many students were found to associate with students/ colleagues of other religious group(s) and do help, organise group activities, listen and made friends with other religious groups.

Furthermore, Social Studies education were found to develop most undergraduate students critical thinking skills, enterprising spirit, evaluate new ideas, make rational decisions and act responsibly in the social environment, capacities to cope with life stressors, become logical, independent thinkers, develop values of sincerity, kindness, honesty, trustworthiness, transparency and accountability. Also, positive social behaviour such as cooperation, thoughtfulness, respect for parents, elders and those in position of authorities, advocacy skills, respect for all professions and professionals, spirit of hard-work and dedication, value of national consciousness and unity, respect for traditions (preservation of time honoured customs) were found to be instilled in students through various learning activities and experiences in Social Studies curriculum at undergraduate in north-west geopolitical zone, Nigeria .

5.4 Contributions to Knowledge

Based on the findings of this study, the following contributed to knowledge:

i. Undergraduate Social Studies students in federal owned institutions were found to participate more than those in state owned institutions in learning activities/ experiences that influenced their level of acquisition and exhibition of knowledge on religious tolerance for national integration in north-west geo-political zone, Nigeria.

ii. Social Studies curriculum contents were found to be suitable education instrument for acquisition and exhibition of knowledge on social justice for national integration, by exposing undergraduate students in both federal and state institutions to learning materials and activities that promote democratic principles, develop self-reflection and positive human relationship skills, concern for less privileged persons, peaceful co-existence, fairness and security in north-west geo-political zone, Nigeria.

iii. Social Studies curriculum contents were found to be suitable education instrument that influenced undergraduate students in both federal and state owned institutions in the acquisition and exhibition of knowledge on self reliance for national integration through engaging students in learning activities that requires the use of reflective and critical thinking skills, discovery and inquiry methods of learning in north-west geo-political zone, Nigeria.

5.5 Recommendations

Based on the findings of this study, the following are recommended to improve the teaching and learning of Social Studies for effective acquisition and exhibition of knowledge on core values for national integration in north-west geopolitical zone, specifically and Nigeria in general:

i. State Governments should enact admission policy that will accommodate non- indigenes from religious groups to study in state institutions of higher learning across the North-west geopolitical zone. This will promote religious tolerance as well as provide fertile ground for ethnic and religious understanding. Added to this, Curriculum developers, planners and reviewers in Social Studies should include themes/ topics on basic principles of Islam, Christianity and Traditional religion –religious harmony and moral instructions so as to build a comparative religious understanding among students. This will help educate learners on common values in those religions and in turn promote religious tolerance, national integration and development in Nigeria.

ii. The NERDC and other stakeholders in curriculum development should integrate entrepreneurial aspect at undergraduate Social Studies curriculum and training by promoting learning by discovery method, experiential learning, and participatory approach, through interactive environments that fosters positive attitudes, values and skills receptive to self reliance among students. It is an expression of hope that if this is done, it would go a long way in achieving the Nigeria educational goal of united, strong and self-reliant nation.

iii. The values of honesty, trustworthiness, sincerity, accountability and transparency should lie at the heart of all Social Studies learning objectives from primary to university level. This would help develop in learners the core value of integrity that is essential to building a new Nigeria devoid of corrupt citizens.

iv. Social Studies scholars should endeavour to serve as good role models to their students and as well use various approaches such self-control, cognitive restructuring, modelling, behaviour contract, extinction, positive reinforcement, aversiveness, and assertive training techniques to address indiscipline problems among undergraduate students. This will help to achieve the value of education, that is, respect for the worth and dignity of individuals.

v. Social Studies instructors should endeavour to use various learning resources in order to effectively address issues and problems of human rights, child protection, child abuse and labour, food insecurity and hunger, trafficking, crime, social security, marginalization, fairness, criminal justice and distribution of wealth which are major areas of concern in social justice in Nigerian society. This will contribute to achieving the educational goal of a just and egalitarian society in Nigeria.

vi. Social Studies scholars in collaboration with relevant government agencies should map out strategy that showcases the relevance of each professionals or occupation to citizens of Nigeria. This will motivate and instil in learners the values of hard work, dedication, team spirit, cooperation, human dignity and punctuality to work as well as achieve the value of respect for the dignity of labour in Nigeria.

vii. Social Studies undergraduate curriculum should be reviewed to include 'enlarged thought', for conducting rational inquiries, for exercising empathy alongside generous as well as critical interpretations of history and cultural differences, for maintaining high standards of integrity and love for one another and the nation at large. This will help students to developing a strong understanding of - and genuine commitment to preserving and enhancing Nigeria's liberal democratic values, cultural heritage, national symbols, institutions and processes as well as enhance students' sense of autonomy and efficacy in preserving and shaping their own national community.

5.6 Suggestions for Further Studies

Based on the findings of this study, the following suggestions for further studies are put forward:

i. Considering the existing problems of ethno-religious conflict in some part of Nigeria, there is the need for additional research on assessment of role of Social Studies scholars in management and control of communal and ethno-religious conflict for effective national development in north west and north east geopolitical zone, Nigeria.

ii. With the current need for entrepreneurship skills among university or college graduates in order to achieve self reliance economic development in Nigeria, there is need to assess the competencies in entrepreneurship among social studies students in Southern and Northern Universities of Nigeria.

iii. Academic dishonesty is a growing problem in higher institutions all over the world and Nigeria in particular. Thus, there is need to research on the status of academic integrity amongst Social Studies students in colleges of education in North West region, Nigeria.

iv. Students' indiscipline has plagued universities, polytechnics and colleges leading to series of unrest. In order to address this problem from Social Studies perspective, there is further need for research on lecturers' disciplinary approaches to students' discipline problems in tertiary institutions of north west region, Nigerian.

v. There is also need to conduct research on efficacy of Social Studies education in promoting Social Justice through peace and human right education in Nigeria.

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APPENDIX A: QUESTIONNIARE



DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

Date…….....

ACADEMIC RESEARCH QUESTIONNAIRE

Dear Respondent,

I am Postgraduate student of the above named department conducting a research on "***Assessment of Social Studies Education Influence on Acquisition and Exhibition of knowledge on Core Values for National Integration among undergraduate students in Nigeria***". The research is a requirement in fulfilment for the award of Doctorate degree in Social Studies of Ahmadu Bello University, Zaria. Your responses are basically for research purposes. You are requested to participate in this study and information you provide will be treated in strict confidence. You are, therefore, kindly requested to honestly provide the required information to the best of your ability. Thank you.

Yours sincerely

Uthman Lawal Shehu
PhD student
e-mail: uthmankad2000@gmail.com
Phone No: 08032285454

Section A: Bio-data

Please tick (√) in the appropriate column

1. Gender: (a) Male [ ] (b) Female [ ]
2. Ownership of Institution: (a) Federal [ ] (b) State [ ]

SECTION B: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on Religious Tolerance for National Integration

The following statements are about the Influence of Social Studies Education on Acquisition and Exhibition of knowledge on Religious Tolerance for National Integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
1	Social Studies teaches the students to tolerate all human beings irrespective of their ethnic group, culture and religion.	4	3	2	1
2	Learning of Social Studies broaden students understanding on religious tolerance as a vehicle for promoting national integration in Nigeria	4	3	2	1
3	Social Studies teaches the students the common values of different religions in order to promote peaceful co-existence among different religious groups in Nigeria.	4	3	2	1
4	Social Studies teaches the students the similarities and differences that exist within each religion.	4	3	2	1
5	Social Studies teaches the student to be religiously biased, not to respect views of other faith or religion.	4	3	2	1
6	Group activities in Social Studies classroom is mostly organised based on religious affiliation.	4	3	2	1
7	Social Studies students do not associate with students/ colleagues of other religious group(s).	4	3	2	1
8	Social Studies students do help people/colleagues and course mate of other religions or sects.	4	3	2	1
9	Social Studies students listen to view of colleagues from other religious groups.	4	3	2	1
10	Social Studies students make friends with colleagues/people of other religious groups or sects.	4	3	2	1

SECTION C: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on Self Reliance for National Integration

The following statements are about the influence of Social Studies education on acquisition and exhibition of knowledge on self reliance for national integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
11	Learning of Social Studies helps students to think critically, act responsibly with the social environment and to make rational decisions.	4	3	2	1
12	Knowledge of Social Studies helps students to deal with the uncertainty of life, develop an enterprising spirit and critically evaluate new ideas.	4	3	2	1
13	Social Studies do not help students to create a productive environment which promotes pride in self made work.	4	3	2	1
14	Social studies helps students to develop the traits to see chances and act upon them	4	3	2	1
15	Social studies helps students to develop the ability to recognize and analyse business opportunity	4	3	2	1
16	Social Studies students are reluctant at adopting new ways of doing things until they see it working for people around them.	4	3	2	1
17	Most Social Studies students are aware of the right approaches to enhance their capacities to cope with life	4	3	2	1
18	Most Social Studies students are not interested in buying made –in –Nigeria goods	4	3	2	1
19	Social Studies students are logical, independent thinkers and organised.	4	3	2	1
20	Most Social Studies students are good entrepreneurs in the society	4	3	2	1

SECTION D: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on Integrity for National Integration

The following statements are about the Influence of Social Studies Education on Acquisition and Exhibition of knowledge on integrity for National Integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
21	Learning of Social Studies helps students to develop values of sincerity and kindness.	4	3	2	1
22	Social Studies teaches students to be transparent and accountable in discharging their duties and responsibility.	4	3	2	1
23	Learning of Social Studies makes students to be responsible and abide by the codes of conduct, rules and regulations laid down in the society for citizens to abide by.	4	3	2	1
24	Teaching of Social Studies develops students awareness on the negative effects of corruption	4	3	2	1
25	Teaching of Social Studies makes students to be dishonest and disrespectful.	4	3	2	1
26	Some Social Studies instructors are corrupt.	4	3	2	1
27	Some Social Studies instructors and students are responsible, accountable and transparent in discharging their duties	4	3	2	1
28	Most Social Studies students are trustworthy and sincere.	4	3	2	1
29	Most Social Studies students that participate in union activities on the campus are corrupt.	4	3	2	1
30	Most Social Studies experts that I know, who held public offices have not been found wanting or guilty in discharging their duties.	4	3	2	1

SECTION E: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on Discipline for National Integration

The following statements are about the influence of Social Studies education on acquisition and exhibition of knowledge on discipline for national integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
31	Teaching of Social Studies makes students to develop negative behaviours such as drug abuse, aggressiveness, poor social skills and many more .	4	3	2	1
32	Teaching of Social Studies spreads tension in schools and the society	4	3	2	1
33	Teaching of Social Studies helps students to develop positive social behaviour such as cooperation, thoughtfulness, kindness to people, compassion for the less fortunate and many more	4	3	2	1
34	Social Studies teaching helps students to cope with changes in daily lives and environment.	4	3	2	1
35	Students learn about respect for parents, elders and those in authorities in Social Studies classroom.	4	3	2	1
36	Most Social Studies students are respectful and law abiding citizens.	4	3	2	1
37	Most Social Studies students engage in anti-social behaviours such as abusing drugs, examination malpractices, indecent dressing, disrespectful to parents, elders and constituted authorities.	4	3	2	1
38	Social Studies students are focused and looks responsible	4	3	2	1
39	Most Social Studies students are self–disciplined and behave maturely.	4	3	2	1
40	Social Studies students do not start fight or quarrel with people	4	3	2	1

SECTION F: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on social justice for National Integration

The following statements are about the Influence of Social Studies Education on Acquisition and Exhibition of knowledge on social justice for National Integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
41	Teaching of Social Studies helps students develop self-reflection skills necessary to foster a better society.	4	3	2	1
42	Social Studies education aim at building a society in which individuals have equal access to resources and receive equitable treatment regardless of their ethnic group, gender, religion, income level or disability.	4	3	2	1
43	Students learn democratic principles and social justice in Social Studies classroom.	4	3	2	1
44	Teaching of Social Studies helps students to develop positive human relationship skills and concern for less privileged persons in the society.	4	3	2	1
45	Social Studies teaches students the importance of peaceful co-existence, fairness and security in the society	4	3	2	1
46	Social Studies students respect people of different cultures and socio-economic backgrounds or class.	4	3	2	1
47	In Social Studies classroom every student irrespective of their gender, social class, religion or ethnic affiliations expresses their ideas freely or without discrimination.	4	3	2	1
48	Social Studies students do approach others ethnic groups with prejudice (discrimination).	4	3	2	1
49	Most Social Studies students if called upon are always willing to take part in activities to improve the society in which they live.	4	3	2	1
50	Social Studies students are advocate of justice in the society	4	3	2	1

SECTION G: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on Dignity of Labour for National Integration

The following statements are about the Influence of Social Studies Education on Acquisition and Exhibition of knowledge on dignity of labour for National Integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
51	Teaching of Social Studies helps students to develop respect for all professions and professionals.	4	3	2	1
52	Social Studies teaches punctuality to work	4	3	2	1
53	Social Studies education helps students to develop pride in what they do as a means of livelihood.	4	3	2	1
54	Teaching of Social Studies helps to develop in learners the spirit of hard-work and dedication.	4	3	2	1
55	Teaching of Social Studies helps students to develop values that are needed to make Nigeria a great country, that is economically vibrant.	4	3	2	1
56	Most Social Studies students do not like teaching.	4	3	2	1
57	Some Social Studies students use to be a shame of their discipline.	4	3	2	1
58	Social Studies students are not proud to be called teachers.	4	3	2	1
59	Most Social Studies students perceive teaching as a poor profession.	4	3	2	1
60	Social Studies students discriminate against each other on the basis of occupation or job.	4	3	2	1

SECTION H: Influence of Social Studies Education on Acquisition and Exhibition of knowledge on patriotism for National Integration

The following statements are about the Influence of Social Studies Education on Acquisition and Exhibition of knowledge on patriotism for National Integration among undergraduate Social Studies students in your institution. Please indicate the extent to which you agree or disagree with the statements base on the scale provided.

Strongly Agree	Agree	Disagree	Strongly Disagree
4	3	2	1

Item	Statement	Level of Agreement			
61	Through Social Studies education, students learn about the various national symbols and identities, such as National Flag, National Anthem and pledge, Coat of Arm, Nigerian Currency notes, Nigerian Foreign policy and many more .	4	3	2	1
62	Social Studies do not teach students to be proud of their own culture, natural endowment and country.	4	3	2	1
63	Teaching of Social Studies makes students to be loyal and dutiful citizens.	4	3	2	1
64	Social Studies help students to develop national consciousness and unity.	4	3	2	1
65	Social Studies teaches students to respect their traditions (preservation of time honoured customs).	4	3	2	1
66	Most Social Studies students appreciate foreign heroes than our national heroes who fought for independence.	4	3	2	1
67	Most Social Studies students do not respect our national symbols such as the national flag, coat of arm and currency notes.	4	3	2	1
68	Most Social Studies students always remember and commemorate our heroes' sacrifices to the country.	4	3	2	1
69	Most Social Studies students are not proud to be called Nigerian.	4	3	2	1
70	Most Social Studies students pay their taxes and do vote during election.	4	3	2	1

Thank you for ticking this questionnaire. God Bless You.

APPENDIX B : SAMPLE DISTRIBUTION TABLE

Research Advisors

Population Size	Confidence = 95.0% Accuracy/Margin of Error				confidence = 99.0% Degree of Accuracy/Margin of Error			
	0.05	0.035	0.025	0.01	0.05	0.035	0.025	0.01
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	58	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
198	131	158	175	194	153	173	184	196
264	157	198	225	257	189	221	240	260
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
900	269	419	568	823	382	541	672	854
1,000	278	440	606	906	399	575	727	943
1,200	291	474	674	1067	427	636	827	1119
1,500	306	515	759	1297	460	712	959	1376
2,000	322	563	869	1655	498	808	1141	1785
2,500	333	597	952	1984	524	879	1288	2173
3,900	350	653	1102	2774	567	1005	1580	3158
5,100	357	680	11811	3331	587	1070	1746	3901
5,532	365	710	1275	4211	610	1147	1960	5165
5,908	400	710	1275	4211	610	1147	1960	5165
7,500	400	710	1275	4211	610	1147	1960	5165
10,894	400	727	1332	4899	622	1193	2098	6239
25,000	400	760	1448	6939	646	1285	2399	9972
50,000	400	772	1491	8056	655	1318	2520	12455
75,000	400	776	1506	8514	658	1330	2563	13583
100,000	400	778	1513	8762	659	1336	2585	14227
250,000	400	782	1527	9248	662	1347	2626	15555
500,000	400	783	1532	9423	663	1350	2640	16055
1,000,000	400	783	1534	9512	663	1352	2651	16478
2,500,000	400	784	1536	9567	663	1353	2651	16478
10,000,000	400	784	1536	9594	663	1354	2653	16560
100,000,000	400	784	1537	9603	663	1354	2654	16584
264,000,000	400	784	1537	9603	663	1354	2654	16584

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The recommended sample size for a given population size, level of confidence, and margin of error appears in the body of the table

For example, the recommended sample size for a population of 1,000, a confidence level of 99% and a margin of error (degree of accuracy) of 3.5% would be 575.

Change these values to select different levels of confidence
Change these values to select different maximum margins of error.
Change these values to select different (e.g., more precise) population sizes)

APPENDIX C: PILOT STUDY RESULT

```
RELIABILITY
 /VARIABLES=SCALE1 RT1 RT2 RT4 RT5 RTE6 RTE7 RTE8 RTE9 RTE10
 /SCALE('SCALE 1') ALL
 /MODEL=ALPHA /SUMMARY=TOTAL.
```

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

SCALE 1 : RELIGIOUS TOLERANCE

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
		50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.780	10

```
RELIABILITY
 /VARIABLES=SR1 SR2 SR3 SR4 SR5 SRE6 SRE7 SRE8 SRE9 SRE10
 /SCALE('SCALE 2') ALL  /MODEL=ALPHA.
```

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

SCALE 2 :SELF RELIANCE

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
	Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.765	10

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RELIABILITY
 /VARIABLES=IT1 IT2 IT3 IT4 IT5 ITE6 ITE7 ITE8 ITE9 ITE10
 /SCALE('SCALE 3') ALL  /MODEL=ALPHA.
```

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

Scale: SCALE 3: INTEGRITY

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
	Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.819	10

```
RELIABILITY
 /VARIABLES=DIS1 DIS2 DIS3 DIS4 DIS5 DISE6 DISE7 DISE8 DISE9 DISE10
 /SCALE('SCALE 4: DISCIPLINE') ALL /MODEL=ALPHA.
```

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

SCALE 4: DISCIPLINE

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
	Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.761	10

RELIABILITY
/VARIABLES=SJ1 SJ2 SJ3 SJ4 SJ5 SJE6 SJE7 SJE8 SJE9 SJE10
/SCALE('SCALE 5: SOCIAL JUSTICE') ALL /MODEL=ALPHA.

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

SCALE 5: SOCIAL JUSTICE

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
	Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.775	10

RELIABILITY
/VARIABLES=DL1 DL2 DL3 DL4 DL5 DLE6 DLE7 DLE8 DLE9 DLE10
/SCALE('SCALE 6: DIGNITY OF LABOUR') ALL /MODEL=ALPHA.

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

SCALE 6: DIGNITY OF LABOUR

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
	Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.817	10

RELIABILITY
/VARIABLES=PAT1 PAT2 PAT3 PAT4 PAT5 PATE6 PATE7 PATE8 PATE9 PATE10
/SCALE('SCALE 7: PATRIOTISM') ALL /MODEL=ALPHA.

Reliability

[DataSet1] C:\Users\user\Desktop\UTHMAN PILOT STUDY.sav

SCALE 7: PATRIOTISM

Case Processing Summary

		N	%
Cases	Valid	50	100.0
	Excluded	0	.0
	Total	50	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.832	10

APPENDIX D: Minimum Standard for B. Ed Social Studies

AHMADU BELLO UNIVERSITY, ZARIA

FACULTY OF EDUCATION

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION

REVIEWED HORMONIZED SYLLABUS FOR B.ED (SOCIAL STUDIES) EDUCATION

2001

PHYS 442 SOLID STATE PHYSICS 3cu

Free electron Fermi-gas. Waves in periodic structure. Band theory. Nearly free electron and tight binding approximation. Metals, Insulators, Semiconductors. Transport theory. Superconductivity. Dielectric properties. Paramagnetism, ferro- and antiferromagnetism.

PHYS 446 MATERIALS SCIENCE 2cu

Materials characteristics chemical bonding Atomic order in solids and disorder. Electron transport. Single phase and multiphase materials. Microstructure and properties of ceramics. Mechanical, Electrical, optical and magnetic properties. Selection of Materials. Modern materials.

PHYS 451 INTRODUCTION TO NUCLEAR PHYSICS 3 cu

Nomenclature, Review of basic nuclear properties, Radioactive decays. Introduction to nuclear reactions. Nuclear forces and brief review of nuclear models. Experimental methods of nuclear physics. Radiation sources, Nuclear spectroscopy. Accelerating machines. Nuclear reactors. Review of elementary particles. Introduction to Neutron physics.

7.12 Social Studies

EDSS 101: ELEMENTS OF SOCIAL STUDIES (1CU)

The Concept of Social Studies, its origin and rationale, the nature and scope of Social Studies, Social Studies objectives, Evaluation of Social Studies in Nigerian Educational System.

EDSS 103: INTRODUCTION TO CONSTITUTIONAL STUDIES IN NIGERIA (3 CU)

Definition of the following concepts: Sovereignty of state, Government and its three major powers, Politics, Supremacy of the parliament, Rules of law, Citizenship (rights, duties and obligations) Pressure groups. *An outline of the constitution of the following countries: America, Canada, Australia, Britain, Ghana and India.

Comparison of Nigerian Constitution with American, Canada, Australia, Britain, Ghana and India. Problems facing the Nigerian Constitutions, the role of Social Studies education in stabilizing Nigerian Constitution.

EDSS 105: MAN AND HIS ENVIRONMENT (3CU)

The concept of man, the concept of environment, definition of Social Studies and its implications to the environment, the development of human population and stages of cultural development:

Man as a hunter and gather.

EDSS 201: SOCIAL SCIENCE CONCEPTS FOR SOCIAL STUDIES EDUCATION (3CU)

Definitions of the following concepts: Development, Growth, Underdevelopment; Implications of these concepts to Social Studies Education; The

68

multi-dimensional approach to development: Social, Economic, Political, Educational, Technological. Population and population dynamics; Population concepts: Optimum population, Under-population, Over-population. Population and economic development, Population problems, Suggested solutions, Resources Types: Human, Material. Aspects of Human and Material Resource: Labour force, Land, Mineral resources, Capital etc. Resource Endowment and Urbanization:

Technology: Definition, Types, Capital intensive, Intermediate, and Labour Intensive.

Forms of Technology: Indigenous and foreign, Technological choice and development.

Industrialization and strategies, Problems of industrialization and solutions, Planning for development, Types of plans: short; medium and long-terms, Planning strategy, Levels of planning: local, state, national and international, Plan implementation and problems, Solutions.

EDSS 203: SOCIAL STUDIES EDUCATION AND PATTERNS OF NATION-BUILDING (3CU)

Explanation of the concepts of integrated Social Studies and ideology, Ideology and society, Government; Definition, Origin, characteristics.

Theories of Government: Social contract theory, Divine right theory, Patriarchal theory, Evolutionary theory.

Democracy and its important ideas; Features of democracy. Political parties and nation-building, Party formation and national interest, Problems of Political Parties in Nigeria. General problems of nation-building in Nigeria: Population question, Rural poverty, Crime, Environmental Pollution, Class struggle etc.

Project Work on an identified National Issue.

EDSS 205: SOCIAL STUDIES SUBJECT METHODS (2CU)

What is Social Studies/Social Sciences?

Uses relevant aspects of the Social Sciences (not and amalgamation of them but an integration of them), A brief historical development, Social Studies and the Nigerian Educational Philosophy:- General philosophy of education, Nigerian philosophy of education, General objectives of Social Studies, Social Studies objectives in Nigeria.

General frame-work of the inquiry method: Current Affairs in Social Studies: A daily programme, as a course, Relevance of Social Studies to current affairs. Learning activities-general outline, Field work techniques, Oral activities, Group work and other socializing experiences, Teaching aids in Social Studies, Development of Social Studies teaching unit, Writing out lesson plan, Evaluation

EDSS 301: Nigerian Historical Patterns and Cultural Organizations (1500 1800A.D) 3cu

Historiographical issues in the study for the history's of the period. Socio-political patterns state formation, mini and mega states, stateless society etc. Development

in the Kanem-Borno system with emphasis on the nature and development of the system that emerged up to 1700 AD. The development of state system in Kasar Hausa with emphasis on the study of the nature of the system in the region. The development and nature for the states in the Niger-Benue-Gongola Basin such as the Kwararafa, the Igala, the Igu, the Opanda and the Nupe kingdoms. The development and nature of the states in south-western Nigeria with a focus on the states of Benin, Ife and Oyo. The development of the south-eastern Nigerian state system with emphasis on the study of the nature of the system in the region. The state system in the Niger Delta area, with emphasis on the development and nature of the system in the area.

EDSS 303: Evaluation Methods in Social Studies 2cu

Concept clarification: Social Studies, Evaluation, Measurement Aspects to evaluate in Social Studies Education: students learning outcomes, the teacher, the Social Studies programme. Tools for measuring and evaluating learning outcomes in educational domains. Cognitive domain: essay type, objective type, assignment, class discussion/oral questioning, projects. Psychomotor (skills) domain: essay type, observation, class discussion, work samples.

Affective domain: observation, rating scales, checklists, and records of behaviour/anecdotal records, conferences or interviews. Principles and characteristics of effective measurement and evaluation of learning outcomes in Social Studies. Limitations in measuring and evaluating learning outcomes. Teacher evaluation in Social Studies: meaning, objectives, techniques. Programme evaluation in Social Studies: Definition, Levels, Importance, Techniques to apply.

EDSS 305: Comparative Issues in Local Government and Community Studies 3cu

Basic concepts: the comparative method, the modern state and its organs, local government and the modern state, devolution and decentralization of power, local government in an inter-governmental environment.

The Nigerian Local Government (LG) system: the evolution of LG in the former Eastern Nigeria, the evolution of LG in the former Northern Nigeria, the evolution of LG in the former Western Nigeria, an overview of LG in Nigeria under the regional and states governments up to 1975, LG in Nigeria under the military (1966-1975), the 1976 Local Government reform, the Dasuki's Report and Local Government, the Political Bureau's Report and the future of Local Government in Nigeria, Local Government in the Fourth Republic Nigeria; controversy on Local Government Council tenure.

Issues in Local Government studies: local government and rural transformation, local government and primary education in Nigeria, local government autonomy myth or reality, local government finance, the place of traditional rulers in LG set-up, local government, mass mobilization and grassroots democracy, the concept of community.

Types of local government and the philosophy behind them: a) models fo local government design: mobilization model, executive/bureaucratic model; b) Case-studies: the British Local Government system, the American local government system, the French local government system, the Chinese local government system, the Tanzanian local government system, the Ghanaian local government system. In each of these countries of study, emphasis would Ibe on: definition, origin/historical development, organizational structure, functions of LG, sources of LG finance, power sharing, power relationship and power management between LG and upper ties of government, problems of local government, suggested remedies.

Educ 401: Practical Teaching 9cu

The course is intended to develop in students: mastery of subject content with regard to accuracy and adequacy of facts, presentation of lesson content logically and sequentially, effective use of chalkboard, neatly, legibly and orderly, use of teaching aids in relation to effectiveness and efficiency, classroom management and control, with regard to teacher-student relationship and classroom environment, student-teacher's personality with regard to calmness, enthusiasm, cheerfulness, composure, neatness and orderliness.

EDSS 403: Research Project 3cu

The course is aimed at the following objectives: to equip students with the know2ledge of identifying a problem of social, economic, political and educational phenomena on a practical life experience; to develop in students the ;ability of inquiry method approach in solving practical life problem; to develop student's ability in date manipulation towards solving a practical life problem; the use of questionnaires, interview, participant observations and method of reporting.

EDSS 102 Introduction to Social Studies 2cu

The concept of Social Science disciplines (history, geography, sociology, anthropology, economics and political science), the relationship between Social Studies and the Social Sciences, social studies as a vehicles for citizenship education, the goals of citizenship education, the objectives of primary and secondary schools Social Studies and their relationship to national objectives of education.

EDSS 104: Introduction to Population Education 3cu

Introduction to population education in Nigeria, the concept of population education in Nigeria, the philosophy, objectives and content of population education in Nigeria, population causes and migration, population policy and programmes in Nigeria (the roles of NGOs and the World Bank), population composition in Nigeria, population distribution and change, labour force and employment, human reproduction and family life, strategies of population education.

Population problems in Nigeria (customs, and tradition, religion, government, resource allocation, preservation, management and development, mass transit, environmental pollution and disasters, crime and delinquency AIDs scourge, poverty

and hunger) etc.

EDSS 106: Culture and Cultural Identify 3cu

Meaning and evolution of culture: cultural identity, sources of cultural identity, levels of cultural identity. Concepts in the study of culture: diversity, universality, ethnocentrism, relativism, cultural shock, assimilation. Personality and cultural identity, identity and cultural integration, culture and Nigerian educational objectives, the contributions of culture to Nigerian educational development, problems and prospects of culture and cultural identity on Nigerian educational development.

EDSS 202: Social Studies Education and Theories of Nation-Building 3cu

Concepts clarification: state, nation, nation-state, state-nation, nation-building, theories of nation building, Social Studies education and the Nigerian philosophical goals. Aspects of nation-building: education, electoral process and leadership, constitutionalism, population census, foreign policy, agriculture, transport and communication, housing policy (shelter), health/medical care, etc.

Problems of nation-building: ethnicity, class, social instability, leadership, bureaucratic redtapism, planning and implementation, dependency, deregulation, privatization.

An overview of nation-building in Nigeria and lessons from other countries: Japan, Taiwan, Egypt, Korean Republic, Indonesia.

EDSS 204: Attitudes and Values for Self Reliance 3cu

Meaning of self-reliance, attitudes and values; objectives of self-reliant development; Historical and methodological premises of self-reliance; fundamental theoretical principles of self-reliant development.

Attitudes and self development: Attitudinal change and factors responsible for change in attitudes: credibility of the communicator, fear arousal appeal, latitude of acceptance of suggestion, geo-involvement, psycho-drama.

Problems of self-reliant development: leadership crises, fundamental values, food crises, educational crises, neo-colonialism. Self-reliance and human progress.

EDSS 206: Sial Studies Methods for J.S.S. 2cu

An overview of philosophy for JSS Social Studies; comparison of JSS Social Studies syllabus with the Social Science subjects Organizing Patterns: patterns of classroom organization, team teaching, the platoon system, the open classroom, classroom organizational pattern

Social factors influencing learning: students developmental patterns, classroom applicability, classroom management, time and learning.

Delivery of instruction: concepts and generalizations; using concepts and generalizations in planning: lesson units, curriculum guide.

The concept attainment model of teaching; Advantages and disadvantages of using concepts and generalizations.

Skills development in Social Studies lesson: rational for teaching skills. Types

of skills: communication skills, group work skill, study skill, manipulation skill, observation skill, reading skill, writing skill.

Curriculum revolution: effect on instructional materials, evaluating resources for learning, effective utilization of resources for learning, improving the use of learning materials, the classroom teacher as a resource developer.

Professional growth: continuing education-personal development, cooperative/collegiate development, clinical supervision, professional associations NUT, SOSAN etc, extra curricular activities, team teaching.

EDSS 208: Problems in Society 2cu

The society, characteristics, types, the problem, definition, types, problems solution

Tribalism, ethnicism, corruption, religious intolerance, marriage problems, crime and delinquency, prostitution, rational presidency. Nigeria and secondary contradiction issue.

EDSS 302: Social Studies Research Methodology 2cu

Sources of Knowledge: Experience, authority, scientific, common sense.

Educational Research: definition of research and educational research. Kinds of research: survey method, historical method, experimental method.

Important concepts in research. Variables: dependent and independent variables, compounding variables, intervening variables, extraneous variables.

Hypothesis. Classification: descriptive hypothesis, comparism hypothesis, relationship hypothesis, cause/effect hypothesis, criterial for stating a hypothesis.

Population. Sampling Types: simple random sampling, systematic sampling, purposive sampling, stratified random sampling, area or cluster sampling.

Questionnaire: interview, participant observation.

Major steps in conducting educational research: identifying a problem, defining the problem, identifying the major variables, operationalising the major concepts, construction of hypotheses, reviewing of relevant literature, construction of research design, selection of study sample, construction of trial test and validation, administration for research instruments, collection of relevant data to measure the instruments constructed, statistical analysis of data collected, writing the research report.

Format of research report presentation. Preliminary section: title page, approval sheet, certification, dedication, acknowledgement, abstract, definition of terms, table of content, list of figures (if any).

Main body. Chapter 1: The problem/Introduction: background to the study, problem statement, research questions/hypotheses/assumptions, aims/objectives significance of the study, scope and delimitation. Chapter 2. Review of related literature. Chapter 3. Research design and methodology: introduction, population sample and sampling techniques, instruments of data collection, method of data analysis. Chapter 4. Interpretation and analysis of data (findings of the research) Chapter 5. Summary, conclusions and recommendations. Supplementary pages

references, appendix(es)

EDSS 304 Primary School Social Studies Methods 2cu

Objectives of primary school Social Studies, characteristics of primary school pupils: (6-12 years old). Physical, social, emotional, intellectual and psychological. The concept of curriculum: Definition, an overview of some curriculum models. Wheeler model: statement of aims and objectives, selection of content ;(learning experiences), organization of content (validity, significance relevance, learnability and integration), selection of methods and materials, evaluation.

Kissock model: determining concepts and selecting decision making, preparing a rationale, determining the scope of the programme, enumerating objectives, selection, creation and modification, choosing of content, choosing instruction and strategy, identifying materials and resources, planning for evaluation, instilling and maintaining the programme, modifying the programme. Teaching strategies: inquiry, didactic, questioning, small group, community involvement. The concept of curriculum evaluation: definition, purposes, types, characteristics, techniques. A sample outline of syllabus for primary 1 and 2.

EDSS 306: Social Studies Curriculum Workshop 2cu

Different conceptions of Social Studies and curriculum. The concept of Social Studies workshop: definition, objectives, problems of organizing Social Studies workshop for teachers, particularly at primary and post primary schools. Unit development by students.

EDSS 308: Social Change and the Nigerian Family Set-Up 3cu

Concept clarification: marriage, family, kingship. Traditional functions of the family, roles of family members, role of the family to political, socio-cultural and economic development of the society. Modern functions of the family, changes in the Nigerian family, factors responsible for changes in the Nigerian family, problems and prospects in the Nigerian family set-up.

EDSS 402: Social Studies Professional Seminar 2cu

The concept of professional seminar, basic concepts, related concepts, types of seminar papers, historical, descriptive, experimental/scientific. Identifying/selecting seminar paper titles guided by themes and sub-themes, the effects of Nigerian Civil War, the politics or resource allocation.

Educational problems. Sub-themes: educational imbalance, federal character and quota system (as it relates to the admission pattern in Nigerian tertiary institutions), the role of women, education in national development, the 6-3-3-4 system of education, the nomadic education, the UBE etc, the lack of relevance in education, the tilt away from technological/science-based education versus academic/humanity-based education.

Marriage problems. Sub-themes: the impact of early marriage, marriage price and the status of women, divorce and broken homes. Adolescent and juvenile

transnational organizations. Multinational corporations. Intergovernmental /international organizations: UNO OAU, ECOWAS, QPEC, EEU etc.

Approaches to the study of international interaction: historical/traditional approach, grounds theory/power theory, middle range/scientific approach, geopolitical approach, system theory approach, functionalist theory, Marxist theory, environmentalist/possibilities approach. Contemporary global system, conflict and conflict resolution in international interaction: issues areas/causes of conflict, territory, ideology, governmental composition. Alternatives to modern state system: international integration, globalization. Nigeria's foreign policy objectives.

EDSS 408: Social Studies Education and Theories of Development 3cu

The meaning of development definition of the following concepts: development, growth, modernization, industrialization, westernization, the contribution of Social Studies to development. Classical modernization theories: origin of the modernization paradigm, and their publicists, its major concepts, postulations and explanatory frameworks, its major weakness and criticisms.

The new dimensions of modernization theories: the emergence of basic needs, philosophy and the reject of the over emphasis on growth, and their leading publicists, the concepts of redistribution and global interdependence, self-reliance.

Dependency/underdevelopment theory: origin of the theory and theorists, its major concepts, postulations and explanatory framework, its major weaknesses and criticisms. Marxist theories of development: materialist and classical explanations of development and scholars, the mode of production perspectives, internationalization of capital IFM, World Bank etc. The role of non-governmental organizations (NGO's) in development.

APPENDIX E: Letter of Introduction

AHMADU BELLO UNIVERSITY, ZARIA
FACULTY OF EDUCATION
DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION

Our Ref: DASSE/S.1

Date: 23-01-17

TO WHOM IT MAY CONCERN

Dear Sir,

STUDENTS' FILED RESEARCH

The Department of Arts and Social Science Education, Ahmadu Bello University, Zaria requires each student working for a Degree to complete a research Thesis/Project. Our students entering the final year of their studies will be collecting data during the year.

Most of them will need to be allowed access to certain relevant documents and some valuable information which you may have.

Please give assistance as much as possible.

TOPIC OF RESEARCH:

ASSESSMENT OF INFLUENCE OF SOCIAL STUDIES EDUCATION ON ACQUISITION AND EXHIBITION OF KNOWLEDGE ON CORE-VALUES FOR NATIONAL INTEGRATION AMONG UNDERGRADUATE STUDENTS IN NIGERIA

FED. REPUBLIC OF NIGERIA FACULTY OF EDUC. A.B.U ZARIA DATE SIGN

Thank you for your continuing cooperation.

Yours sincerely,

17/1/17

Research Adviser