IMPACT OF SOCIAL STUDIES PROGRAMMES ON STUDENTS ATTITUDES ON RELIGIOUS AFFILIATION DEMANDS IN RELATIONSHIP TO CITIZENSHIP EDUCATION IN NIGER STATE

BY

Muhammed Mazame BAWA NCE, B. ED (SOCIAL STUDIES)
M.ED /EDUC/6077/2010/2011

A PROJECT THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES AHMADU BELLO UNIVERSITY ZARIA IN PARTIAL FULFILLMENT FOR THE AWARD OF MASTERS DEGREE IN SOCIAL STUDIES

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

AUGUST, 2014.

IMPACT OF SOCIAL STUDIES PROGRAMMES ON STUDENTS ATTITUDES ON RELIGIOUS AFFILIATIONS DEMANDS IN RELATIONSHIP TO CITIZENSHIP EDUCATION IN NIGER STATE.

BY

Muhammed Mazame BAWA NCE/B.ED (SOCIAL STUDIES)
M.ED/EDUC/6077/2010/2011

Department of Arts and Social Science Education
Faculty of Education
Ahmadu Bello University, Zaria

AUGUST, 2014

DECLARATION

Impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state has been written by me in the Department of Arts and Social Science studies Section. The work was under the able supervision of Dr. M.C Ubah (Major Supervisor) and Dr. H.I Bayero (Minor Supervisor). All the information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma in any University.

Muhammed Mazame Bawa	Signature	Date

CERTIFICATION

The thesis entitled impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state by Muhammed Mazame Bawa meets the regulations governing the award of the Degree of Masters of education (Social Studies) Ahmadu Bello University Zaria and is approved for its contribution to knowledge and literary presentation

_____	_____
Dr. M.C Ubah **Chairman, Supervisory Committee**	**Date**
_____	_____
Dr. H.I. Bayero **Member, Supervisory Committee**	**Date**
_____	_____
Prof. F.S.M. Koya **Head of Department** **Arts and Social Science Education**	**Date**
_____	_____
Prof. J.A. Adebayo **Dean, School Post Graduate Studies**	**Date**

DEDICATION

This work is dedicated to my beloved wife, Aishatu Ahmed Namaigini.

ACKNOWLEDGEMENT

All praise is due to Allah. I thank the Almighty Allah for granting me the opportunity to accomplish this study despite my health challenges.

It is with a deep sense of gratitude I acknowledge the patience guidance and encouragement of my supervisor, Dr. M.C Ubah (Major Supervisor) and H.I Bayero (Minor Supervisor) for their supportive advice necessary for the success of this work. My gratitude is extended fully to Dr. I.D. Abubakar (Mayanci) and Mrs. R.P Kan for their advice.

I humbly wish to acknowledge the financial assistance given to me by Education Trust Fund (EFT) through Tertiary Education Trust Fund (TEF) unit. May you continue to assist in that direction. My special thanks go to the provost, Federal College of education Kontagora and the College Management for their assistance, understanding and cooperation.

I wish to thank my Colleagues in the department of Social Studies F.C.E Kontagora for their assistance and cooperation. I am particularly grateful to Mr. D.S. Usara, Mr.J.D Garba, Warrah, Mal. Godabe and Mrs. Suberu all of Social Studies Department. Thanks you very much.

This part of the work will not be complete without thanking the effort of Mr. A.J Wakili, (Deputy Provost),

Mr. Adebisi Adewale (Dean School of Arts and Social Science), Mal Aminu ISS, and Mrs. Zugai Bawa's family. Finally I appreciate the devotion of my typist (Suleiman and Balkisu) for ensuring the thesis was neatly typed with minimum errors.

ABSTRACT

This work is on the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. The write – up tries to answer some of the problem created by a multi-religious and tribal society. The study was guided by three (3) research questions and three (3) corresponding null hypotheses. The data for the study was collected using questionnaire administered to 340 student s involved in the study. Frequencies, means and standard deviation were used to answer the research questions, while Pearson product moment correlation coefficient (PPMCC) was used to test null hypotheses. At confident level of 0.05 the result revealed among others that religious affiliations of students has a great influence on the attitude of J.S.S students towards citizenship education in Niger State, such as the inculcation of desirable attitudes and values for national development. Based on the findings of the study recommendation were forwarded such as all religious leaders should preach stability and good moral that demonstrates good citizenship and cohesion among the people.

TABLE OF CONTENTS

Cover page	Page
Title page - - - - - - -	i
Declaration - - - - - - -	iii
Certification - - - - - - -	iv
Dedication - - - - - - -	v
Acknowledgment - - - - - -	vi
Abstract - - - - - - -	viii
Table of contents - - - - - -	ix
List of Tables - - - - - - -	xii
Appendices - - - - - - -	xiii
List of Abbreviation - - - - -	xiv
CHAPTER ONE: INTRODUCTION - - -	1
1.1 Background to Study - - - -	1
1.2 Statement of the Problem - - - -	5
1.3 Objectives of the Study - - - -	8
1.4 Research Questions - - - - -	9
1.5 Research Hypotheses - - - - -	9
1.6 Significance of the Study - - - -	10
1.7 Scope of the Study - - - - -	12
CHAPTER TWO: REVIEW OF RELATED LITERATURE	
2.01 Introduction - - - - -	13
2.02 Theoretical frame work - - - -	15
2.03 The concept of social studies - - -	17

2.04 The historical development of social studies in Nigeria - - - - - 22
2.05 Objective of social studies in Nigeria - - 26
2.06 Religion and citizenship education - - 31
2.07 The concept of attitudes and types of attitudes - - - - - - 37
2.08 The Concept of Citizenship and Citizenship Education - - - - - - 42
2.09 Citizenship Programmes in Social Studies Education - - - - - - 52
2.10 Family Background and Citizenship Training - - - - - - 56
2.11 Review of Related Empirical Studies - - 59
Summary - - - - - - 65
CHAPTER THREE: RESEARCH METHODOLOGY
3.1 Introduction - - - - - 67
3.2 Research Design - - - - - 67
3.3 Population of the Study - - - - - 68
3.4 Sample and Sampling Techniques - - - 69
3.5 Instrumentation - - - - - 72
3.5.1 Validity of the Instrument - - - 73
Pilot Study -- - - - - - 74
3.5.2 Reliability of the Instrument - - - 74
3.6 Data Collection Procedure - - - 75
3.7 Statistical Analysis Procedure - - - 75

CHAPTER FOUR: RESULTS AND DISCUSSIONS

4.1 Introduction - - - - - 78

4.2 Answering Research Questions - - - 79

4.3 Testing of null Hypotheses - - - 86

4.4 Summary of Major Findings - - - 91

4.5 Discussion of Findings - - - - 92

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction - - - - - - 96

5.2 Summary - - - - - - - 96

5.3 Conclusion- - - - - - - 98

Contribution to Knowledge - - - 99

5.4 Recommendations - - - - 100

5.5 Suggestion for the Further Studies - - 101

REFERENCES - - - - - - 102

List of Appendices - - - - - - 107

A. Questionnaires - - - - - 109

B. Selected Schools for Studies - - - 114

C. Table of Sampling Techniques - - - 115

LIST OF TABLES

1. Table3.1: Distribution of population of J.S.S III Student of Selected Schools - - - - 69
2. Table3.2: Distribution of sampled schools and students- - - - - - - - 71
3. Table4.1: Distribution of respondents according to sex status - - - - - - - 78
4. Table4.2: Distribution of respondents according to religions - - - - - - - 78
5. Table4.3: Distribution of respondents according to location of school- - - - - - 78
6. Table4.4: Opinion of respondents on the influence of religious affiliation based on location- - 80
7. Table4.5: Opinion of respondents on the influence of religious affiliation based on gender - - - 83
8. Table4.6: opinion of respondents on the influence of religious affiliation based on family religious affiliation - - - - - - 85
9. Table4.7: Pearson Product Moment Correlation statistics on influence of religious affiliation based on geographical location - - - - 87
10. Table4.8: Pearson Product Moment Correlation statistics on the influence of religious affiliation based on gender - - - - - - 88
11. Table4.9: Pearson Product Moment Correlation Statistics on influences of religious affiliation Based on Family religious affiliation - - - 89

LIST OF APPENDICES

A. Student Questionnaire

B. Local Government and Schools of the study area

C. Table of Sampling Techniques

LIST OF ABBREVIATIONS

1.	J.S.S	-	Junior Secondary School
2.	NPE	-	National Policy in Education
3.	WAI	-	War Against Indiscipline
4.	TWAI	-	Total War Against Indiscipline
5.	EFCC	-	Economics and Financial Crimes Commission
6.	CESAC-		Comparative Education Studies and Adaptation Center
7.	NERC	-	Nigeria Education Research Council
8.	MICSS	-	Mu'azu Ibrahim Commercial Secondary School.
9.	G.S.S	-	Government Secondary School
10.	G.G.C	-	Government Girls College
11.	PPMC	-	Pearson Product Moment Correlation Coefficient.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

The Nigerian Society is witnessing an increasing measure of social and moral decadence. This decadence are manifesting in the rampant or prevailing social vices as bribery and corruption, cheating, religious bigotry, ethnicity, tribalism, dishonesty. These call for the need for attitudinal change and citizenship education for the youths in Niger State especially at the Junior Secondary School level. Citizenship, according to the constitution of the federal republic of Nigeria (1999) can come by birth, registration and Naturalization. Those who meet the conditions attached to these ways of becoming a citizen of the country as spelt out in the Constitution are regarded as Nigerian citizens. This being the case, one may be right to conclude that the development of any nation depends to a great extent on the citizens of that nation. The values, attitudes, and skills possessed by the citizens will, to some, extent determine the social, political and economic development of the nation.

This may probably explain the reason for the training of individual citizen to develop such citizenship values as patriotism, loyalty, honesty, national consciousness, respect for the dignity in Man, tolerance, cooperation, trust – worthiness, integrity and respect for the opinion of others become the primary concern of any nation.

In order to develop citizens with the above stated qualities, the nation depends, to certain extent, on the education given to her citizens. For example, the National Policy on Education (2008), states that for Nigeria to achieve her national objectives, the nation's philosophy of education is based on the integration of the individual into a sound and effective citizen. These national objectives include:-

(a) A free and democratic society;

(b) A just and egalitarian society;

(c) A united, strong and self – reliant nation;

(d) A great and dynamic economy;

(e) A land of bright and full opportunities for all citizens

(NPE, 2008)

In fact for these national objectives to be accomplished the individual citizen must posses such citizenship values as patriotism, national consciousness, honesty, loyalty and faithfulness to the nation, respect for the dignity of man and labour, tolerance and cooperation among others. In addition the individual citizen must acquire skills necessary for the development of the nation.

In support of the above claim, there is the need for the development of the individual into sound and effective citizen through education as a tool. Wakili (1991: 31) is of the view that:

> *The object which education has in view; must be to fit the ordinary individual to a useful part in his environment and to ensure that the exceptional individual shall use his abilities for the advancement of the community and not constituted authority.*

Wakili (1991), endorses that the development of skills and the right kinds of attitudes to achieve the maximum welfare of our society as well as the achievement of a sense of civic responsibility should be the purpose of education. This lead to effective citizenship which will in turn lead to an improved society in Nigeria.

The concern for the development of citizenship values in the individual for effective participation in the development of the country (Nigeria) brought about the idea of introducing social studies education into the school curriculum. Social studies was introduced to inculcate desirable habits, attitudes and values as well as acquire usable skills and knowledge to solve Man's emerging problems (Udoh 1984). According to Kissock (1981), social studies was introduced to the school or educational system of the country (Nigeria) to help citizenship values and knowledge necessary for the development of the nation.

In the light of the above, it becomes obvious that the development of a nation depends largely on the values, attitudes, and skills possessed by the citizen must to be developed in the cognitive, affective and the psychomotor domains. A person therefore, developed in these domains becomes an effective citizen ready to contribute to the development of the nation.

The inherited colonial educational system had no relevance to our socio-cultural, political, economic and technological needs. Hence, independence was handed over to a

conglomeration of ethnic and religious societies rather than a nation. The bid to achieve national integration and self-reliance led to the introduction of social studies in the primary and first two (2) years of secondary schools in the early 1960's in the then Western region and later to other parts of the federation of Nigeria.

According to Ayuba (1994) social studies came as an answer to specific social and national problems. In the case of Nigeria, some of these problems are: ethnic rivalry, religious intolerance, drug addiction, poverty, unemployment, child abuse, armed robbery etc. Banks (1977) saw social studies, as a programme of study which a society uses to instill in students the knowledge, skills, attitudes and actions it considers important concerning the relationship human beings have with each other, their world and themselves.

1.2 Statement of the problem

Many researches in the past were geared towards the popularity of social studies and the attitudes of social science teachers towards the teaching of social studies as a course of

study in secondary schools. Very little has been done on the attitudinal impact of Religious affiliation on its products at junior secondary school level. Nigeria is a multi-religious society. The educational system she inherited from her colonial master on attainment of independence on the 1st of October, 1960, had no socio-cultural, political, economic or technological relevance to the country's need, hence the fear of religious domination by the various ethnic groups within the country.

Niger state is a heterogeous state comprising different ethnic and tribal groups. The most popular among the tribe are Nupe/Dibbo/Kakanda, Kambari, Gwari, Kamuku, Koro, Kadara etc. This heterogeneity with its attending problems of ethnicity, tribalism, dishonesty, religious bigotry call for the need for attitudinal change and citizenship education for the youth in Niger State especially these at junior secondary school level.

Some of the vices mentioned above that are associated with heterogeous society could be due to lack of adequate citizenship values in the Nigerian society in general. However worried about this, the past and present government of the

country have introduced a number of measure and programmes that are aimed at helping individual and group to develop good citizenship values. For instance, the introduction of social studies in the Nigerian school curriculum in 1969 was to inculcate desirable habits, attitudes, values among others in the individual citizen (Udoh 1984). Other programme which aimed at the above are, ethical revolution, constituted by Shehu Shagari in 1982 during his regime, the war against indiscipline (WAI) with Niger State launching total war against indiscipline (TWAI) by General Muhammed Buhari and L.T Col David Mark then Governor of Niger State, the national Directorate for social mobilization of General Ibrahim Banbangida and the present crusade of economic and financial crimes Commission (EFCC) all call for attitudinal rebranding of the nation and citizenship re-orientation of the populace.

Since government has expressed the desire to solve some of the societal problems using education as a tool, it becomes necessary for the schools to live up to expectation. The school then has a major responsibility for grooming the students to think

and act positively in line with what the society cherishes as being of good values, beliefs and behaviours with those who run contrarily to societal standards been discarded. Dodo (2011). He observed that religion could be the major transforming agent in the school system and in the society in general.

It is pertinent to mention here that the Nigerian society is still bedeviled by many socio-economic, social and political problems. This study therefore became necessary to find out the influence of religious affiliation on the attitude of Junior secondary school students towards citizenship education in Niger State.

1.3 Objectives of the study:

The objectives of the study are as follows:

1. To investigate the impact of social studies programmes on students attitudes towards citizenship in Niger state based on the geographical location of their school.
2. To find out the impact of social studies programme on students attitudes towards citizenship Niger state on the basis of gender

3. To investigate the impact of social studies programmes on students attitude towards citizenship Niger state based on family religious affiliations

1.4 Research questions:

1. To what extent does social studies students attitudes on religious affiliation influences a commitment to citizenship education in Niger state, with reference to the geographical location of schools.
2. Does social studies student attitudes on religious affiliation influences their attitudes towards citizenship education in Niger state on the basis of gender.
3. How does social studies students attitudes on religious affiliations influences their desire to citizenship education in Niger state on the basis of family religious affiliations.

1.5 Research Hypotheses

Hypothesis 1

There is no significant relationship between social studies students attitudes to religious affiliations and its influence on a

commitment to citizenship education demands in Niger state, on the basis of geographical location.

Hypothesis 2

There is no significant relationship between social studies students attitudes to religious affiliations and its influence on a commitment to citizenship educations demands in Niger state, on the basis of gender.

Hypothesis 3

There no significant relationship between social studies students attitude to religious affiliations and its commitment to citizenship education demands in Niger state, on the basis of family religious affiliation.

1.6 Significance of the study

The importance of the development of attitudes and desirable citizenship qualities in Nigeria today through religion can not be over emphasized. Besides, that education is regarded as a tool for the development of every nation can not be divorced from the attitudes and values of the society in which it is nurtured. The research hopes to find out some of the issues

relating to religion that is confronting citizenship education and development among junior secondary school students towards citizenship education in Niger State that will help in curriculum development. The result of the study will assist students to contribute towards achieving the desired good citizenship training for our youths. It is also hope that the study will help students, and the general public to develop a sense of national consciousness, awareness and good human qualities necessary for peaceful co-existence and interdependence in order to achieve self reliance for the purpose of national development.

It is further hoped, that, the study would be of significant to teachers, parents, religious leaders, officials of ministry of education, curriculum experts and developers and the general public. The finding may reveal the importance of social studies education as tool for impacting citizenship to the youths. The findings will further motivate teachers of social studies and non-social studies to take more interest in inculcating citizenship values in their students. This may serve as an inspiration for teachers of religious knowledge in schools and religious leaders

in the society. The out come of the research is hoped could influence monogamous and polygamous families on the attitudes of students towards citizenship will be understood and worked with by the generality of Nigerians. It is hoped that the study will lead to a change of perception of the Christian and Islamic studies as subjects in junior secondary school curriculum with higher status. It will lead to government paying more attention to these subjects because of their role in impacting good citizenship virtues for effective development of the society through religious affiliation of students. In addition, the research could be the basis for further researches in education.

1.7 Scope of the study

This study investigate on impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. The study is delimited to all students of J.S.S III in Kontagora education Zone of Niger State. Because of time and financial engagement. And in addition is restricted to JSS III due to the fact that they constitute a large proportion of youths that are vulnerable to anti-social behaviour and have undergone courses in the Junior Secondary School curriculum. All social studies

students of the affected schools will be in the study. This to Danladi (2005), the teaching and learning of attitudes and skills depends on the exposure of the social studies teacher to certain principles and techniques that are considered vital by the society in question.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.01 Introduction

The research investigate in to the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state The main focus of these chapter is a discussion on the areas that have relations with the topic of the research and the stated hypotheses.

- **Theoretical Frame Work.**

– Meaning and concept of social studies

– The historical development of social studies in Nigeria

– The Objectives of social studies education in Nigeria

– The concept of religion

– The concept of attitudes and types of attitudes

– Religion and citizenship education.

– Religion and attitudes

– The concept of citizenship and citizenship education

– Citizenship programme in Social studies

– Family background and citizenship training

– Review of some related empirical studies

– Summary

2.02 Theoretical Frame Work

The theoretical frame work of this study is based on the assumption that the concern of social studies is the promotion of affection amongst learners and people exposed to it and has greatly influenced the philosophy behind instruction in the subject area.

(Okam 1998), citing experts in social studies education Okobiah (1985) and Okam (1998) agrees that social studies is aimed at preparing the learners to the goals and purposes of the responsible and effective citizenship, Usara (2011) saw that the teaching of social studies in the school setting will lead to the training of good citizens who are expected to be in possession of such attributes as; tolerance, democratic mind, fair play, respect for others based on customs, traditions and nationalistic ideals for their country and progress of the society in general. The

teaching of social studies lays the foundation for democratic principles and a just society.

In purely Nigerian setting, Ayuba (1994) sees social studies education as being concerned with the development of good citizens. He further held a view that the introduction and teaching of social studies in schools foster the spirit of national consciousness, unity in diversity, national tolerance and respect for others. Uche (1980) is particular about the type of social studies taught in schools which should produce Nigerians loyal to central units and not only to the tribal group or religion. In the same direction Njokwu (2001), observes that the main philosophy behind the birth of social studies is to mobilize the youths and students for the purpose of helping them cultivate an awareness and understanding that would transform them in to individuals with skills, attitudes, moral values, competencies and reasoned judgment to effective living.

Related to the above, Okam (2006) confirms that a major demand which the study of social studies is required to make in the society is contained in creating some impact on the

behaviours of the citizen as he addresses himself to civil, social and political affairs. Accordingly, he stresses that through social studies, the student is expected to develop values and skills necessary for conducting human affairs in the society concerned. Social studies according to Kazi (2004) is aimed at transmitting and forming the values of her citizens. Its philosophy is geared towards maintaining and promoting the fundamental values of a democratic society with regard to her citizens. This brief theoretical frame work will not be adequately led to rest without the contribution of Okam (2006), who is of the opinion that education which is propagated through social studies is expected to alert and acutely remind the individual about his relationship to other people from different tribes and races, religion and classes. This aspect is important because social studies education has to teach values and attitudes that are geared towards citizenship education.

2.03 The Concept of Social Studies

Many educators and scholars see social studies as related subject who draws its contents from the social sciences and the

humanities. The supporters of this view defend social studies thus; (Ayuba 1994), is of the view that social studies cuts across borders of Geography, history, moral instruction. English, Mother tongue and civics it proceeds to the parents, the teachers, and educators, the Church and Mosque, the teenage group and youth leader's organizations and other bodies on whose shoulders rest the political socialization of the young. Looking at the second sentence, shows that it includes religion, anthropology, sociology, psychology, physiology, political science etc. and its main goal is to promote loyalty to the government and at the same time ensure relative peace within the environment.

Okoro (2002) defined social studies as;

> The study of man's social relationship with fellow man in time which is history, in space which is geography, in groups which is sociology and anthropology in leadership which is government, in exploitation of resources which is economics and in reaction to stimulus which is social psychology.

Akawu (1995) saw social studies as;

Those portions of the social sciences disciplines of anthropology, sociology, economic, psychology, Political. Science, history and geography which have been selected for teaching purposes. Though the authors quoted above do not see social studies as a discipline, they agreed that it is performing distinct functions, which can not be achieved through the teaching of the social sciences as distinct subjects. So, social studies as a programme of study in our school curriculum is worth while.

CESAC (1981) saw social studies as the way man lives in and interact with his social and physical environments and how science and technology help him to live well in those environments. To CESAC, it means that social studies is concerned with environmental activities and interaction. Which implies that social studies creates environmental awareness in man's society.

Musa (2001) defined. Social studies, as a programme of study which a society uses to instill in students the knowledge of skills, attitudes and direction it considers important, concerning the relationship human beings have with each other, their world and themselves." Social studies could be seen as a means of imparting community skills, attitudes, knowledge and other

societal norms that would foster peaceful coexistence, promote values, respect for authorities and elders and self-realization. This view is in harmony with the primary school curriculum guide 1983 which endorses "that social studies should develop positively, influence, modify and change pupils behaviours in the direction of acceptable norms, values, beliefs, attitudes and practices of the society".

In another dimension, Abubakar (2011) sees social studies as a problem solving subject. This definition could be relevant looking at the history of social studies in many parts of the world, the subject and discipline was introduced in an attempt to solve one problem or the other.

Okam (1998), observed that in many nations of the world, social studies is aimed at achieving the following ends;

(a) Improvement of the self-image of the people in a society after a colonial heritage;

(b) Initiating people into learning ways of improving the economy of their society;

(c) Enabling people, nations and government to develop global perspectives regarding certain issues or problems as a result of recent international development.

(d) Development and maintenance of respect in interpersonal relationships;

(e) The transformation of the political culture for the purpose of inculcating concepts of nationalism, unity and interdependence amongst the citizenry of new nations with diverse populations.

James (2002) is of the view that social studies is concerned with the transmission of specific values, attitudes and ability in their definition of social studies, thus; a study of man in his totality, the study covers where he lives, his activities in the past and present, his culture, his frame of mind and how he relates to others. It focuses on developing the right values, attitudes and abilities which will help the child to get on well with others as he grows up to become a responsible citizen.

Similarly, Kazi (2006) considers social studies as a curriculum package designed to inculcate in learners desirable

values, knowledge, attitudes, skills or competencies in order to prepare them for useful living in their society as effective citizens capable of making rational decisions for the progress and development of their community.

Despite the variation in the way scholars view social studies, the researcher is of the opinion that there some areas of agreement on the fact that the subject focuses on man in relation to his environment with vital variables as values, attitudes, skills and knowledge which, according to Kazi (2006), constitutes the content materials of the subject. Thus, the discipline social studies is about people and their interaction in the various environment they find themselves and how they exhibit acceptable values, attitudes and skills for the purpose of promoting citizenship education to our learning youths.

2.04 The historical development of social studies in Nigeria.

The term "social studies" although is of western origin has come into common use in Nigeria and the subject is accepted as an important field of study in Nigerian schools. Today social studies is a core subject in both primary and all junior secondary

school levels in Nigeria. Compared with other social science disciplines, it is of fairly recent origin in Nigeria and indeed in Africa generally. (Niyi, 2004).

In the United States where social studies was first accepted as a part of the curriculum, the subject was made popular by the American Historical Association's commission on social studies through a series of volume published between 1932 and 1942. The U.S.A federal government went in to financing social studies projects through the establishment of a social science consortium entrusted with collection and dissemination of information about new ideas and materials for social studies (Iyewarum, 2007).

Owing to the cultural transfer resulting from political and social interrelationship between Africa and America and with the western countries, social studies has been accepted in African countries today. Some Africans, for example, who studied in Europe and America came back home with ideas of social reforms which led to introducing social studies as a curriculum reform in African schools.

Nigeria, which is the concern of the writer of this thesis, the idea of social studies was first conceived in the late 1950'S in Adeyemi College of education. In 1954 social studies was incorporated in to the curriculum in Aiyetoro comprehensive High school. It was introduced as an experiment and financed by the Ford Foundation of America. As a result of the boost which the subject received in the school, the first association of social studies masters was formed in the 1960'S. Further encouragement came from the ten western states ministry of education, which superintended the programme in Aiyetoro comprehensive High school.

The American Agency for International Development in conjunction with the Western State Ministry of Education sponsored the publication of a social studies text book by 1968 which gained general acceptance among many Nigerian educators.

Niyi (2004) went further to say that, similar studies were carried out in Ahmadu Bello University resulting in the publication of a social studies Handbook for teachers. Two

landmarks in the development of social studies are first, formation of social studies association of Nigeria (SOSAN) in January, 1968. Among the objectives were;

i. To promote the development of new curriculum in social studies.
ii. To serve as a clearing house of ideas on social studies.
iii. To encourage the teaching of social studies in Nigeria schools.

The secondary Landmark, in the development of social studies in Nigeria was a special conference on curriculum development held at the University of Lagos in Sept. 1969. The purpose among others are to examine the issue of ideology, objectives and significant of social studies in the Nigerian educational scene.

Ayuba (1994) reports that this conference gave birth to the Nigerian Educational Research Council (NERC) which is now referred to Nigerian Education Research and Development Council Immediately after its formation, the Nigerian Educational Research Council organized a series of workshops

with aim of promoting studies in the subject some of these workshops include;

(a) The Nigerian primary school curriculum workshop at the University of Ibadan at which a syllabus was prepared for the primary schools in Nigeria.

(b) The Nigerian secondary education curriculum workshop 1972.

(c) The Nigerian secondary education curriculum workshop 1973.

It is pertinent to note that, at these workshops social studies curriculum were worked out for use in secondary schools and Teacher Training Colleges in Nigeria.

2.05 Objectives of social studies education in Nigeria.

Despite the fact that there is no consensus as to the goals of social studies, there is however the general idea that social studies has influence on the beliefs and values of the learners and that it undoubtedly produces good citizens. Social studies could be said to be society-based, in the sense that it is geared toward solving the problems of the society. Its objective in Nigeria is

directed towards solving the problems of the Nigerian society. These problem as highlighted by Abubakar (2011) includes dishonesty, greed, selfishness, bribery and corruption. Other problems associated with the Nigerian society are; insecurity (political, economic, social). In addition to lack of unity, ethnic and religious intolerance and other related issues.

However, there are as many objectives of social studies as one can remember in agreement with Bloom's taxonomy of educational objectives that emphasized the cognitive, affective and psychomotor objectives. As such and in line with this, this study is geared towards the influence of religious affiliation on the attitudes of J.S.S social studies students towards citizenship education in Niger State.

According to Dodo (2008) the objectives of social studies education in our country (Nigeria) could be broadly categorized in to the following.

i.Information learning

ii. Attitudes and values learning

iii. Abilities and skills learning

(i) Information learning: This is concerned with the past, present and future conditions of man. The aims is the

- Creation of awareness and an understanding of our ever changing social and physical environment, for example, the physical, social and political metamorphosis of the Nigerian environment from independence to date.
- Need for educating citizens on the basic social functions that characterized all societies, such as production, transportation, distribution and consumption of goods and services; provision of education, re creation and government.
- Need to educate the citizens of Nigeria on the nation's growth, history and development.
- Study neighbourhood, community, local government, state with particular reference to how people live and work, how they meet their basic needs of life and how they interact and depend on each other.
- An examination of the world of work and on orientation for various careers and basic human institutions.

(ii) Attitudes and values learning:

- Knowing the common values of our societies as enshrined in the constitution of the federal republic of Nigeria and the national policy on education.
- Ability to make decisions that involves choices between competing values.
- Developing of reasonable loyalty to the country by respecting the national anthem and national pledge.
- Knowing the basic human rights guaranteed by the national and international laws.
- Developing a sense of respect for the ideals, the heritages and institutions in Nigeria.
- Developing a feeling of kinship towards every human being no mater his race, colour or creed.
- Developing a sympathetic appreciation of the diversity and interdependence of all members of the local community, and of the wider national and international community.

(iii) Abilities and skill learning:

These include the following: -

- Social skills: The ability to live and work together, that is the feeling of comradeship. It also involves discipline in public places, for example, taking turns and learning to be courteous, learning self-control, sharing ideas and experiences with others.
- Study skills and work habits. The ability to locate and gather information from books, the library and from a variety of sources, the ability to write sound academic reports, ability to read materials and detect bias, ability to use maps and pictorial presentations.
- Group work skills: The ability to work with others, take on roles and participate in group discussion in a peaceful manner.
- Intellectual skills: To develop a capacity to learn and to acquire skills, including not only the rudimentary skills of listening, speaking, reading and writing and of calculation, but also the skills of observation, analysis and reference which are involved in scientific problem solving.

2.06 Religion and citizenship education

Oxford Advanced learners Dictionary of Current English defined religion as; "the belief in the existence of a spiritual ruling power, the creator and controller of the universe, who has given to man a spiritual nature which continues to exist after the death of the body". In Nigerian, there are three major religious organizations. Namely, the African traditional religion, Islam and Christianity, Moses (1998) confirm this when he said: "In Nigeria today there exist side by side three different types of education; those are indigenous, Muslim and Western education."

Each religion comes with a different educational system which helps to facilitate the understanding of her doctrines. The African traditional religion is as old as the inhabitants of these continents. Islamic religion came to Nigerian from the Middle East via North Africa in the fourteenth century. While Christianity came from Europe via missionaries in 1842 (Musa, 2001). From the definition of religion given above, it seems that all religions endorse in the existence of a supreme being called

GOD. The two documented holy books; the Qu'ran and the Bible used by Muslim, and Christian respectively, emphasizes love and peace and fear of Allah or God as the most important aspect of their faiths.

Following the history of the happenings in the country from 1960 to date, with regard to religious upheavals has shown that it is not a uniting force in Nigeria, rather a weapon for achieving selfish end. This view is supported by Jacob (2001) in their up on today's challenge. Religion has become a highly relative subject, many times assuming dangerous dimension which threaten the nations unity and stability."

The above assertion is supported by the researcher that could recall the happenings of Maitasine in Kano 1981-82, the Maiduguri religions crisis of the 1985 and Yola. It is still fresh in our memory because the researcher was an undergraduate at A.B.U Zaria at that time of the Zangon Kataf religious crisis of Kaduna State, which affected so many lives in Kaduna, Zaria, Zangon Kataf and other Nigerians in the state. According to African guardian magazine of March 26, 1987:11.

"All who profess Christianity were mobbed and their Cars smashed. Those who claim Islam were required To prove it by reciting a verse of the holy Qu'ran Which says, there is no God but Allah, and

Muhammed is his prophet."

This act should be seen as the highest degree of religious intolerance. It is because of the concern on this religious issues which is sensitive to the government, many top government functionaries have taken time to talk at length at religious gathering on the need for peaceful coexistence among the two major religions. In the words of former governor of Niger State L.t Col. Gwadabe (1988) on Islamic principles in Minna, appeal to Muslim groups to find a way of settling intra religions conflicts among themselves amicably. He also urged Muslims to explore ways of ensuring peaceful co-existence, mutual understanding and cooperation amongst adherent of different religion and he advised that there should be religious consciousness of their adherent, so that the spirit of high sense of loyalty, dedication and commitment to government policies and programmes be ensured as well as stability and social justice in the country. (The democrat, Thursday June 21, 1988:13) the problem of religion in Nigeria is not only conflict with rival

groups but also rivalry within the same sect. This has resulted to proliferation of religious groups.

The analysis given above shows that religion has been a national issue retarding the wheel of progress in this country. The researcher is of the view that the cause can not be unconnected with the type of educational curriculum which the country inherited from the colonial government. The educational curriculum has no relevance to the socio-economic and cultural needs of the country; hence it was rejected by certain religious sects when it was introduced in the country. The education was geared toward making them agents of the colonial masters rather than independent contributors to their economy. Because of these lack of integration through a well planned relevant educational curriculum, ethnic and religious consciousness superceded national consciousness.

According to Otite and Ogionwo (2006), religion contributes to order in society by creating conditions for social well-being, self-discipline, social cohesion and the continuity of the culture and traditions. Religion could be said to be a

mechanism of adjusting and of solving problems. It also orders an individual's relation with supernatural and the process supporting social norms and integrating society and its personalities. In other words, religion develops in people the values and attitudes that will bring about peace and harmony in the society.

Religion, apart from the belief in the Supreme Being, teaches values like harmony, obedience, love for one another, faithfulness among others and discourages vices like cheating, stealing, lying, wickedness etc. religion in all its ramification apart from securing salvation for the individual, aspires to develop in the individual those qualities that will make people a good citizen in the society they happen to be.

In a similar opinion Mark (2008) is of the view that religion is contributing to peace keeping and thus eradicates violent conflict in our society. To him, religion should not be neglected. It is a viable instrument for better understanding of one another and eliminating violence. The work of provision of development and humanitarian aid is another vital way that

religion is contributing to peace making. Religion also can influence public and social opinion through statement to those responsible for violence and conflicts.

In another dimension, Gbola (2001) was quoted saying that, religion regulates the life of the individual in the society by making the society good and for harmonious living. Man as a social and religious being can not live in isolation, so he seeks company with other men and fellowship with others. And this could be achieved if individuals would respect the religious beliefs of others, for religion is sensitive. More so, religions endorse that God created the world and man meaning that society came into being by God's ordinance, so every institution is religiously oriented. It means all the vital events in life such as birth, puberty, marriage and even death have religious ceremonies connected with them. Events like cultivation, trading, founding of village and town are with the order/consultation of the divine the divine. For it is believed that religious sanction must be obtained before undertaking every act of life to ensure peaceful co-existence. In the process of revolution, the religious

leaders were given rules or covenant and this covenant contains the good conducts expected of all the adherents. This includes that, good behaviour, honesty, love and kindness. There is nothing that preached peace like religion, so religion if given rightful place in the society will give the peace that the world can not give which will eventually make everyone happy.

However, despite the above enumerated roles of religion, the writer of this work is of the opinion that, wrong interpretation of the word of God had led to bad instruction by parents and religious leaders who had given their young ones wrong instruction and have gone out of their ways to advocate violence for their followers which is morally wrong and it is not in the interest of our society since it destroys our unity which is the basis for any meaningful national development and there will be no unity without peace.

2.07 The concept of attitudes and types of attitudes

The term attitudes just like other concepts in social science disciplines did not carry one single definition that is universally accepted. The following definition of the term are as

a result of how each author perceive and understand the concept, for instance, to Thorndike and Hagen (1955) attitudes are feeling of favorableness or unfavorable towards some groups, institutions or proposition. To Murkherjee (1980) attitudes are one's feeling, thought and predisposition to behave in some preferred manner towards some objects, issue or some aspects of one's environment.

Generally speaking, however, we may observe behaviour of individual and measure them, but from such an observation of behaviour it could be difficult to trace the underlying factors of his feelings why he behave in that manner. There may be hundred of instances where individuals are forced to act in a manner where they would not be acting out of choice. For example, a soldier in a battle field may kill enemies though he may abhor the idea of killing. From the mere observation of his killing action, it would be wrong to say that the soldier had positive attitudes towards killing other persons. Attitudes are best expressed when individuals make statement about their feelings or opinion about certain objects, issues or things. For example,

consider the following statement. “I enjoy mathematics lessons”. “I hate to go to school”. “Schools are boring”. etc. In each of the above statements, one discovers elements of feelings or opinions of the speakers. The statements are therefore statements of attitudes of individuals concerned.

During the growth period of every child, his home, his peers, his beliefs, his culture and the mass-media confronting him, continually inculcate in to him certain values, beliefs and opinions. Some of these values he accepts, and some he rejects. He may also acquire certain values that are completely alien to his culture or his people’s expectation. These acquired values in his social context shape his attitudes to various things, issues and objects. Once these feelings, thoughts and cherished opinions are firmly rooted in his personality, he shall remain predisposed to act in ways corresponding to his attitudes.

Kazi (2006) is of the view that; attitudes are relatively stable and enduring predisposition to behave or react in a certain way towards persons, objects, institutions or events negatively or positively. To him, attitudes are cognitive, affective and

connective in their characteristic. In a similar view of reasoning, Singh and Nath (2008) Opined that, attitudes involve an organization of beliefs focused upon a single object or situation. Allport defines attitudes as a mental state of madness organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situation with which it is associated. A very careful identification of the definition of the concept attitudes will help the researcher to do justice to the topic on the influence of religious affiliation on the attitudes of J.S.S. social studies students towards citizenship education in Nigeria State.

The inculcation of attitudes like values occupies an important position in social studies education. This is because attitudes serve as a central focus of cognitive awareness which shapes individuals behaviour for meaningful social living in the society. In the same line of thought, Moses (1998) confirms that attitudes and values are two interwoven concepts which feed and grow on each other in a kind of symbolic relationship which every individual must strive one for his living in the society.

Thus, the claim is upheld by the second aim of national policy on education which stresses that, the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society." (NPE, 2004).

As earlier stated, attitudes may be positive or negative some attitudes can be observed by others through careful observation of the behaviour of the person concerned. But there are attitudes which can only be observed by the persons themselves- thoughts, emotions, feelings or affection or hostility. Attitudes are very important in schools, in that, we are interested in producing behaviours that will last (positive behaviours).

Musa (2007), went further to say that, attitudes are developed out of a person's experiences by direct tuition. Even without special instructions, a child will acquire the attitudes prevalent in his environment. Attitudes are based on the assumption about groups of individuals on the basis of beliefs or knowledge about the characteristics of group as a whole. Attitudes once imbedded and developed may or may not be changed. A change occurs through the same way it was

imbedded-direct experience, direct tuition and adopting of prevailing pattern.

2.08 The concept of citizenship and citizenship education

Every nation all over the world is concerned with achieving social harmony, peace and progress and to build up a society in which citizens behave responsibly. In this regard, focus is paid to giving positive civic education to the citizens since they are the ones that sustain the country. Hence, citizenship is almost invariably provided in the constitution of many countries, indeed in all the constitutions of Nigeria, from independence to date have adequate provision for citizenship, there are also provisions for fundamental human rights and freedoms as well as citizen's duties and obligations.

The conduct of the citizens is important to a nation. In line with this, Okoro (2001) considered the concept of citizenship as an institutional role with the political order that enables the members of a given society to play their roles. Thus, it is the role played by citizens that determines their effectiveness as citizens or otherwise. These institutional roles are derived

from the culture and institutions of the society. Thus, citizens brought up in the country learn such roles and role expectations through the process of socialization and formal learning. (School). With reference to Nigeria our fatherland, citizens play their role in anticipation that Nigeria can grow into a strong, united and self-reliance nation. It was further realized that a citizenry torn by religious fanaticism, ethnic and sectional conflicts tend to be inclined towards the pursuits of sectional and group interests at the expense of national interest of integration and harmony which may lead to disintegration of that particular country.

In support of the above arrangement, Dodo (2010), is of the view that, religion in particular has been used as an instrument for frustrating all efforts at national integration, accordingly, Nigeria needs citizens who are committed to the cause of the nation which can be achieved through committed citizens. A true citizen is one who is loyal to his country and willing to make sacrifice for the cause of the country. It is only when citizens develop such positive attitudes and manifest it in

their daily dealings with other members of the society that the country can grow into a strong and united nation.

In this regard, MAMSER (1987:69) states as thus:

National identity is the feeling of love and prides which a citizen has for his or her nation. When a citizen is proud of his or her country and is ready to sacrifice personal interest for the good of the country, such citizen can be said to have developed a strong feeling of national identity and therefore to be patriotic.

Good citizenship does not imply that the citizens should support the policies of the government without questioning even when it is clear that the leaders are pursuing policies which are detrimental to the progress of the nation. Rather, good citizens should come out against such leaders because the nation is greater than any individual or groups in the society. The concept of citizenship has functions with rights and duties of the citizens. The rights are particularity important owing to the belief that entrenching the rights gives a sense of security to the citizens generally and especially to diverse groups in the society and therefore contribute to a stable polity. MAMSER (1987), in its political education manual, emphasizes the following as the

duties of the Nigerian citizens: The protection of fellow citizens from internal and external aggression; readiness to protect the security of the nation and to be vigilant against activities that threaten that security to expose corruption in all its ramifications in order to ensure the use of the nations wealth for the benefits of all and show commitment to the welfare of Nigerians in all they do (MAMSER, 1987:31).

MAMSER'S observation above gives a general notion of what is expected of a good citizen. Specifically, however, citizens' duties could include the following:

(a) Obeying the law of the state

(b) Paying taxes and rates

(c) Serving the state in any capacity

(d) participating in the democratic process like voting at elections and contesting elections.

(e) Showing socially desirable qualities like tolerance, co-operation, trustworthiness, integrity, honesty, respect for the opinion of others, humility and bravery.

Dodo (2010), writing on citizens duties and also obligations state that, the attitudes of many Nigerians to civic duties are very negative and vague. He is of the opinion that attitudes fall short of the standard one could expect from citizens of a balanced and reasonable citizenry. He went on to say that such negative attitudes could be responsible for the rapid increase in the wave of crimes and indiscipline in the Nigerian society.

Views have been expressed by different authors as to what constitute good citizenship qualities, there are certain qualities which are regarded as universal and are applicabel to Nigerian society as well, such qualities as patriotism, tolerance (especially for other religions and ethnic groups), trustfulness, selfless devotion to duty, active participation in democratic processes, fairness in dealing with others especially in relations to their rights and freedoms are particularly relevant in the Nigerian context. The need for new attitudes and values orientation can not be over emphasized, so that they are created towards the norms values and accepted standard in the society.

Citizenship which is the major concern of social studies has been perceived as the subject of primary importance in bringing such change.

The need for citizenship education cannot be underestimated owing to the fact that Nigeria has a multiplicity of ethnic groups with varying cultures and traditions, in addition to pockets of other problems. Nigerians manifest a strong inclination to their ethnic groups and federative states rather than the nation. Thus, a sense of national identity and national integration needs to be fostered in the country. The concept of citizenship education is better explained and understood now, when Nigerian society is experiencing various problems. One of the way out is to have good citizenship education programme to enable the country have effective and efficient citizens in the society. In the words of Lar (1990:45) citizenship educations is that type of education which teaches what it entails to be citizens of a community, his responsibilities in the society, his limitations and the fundamental human rights he is supposed to enjoy as enshrined in the constitution, to be patriotic, love his fellow

human beings to enable unity, progress and stability of the society continues.

The concept of "citizenship education defies any precise definition because it is a relative term. Meziobi (1992) sees citizenship education as "inculcating in individuals certain very significant cultural behaviours knowledge and values". In the same vein Meziobi (1992) perceives citizenship education as "indoctrinating individuals in things considered as a society's basic values; Joycel (1973) sees citizenship education as "preparation for social responsibility, Meziobi (1992) opines that citizenship education equips the individuals with pertinent knowledge and skills that will enable on meaningfully contribute to development and progress of an ever enhancing dynamic modern world.”It is for the above reason that he went further to suggest that citizenship education among other things entails the comprehensive development of individuals who are thus equipped with the practical knowledge and skills that would make them capable of formulating, propose advocating and meaningfully directing ideas, activities, actions and events of

both mankind and the nation's adopt to the world that is constantly flux and contributes to the nations future growth and development. From the above, one can gather the following aims of citizenship education as thus; social awareness, social sensitivity, social relevance pursuit, social integration, social control, social cooperativeness among others.

Still on the issue of citizenship education, Ogbonna (1996) sees the concept as that which equips citizens to develop positive ideas, beliefs and value systems cherished by the society which enable them to live as useful and effective members of the society. According to him, citizenship education entails acquisition of: desirable attitudes, skills and values for effective participation in the society. Okam (1998) perceives citizenship education as that which preaches the gospel which hinges on a perpetuation of democratic ideals and a just society. He went further to say that citizenship education derives nourishment from the established disciplines, particularly the social sciences (history, geography, economic, government) it is not committed merely to a mastery of these subjects.

In the words of Olaniyi (2006) citizenship education has a laudable role to play in nation building process of any country most especially in plural societies with different tribes and cultures such as our country Nigeria. Nigeria is a nation bedeviled with many problems ranging from tribalism, corruption, religious intolerance, embezzlement of public funds, "419", hard drug pushing, smuggling, cultism, high level of youth immorality, election rigging and a host of others. It has been argued that all the above mentioned negative attitudes have become order of the day because most Nigerians have not imbided the right citizenship education.

Citizenship education in Cletus (2001) consists of the formal and informal methods by which citizens are enabled to understand and contribute to the effective working of their society. In addition, it could be viewed as all those experiences, knowledge and awareness which every individual acquires in the nation in order to be good citizens. He/she then be comes law abiding, obedient, loyal and tolerant to constituted authority in his fatherland.

Sequel to the above Niyi (2004) went further to say that, nations have to make deliberate efforts to ensure the creation of effective citizens who will in turn help to create a viable political system which is necessary for nation building and thus the acts of general development of nation. More so, in a pluralistic country like Nigeria, it is the expectation of government that schools should assist in integrating a population fragmented by religion, linguistic or ethnic differences. In essence, citizenship education is that training which makes the recipient to become a well informed citizen who will not be parochial and myopic in thinking and can easily relate and cooperate with others so that national cohesion and loyalty can be achieved.

Ujo (2002) opined that the objective of citizenship education is to prepare youths and students to become active and well-informed citizens of their community and broader society. It has the task of teaching the history of the country's institutions and of how the government functions, knowledge and commitment to one's nation requires an understanding of the key political and social issues as well as possession of all the

necessary skills and values needed for the effective political participation of all citizens, including students. The writer went further to say that the objective of citizenship education is the inculcation of a value system which could be useful throughout life of each individual and foster a feeling of unity with diversity. This is explained further to include; learning about oneself, ones community, nation, language, religion, ethnicity and leaning the values which makes one belong to these entities. He added at the same time emphasizing the importance of tolerance towards others. In the same line of thought, the writer of this work is of the view that, citizenship education should aim at teaching knowledge and necessary skills needed to deal with value conflicts in an acceptable and meaningful way.

2.09 Citizenship programme in social studies education

The introduction of any programme in any country of the world is not without any reason for it. In the same manner, social studies was introduced in Nigeria by the 1969 curriculum conference to solve pressing needs on the ground. At independence in 1960, many Nigerians fault the kind of

education that was provided to the citizens. They claimed that such kind of education was not suitable to our socio-cultural needs. For that reason the introduction of an education that will reflect our needs lead to the introduction of social studies. Otu (1987), went further to say that the introduction of social studies was the desire to make education responsive to the needs of the society.

Another reason is that it is claimed that education through an integrated social studies programme will be better for the production of good citizenship as a result of the failure of the traditional social sciences subjects. A closely related view held by Okam (1992) is that social studies is considered to be more adequate than the separate social science subjects, at least in terms of its content and scope for the actual development of national consciousness and unity. Another reason, in respect of the introduction of social studies is the argument raised by Adeosu (1999) is the lack of development in the compartmentalized single subject disciplines in the primary and secondary schools. He finally agreed that social studies was

introduced in Nigeria for the aim of development of effective citizenship and critical mind and the possession of skills which would contribute to the development of the society in its entire ramification.

Indigenous writers like Okobia (1985) Onyabe (1986) Adaralegbe (1980 and 1988), Okam (1998) viewed the citizenship focus of the Nigerian social studies to be the cultivation of an awareness and understanding that would transform the youth to good citizenship. They argued most of the content in our curricular emphasis the cognitive with no regard for value orientation of the citizens. The writer of this thesis is of same opinion with the above, in that in the past the emphasis was memorization rather than the transmission of skills, value and attitude needed for the progress of the country.

The concern of social studies for the propagation of affection amongst learner and individuals exposed to it has a very tremendous influence on the philosophy of social studies. Authorities in social studies (Dewey 1952, Beerd, 1932, Uche 1980) in Okam (1998) endorsed the goal and purpose of

recognizable and effective citizenship. James (2002) among other issues endorses that instruction in social studies is channeled at creating good citizens in a democracy. Uche (2000) views social studies as primarily concerned with the development of good citizens. He argued that social studies foster the spirit of national consciousness, unity in diversity, national tolerance and respect for other people's view. Okobian (1985) said the philosophy for social studies in Nigeria is aimed at mobilization of the youths for the purpose of helping them cultivate an awareness and understanding that would transform them in to citizens with skills, attitudes, competencies, moral values and to contribute positively to the overall development of the society.

According to Okam. (1998), citizenship is about effective education that is propagated through instruction in social studies and is expected to alert and acutely remind the individual human personality about his races, religion, and classes. The philosophy is geared towards equipping the individuals to cultivate citizenship and civil responsibility. The conceptions and thought

processes associated with these ideals include the following; shared responsibility for the common good of all in the society; moral and spiritual values in interpersonal relations; a cultivation of a sense of compassion, respect and tolerance of others; cultivation of social attitudes and values such as cooperation, participation, interference, open mindedness, honesty, and obedience among others.

2.10 Family background and citizenship Training

The role of family background in citizenship training can be best appreciated when one look at the family as an agent of socialization. One of the functions of the family is procreation. Individuals are born in to the family and it becomes the ultimate responsibility of the parents and other siblings to see to the socialization of this new born individual in the family. This is very necessary because children must be taught values, attitudes, knowledge and skills that will enable them live satisfactory life in the society they happen to find themselves. In other words, the family as an institution lays the foundation for the training of children to develop qualities that will make them good citizens.

The above statements is supported by Otite and Ogiowo (2006) according to them, family is the place where the child first learns the appropriate behaviour patterns, values, attitudes the norms and folk ways of the society.

Morrish (1999) is of the idea that, socialization in the family is much more then a mere question of house training, it involves learning a few rules and accepting or rejecting familiar sanctions, it is the beginning of the internalization of the culture of the family and society, which will go on throughout the individuals life, unless he suffers from partial or total alienation from the culture.

Parents according to Durojaiye (1994) provide children with affection, sense of belonging, a satisfactory discipline, a working set of rules of good behaviour, good physical and psychological habits and attitudes which will enable them to relate purposefully in the social atmosphere of the society.

Adesina (2000) asserts that most studies on discipline point to the family as the most powerful influence in the child's life. However, Adesina expresses that it is unfortunate today most

parents have given up the responsibilities for training their children in the way they themselves have been raised. To him they shift the responsibility on the school and pursue their economic needs forgetting that their most durable and enviable property is their children. Therefore, individual's citizenship qualities to a great extent are largely determined by his/her family background.

Just like the family background, the role of religion in citizenship training can not be over emphasized. According to Peil (1982), religion fosters social integration by upholding the values and norms of the society. He went further to say that religion is important in solving integrative problems because religion legitimates value patterns, it provide reasons why certain values should be preferred to others, Otite and Ogionwo (2006) argued that, religion contributes to order in society by creating conditions for social well-being, self-discipline, social cohesion and the continuity of the culture and traditions.

From the above literature, the importance of family background and religion becomes apparent in the socialization of

the child for effective citizenship. The family background and religion inculcate in the child values, attitudes, knowledge and skills that will make him sound and effective citizen.

2.11 Review of related empirical studies:

This study is an attempt at finding out the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. It is therefore desirable to review some previous works that have relation with the present topic at hand. The aim is to strengthen the present study.

Musa (2001) investigated on whether social studies had created any attitudinal impacts in relation to ethnicity, religious intolerance, obedience to school rules on the programme at the J.S.S level of education in Bauchi State Local Government Headquarters. The researcher used the likert type questionnaire and oral interview to find out the impact of social studies in relation to religion on the programme of J.S.S. students in Bauchi State. The respondents of the study were J.S.S I in the urban centers of Bauchi State. Eight hypotheses were formulated and

tested. A total of 569 students were involved in the study and standard deviation were used for data analysis. The result of the findings of the study indicates that teacher's perception of social studies education with particular reference to the role and function of citizenship education favours values, attitudes and patterns of behaviour necessary for harmonious living in a democratic society. Generally, the result shows positive perception in values relating to citizenship responsibilities like; honesty, respect for others, tolerance, self-control e.t.c. however, unlike Musa study on ethnicity, religions, obedience to school rules on citizenship, the present study is on the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. with variables like religion and citizenship education in common with present study.

Galadima (2004) conducted a research, on the teachers assessment of the impact of social studies education on the development of effective citizenship a case of Chanchaga local government in Niger State. The researcher makes use of a total

of 150 teachers from 15 different schools and employ simple percentages and discovered that, teachers asses social studies teaching as the best channel through which good citizenship attributes can be effectively impacted.

Thus, it is the question of the present study to ascertain the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. Similar to Galadima's study, the present study intend to make use of questionnaire to solicit response from the sample population of the study. It differs from the present study in that Galadima's conducted his research in Chanchaga Local Government Area of Niger State and the present study is conducted in four local government areas of Kontagora, Mariga, Mashegu and Wushishi of the same state.

Nakoriji (1995) investigated into whether participation in value clarification strategies increases students ability to clarify values issues in primary and secondary school pupils were subjects of the study. The researcher used the randomized group design model, because the researcher uses the experimental

research type. In the finding, it was revealed that participation in value clarification strategies increase the students' ability to clarify value issues. This study is relevant to the present study in that the development of desirable attitudes in the individual citizen is a quality of good citizenship. In addition, before an individual can develop desirable attitudes and values, he must be in a position to clarify values issues, clarification of value issue is an important aspect of good decision making which is a quality of good citizenship. In addition the same descriptive survey design was used in the two researches.

Iyewarum (2007) studied the home as an agency for instilling self discipline in the youth. A total of 200 married men and women in the faculty of education and social sciences of university of Ilorin were involved in the study. The instruments used were the structured interview. The findings show that apart from the home other agencies that assist in instilling self discipline were identified including religion. This study is related to the present study because discipline is one of the qualities of good citizen. In addition, the study investigated to among other

things the influence of home in instilling discipline and the present study is to investigate on the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state.

Wakili (1991) conducted a research on the relative influences of selected variables on citizenship values of primary school pupils in Kwara State. The descriptive survey design was used to carry out the research. Specifically, the impacts of variables like the family background, religion affiliation, and sex on citizenship values of primary school pupils in Kwara State. percentages, graphs, t-test were used to analyzed the data. This study is similar to the present study in that religion is a key variable in the two studies. They are related for the fact that the influence of religion in instilling citizenship values is the concern using education as a tool. In addition, Wakili (1991) studies were carried out in four (4) Local Government in Kwara State and the present study is centered in four (4) Local Governments in Niger State. The likely result of the two researches is how to inculcate good citizenship to our youths.

Ahmadu (2006) did an investigation on the behaviour patterns and attitudes of Nigerians with different levels of education. Primary secondary, university and non-schooling people are the targets of the study. Nine hundred and ninety were randomly selected from primary, secondary, university and non-school people from three states in Kwara, Kano and former Bendel State (Edo). Simple percentages and a two tailed t-test were the statistics used for data analysis. The findings show that education contributes to the expression of achievement of attitudes towards national integration in Nigeria. The study is related to the present one in that integrative behaviour patterns and attitudes of students is an act of unity, patriotism and national consciousness which are good qualities of good citizenship.

Adeniyi (2009) investigated the attitudes of students towards social studies. The findings show that students have positive attitudes towards the subject because it enables them to be aware of man's problem in society. He tries to respond to this problem and have an idea of his physical and social environment.

The study is relevant to the present in the sense that any good citizen should be aware of what is happening in his immediate environment.

The above reviewed empirical studies show much relevance to the study at hand. The previous works as you might see touches an issues ranging from the home to school setting in citizenship training. However, little have been said with regard to religion as an agent of moral and attitudinal training for the purpose of citizenship education which is the topic to be treated to fill the gap between previous studies.

Summary

This chapter attempts represent a related literature and works on the topic of the research. This chapter however specifically reviewed related and empirical studies on the topic of this study which the researcher believes will help in placing the research in proper context to fill the existing vacuum especially in the area of religion and attitudes towards citizenship education in Niger State.

In addition to the above, the theoretical framework of the study touches on areas like, the concept of social studies, evolution of social studies and its general objectives and its scope. The concept of religion as it relates to good attitudinal change and understanding of what attitude is all about. Citizenship and citizenship values were discussed. In addition, issues on citizenship focus of the social studies programme in Nigeria were equally highlighted.

Finally, the key concept in the topic ‘citizenship education’ and the related empirical studies were discussed. The emphasis on these empirical studies is to bring out the similarities and differences of the reviewed studies with the present topic of the research.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This study investigates the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. This chapter thus, discuss the following subheadings:

- ❖ Research design
- ❖ Population of the study
- ❖ Sample and sampling techniques
- ❖ Instrumentation
- ❖ Validity of the instrument
- ❖ Reliability of the instrument
- ❖ Data Collection procedure
- ❖ Statistical analysis procedure

3.2 Research design

Descriptive survey design was used for this study. This design entails the use of questionnaire to obtain information on the variables of the study which includes attitudes and religious

influence towards citizenship education in Niger State. This is in agreement with the view of Cohen, Manion and Morrison (2009) that a survey type of research usually relies on large-scale data gathering from a wide population in order to enable generalization to be made about given factors or variables. The researcher used the survey design because of its efficiency in eliciting information from population of interest. Survey design enables the researcher to collect relevant and dependable data from the respondents of the study through the use of the questionnaire.

3.3 Population of the study

The population of this study comprised all the Junior Secondary School students in Niger State. However the study is restricted to all the J.S.S III in Kontagora education zone in Niger State. The population involved all the male and female J.S.S III students in the study area. The population of this study also covered all the rural and urban J.S.S III in Kontagora education zone. The population involved all the 60 junior

secondary schools in the zone covering 5330 students respondents.

TABLE 3.1 Distribution of population of J.S.S III students of selected schools.

LOCAL GOVERNMENT AREA	NO OF SCHOOLS	POPULATION OF J.S.S III STUDENTS		
			Male	Female
Kontagora	23	2132	1400	732
Mariga	14	1066	560	506
Mashegu	15	1332	800	532
Wushishi	8	800	550	250
Total	60	5330	3310	2020

Source: Directorate of inspectorate of education (DIE) Kontagora as at 2012.

3.4 Sample and sampling techniques

The sample for this study was drawn from the population of 5330 students from the sample schools in Kontagora inspectorate of education Zone. All J.S.S III students from the sampled schools in the Zone were used in the sample population

of the study. The sample of the study comprises of all J.S.S III (J.S.S) Students in the twenty (20) sampled junior secondary schools in Kontagora education Zone.

In determining the sample size of the study from the population, Cohen, Manion and Morrison's (2009) table of random sampling was used to arrive at a sample of 357 subjects. The selection of 357 students as sample respondents from the target population was based on purposive random sampling techniques. The random sampling method of selection was used through the popular pick and drop techniques.

The stratified random sampling method or techniques ensure that every local government and school was represented in the same proportion that they exist in the population (Olayiwola, 2007). This method was used in the selection of sample schools and students as respondents. The stratified simple random sampling method through the pick and drop technique was used in the final selection of respondents from each school.

TABLE 3.2: Distribution of sampled schools and students

Local Gov't Area	No. of School	No. of Sampled Schools	Names of Sampled Schools	Population of Students	SAMPLED STUDENTS (Muslims & Christians)
Kontagora	23	8	1) Model Sch 2) G.S.S 3) MICSS 4) D.S.S 5) J.S.S Masuga 6) J.S.S Kawo 7) J.S.S Wawa 8) G.G.C	168 282 565 364 168 155 202 228	16 21 36 23 11 11 9 15
Mariga	14	4	1) G.S.S G/Boka 2) J.S.S Bobi 3) D.S.S Mariga 4) J.S.S Lioji	136 406 404 120	16 21 21 16
Mashegu	15	5	1) G.S.S Mashegu 2) J.S.S S/Rami 3) D.S.S Kaboji 4) J.S.S Makera 5) J.S.S B/rami	260 375 256 375 86	22 21 21 21 9
Wushishi	8	3	1) G.S.S Wushishi 2) D.S.S Zungeru 3) D.S.S Akare	133 308 369	9 14 21
TOTAL	**60**	**20**		**5330**	**357**

SAMPLE 357

Source: Cohen (2009)

3.5 Instrumentation

The instrument which the researcher intends to use for data collection was based on the stated research question and research hypotheses. This study adopt a questionnaire designed by Wakili (1991) with some modification where necessary to suit the purpose of ascertaining the influence of religions affiliation on the attitudes of junior secondary schools social studies students towards citizenship education in Niger state.

The instrument consists of questionnaires according to research hypotheses which the research addresses. The instrument consists of questionnaires in which "the respondents was provided with a table with a code to indicate the extent of relationship between religion and attitudes of J.S.S III students towards citizenship education in Kontagora education Zone of Niger State. This study adopt a rating scale modified Likert Four Point Scale of Measurement with some modification to suit the researcher's topic.

The researcher used the following response options in the questionnaires for this study. These options are the modified

likert four points scale of measurement. It is shown bellow to include the following option used in responding to the questionnaire. Strongly agree $(SA)^4$, Agree $(A)^3$, Disagree $(D)^2$ and strongly Disagree $(SD)^1$. Thus, four point modified likert questionnaire was adopted for the research.

3.5.1 Validity of the Instruments

In order to make sure that the final copy of the questionnaire is valid for the study, the researcher employed the services of some experts and supervisors of students in the Section of Social Studies Education during the construction of the questionnaire. On the basis of their expert inputs, a well structured questionnaire consisting of 3 demographic variables and another section consisting of twenty structured the modified 4-likert scale questions was administered to respondents.

PILOT STUDY

Forty copies of questionnaire were thus distributed to respondents in GSS Bida in Bida Educational zones e different educational zone from the one concerned with this study but share similar characteristics in almost all respects, this was done

to pilot test instrument. These questionnaires were distributed and personally retrieved by the researcher with the help of research assistance.

3.5.2 Reliability of Instrument

The data thus collected from the pilot study were statistically analyzed for purpose of reliability co-efficient. The Cronbachs reliability coefficient was used. Consequently, reliability co-efficient of alpha level of .857 was obtained. This reliability co-efficient were considered adequate for the internal consistency of the instrument. This was a confirmation of test of reliability by **Spiegel M (1992)** ***and Stevens, J (1986).*** According to them, an instrument is considered reliable if its reliability coefficient lies between 0 and 1, and that the closer the calculated reliability coefficient is to zero, the less reliable is the instrument, and the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. This therefore confirms the reliability of the data collection instrument used as fit for the main work.

3.6 Data collection procedure

The data for the study was collected through the administration of the instrument to all the sampled respondents personally with the help of the research assistants in each school. The correct procedure for the completing of the questionnaire would be explained to the respondents by the research assistants after briefing by the researcher on the modalities of administration and collection of the questionnaire. Appropriate instructions shall be given before the respondents begin to fill the questionnaires. The researcher personally administer and on the spot collect back the questionnaires.

3.7 Statistical analysis procedure

The methods used in testing the hypothesis stated in chapter one of this study is Pearson Product Moment Correlation Coefficient (PPMCC). The PPMCC was used to analyze the null hypothesis which seeks to ascertain whether there exist any significant relationship between religion and attitudes towards citizenship education in Niger State. The ninety five (95) percent confidence interval or 0.05 level of significance was used for

accepting or rejecting the three stated hypothesis in chapter one. The analysis of the research question was done using mean and standard deviation.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

The aim of this research is to investigate the impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state. This chapter deals with the data analysis, results and discussion. The data analysis was based on the responses from 340 respondents out of the sampled 357 representing a total return of 95%. Variables on the influence of Religious affiliations based on location, Religious affiliations based on gender and based on family Religious affiliation.

The first section presents the bio data variables which include respondents sex, location and religions. The second section presents the various level of opinion on influence of Religious affiliations based on location, Religious affiliations based on gender and Family Religious affiliations. The third section tests the research null hypotheses using Pearson Product moment correlation. All hypotheses are tested at 0.05 alpha level of significance. The fourth section of this

chapter presents the summary of the major findings while discussion of results concludes the chapter.

4.1 Analysis of Bio data Variables

Table 4.1 Distribution of Respondents according to Sex status

	Sex	Frequency	Percent
	Male	180	52.9
	Female	160	47.1
	Total	340	100.0

According to the above table on the sex status of the respondents, out of the total 340 respondents, 180 of them representing 52.9% are male while the rest 160 representing 47.1% are females.

Table 4.2 Distribution of Respondents according to Religion

	Religion	Frequency	Percent
	Islam	195	57.4
	Christianity	145	42.6
	Total	340	100.0

Outcome of the table regarding the religious status of the 340 respondents above, revealed that 195 of them representing 57.4% are of Islamic religion while the remaining 145 representing 42,6% are of Christian religion.

Table 4.3 Distribution of Respondents according to Location of school

	Location of School	Frequency	Percent
	Urban	186	54.7
	Rural	154	45.3
	Total	340	100.0

Results of the table 4.1.3 regarding the family background of the 340 respondents revealed that 186 of them representing 54.7% are from Urban located schools, while the rest 154 representing 45.3% are from Rural located secondary schools.

4.2 Answering Research Question

This section wishes to answer the research questions raised in chapter one.

Research question 1

To what extent does social studies students attitudes on religious affiliations influences a commitment to citizenship education in Niger state, with reference to the geographical location of schools.

To answer this question Means and Standard Deviation were used. A criterion mean of 2.50 and above was considered as agree while a mean of less than 2.50 was considered as disagree.

Table 4.4 Analysis of respondents on the influence of religious affiliation based on Location.

s/no	Items	Response Categories				Mean	Std. dev	Std. Err
		SA	A	D	SD			
1	Religion affiliation enables students to develop citizenship values and attitude that will bring peace in the society	92	32	125	91	2.3676	1.1457	.0621
2	Religion affiliation teaches citizenship values such as harmony, obedience, love for one another and faithfulness	158	36	134	12	3.000	1.0014	.0543
3	Religion discourages vices like cheating lying stealing and weakness	114	51	143	32	2.7265	1.0298	.0558
4	Religion educate violent conflicts in the society	151	48	97	44	2.9000	1.1138	.0604
5	Religious affiliation promotes social norms and integrates society and its potentialities	77	70	143	50	2.5118	.9999	.0542
6	Religion enable students to develop the virtues of cooperation and respect for others	157	62	92	29	3.2206	1.0374	.0562

7	Religion encourages people to do things in common	88	52	148	52	2.5176	1.0376	.0564
8	Religious affiliation enable people to reduce fear and anxiety	137	65	101	37	2.8882	1.0611	.0575
9	Religion contributes to peoples sense of security and close relationship with others	81	50	179	30	2.5353	.9509	.0515
10	Religion divides segments of a group in an atmosphere of competition	205	64	68	3	3.3853	.8317	.0451
	Cumulative mean					**2.8052**	**1.0209**	**0.0553**

Cumulative mean > Aggregate mean of 2.5000

According to the table 4.2.1 above the response of respondents on the influence of religious Affiliation based on Location is significant. This is because the cumulative mean response of 2.8052 is greater than the aggregate or decision mean of 2.5000. The item that attracted the highest mean response of 3.3853 is that Religion divides segments of a group in an atmosphere of competition. Details of response on this item revealed that 205 strongly agreed, 64 others agreed, while 68 others disagreed and the rest 3 strongly disagreed. In the same vein, Religion enable students to develop the virtues of cooperation and

respect for others as this item attracted the second highest mean response of 3.2206 with details of response showing that 157 strongly agreed, 62 agreed, 92 disagreed while the remaining 29 strongly disagreed.

Research question 2

Does social studies students attitudes on religious affiliation influences their attitudes towards citizenship education in Niger state on the basis of gender.

To answer this question, Means and Standard Deviation were used. A criterion mean of 2.50 and above was considered as agree while a mean of less than 2.50 was considered as disagree.

Table 4.5 Analysis of respondents on the influence of religious Affiliation based on gender.

s/no	Items	Response Categories				Mean	Std. dev	Std. Err
		SA	A	D	SD			
1	Religion enables people to protect fellow citizens and to expose corruption in the society	48	162	122	8	2.7353	.7249	.0393
2	female student demonstrates good citizenship values such as honesty & obedience than male students as a result of their religious affiliation	162	36	86	56	2.8941	1.1752	.0637
3	Male Christian and Muslim demonstrate negative social vices such as cheating, lying and stealing more than female counterparts	148	38	119	35	2.8794	1.0890	.0590
4	Religious affiliation of male & female students enables them to develop positive attitude towards citizenship education	150	8	180	2	2.9059	1.0058	.0545
5	The attitude of female students towards citizenship education is better than that of male students	75	73	119	73	2.4412	1.0585	.0574
	Cumulative mean					**2.7711**	**1.0106**	**0.0547**

Cumulative mean > Aggregate mean of 2.5000

Outcome of the table 4.2.2 above the response of respondents on the influence of religious Affiliation based on gender is significant. Reason being that the cumulative mean response of 2.7711 is greater than the aggregate or decision mean of 2.5000. The item that attracted the highest mean response of 2.9059 is that Religious affiliation of male & female students enables them to develop positive attitude towards citizenship education . Details of response on this item revealed that 150 strongly agreed, 8 others agreed, while 180 others disagreed and the rest 2 strongly disagreed. Also, female student demonstrates good citizenship values such as honesty & obedience than male students as a result of their religious affiliation as this item attracted the second highest mean response of 2.8941 with details of response showing that 162 strongly agreed, 36 agreed, 86 disagreed while the remaining 56 strongly disagreed.

Research question 3

How does social studies students attitudes on religious affiliations influences their desire to citizenship education in Niger state on the basis of family religious affiliations.

To answer this question, Means and Standard Deviations were used. A criterion mean of 2.50 and above was considered as agree while a mean of less than 2.50 was considered as disagree.

Table 4.6 Analysis of respondents on the influence of religious Affiliation based on Family religious affiliation.

s/no	Items	Response Categories				Mean	Std. dev	Std. Err
		SA	A	D	SD			
1	The family train children to develop qualities of good citizenship	218	31	60	31	3.2824	1.0516	.0570
2	Through the family religious affiliation children learn appropriate values and attitudes of the society	38	74	155	7	2.2265	.9113	.0494
3	Parents pursue their economic needs at the expense of training their children in good citizenship	181	76	74	9	3.2618	.8886	.0481
4	Parents do not provide their children with the necessary affection and sense of belonging	72	38	157	73	2.3206	1.0363	.0562
5	Through religion, parents train their children to develop feelings of loyalty, pride and sentiments	270	7	61	2	3.6029	.79714	.0453
	Cumulative mean					**2.9388**	**0.9369**	**0.0512**

Cumulative mean > Aggregate mean of 2.5000

An understanding of the table 4.2.3 above, on the response of respondents on the influence of religious Affiliation based on family background is significant. Reason being that the cumulative

mean response of 2.9388 is greater than the aggregate or decision mean of 2.5000. The item that attracted the highest mean response of 3.6029 is that Through religion, parents train their children to develop feelings of loyalty, pride and sentiments . Details of response on this item revealed that 270 strongly agreed, 7 others agreed, while 61 others disagreed and the rest 2 strongly disagreed. Also, The family train children to develop qualities of good citizenship as this item attracted the second highest mean response of 3.2824 with details of response showing that 218 strongly agreed, 31 agreed, 60 disagreed while the remaining 2 strongly disagreed.

4.3 Testing of Null Hypotheses

A total of three (3) null hypotheses were tested for the research titled influence of religious affiliation on the attitudes of Junior Secondary School social studies students towards citizenship education in Niger State. In testing the hypotheses the Likert scale scores were converted to raw scores. In testing the hypotheses the Pearson Product Moment Correlation Coefficient (PPMCC) was used.

Null Hypothesis 1: There is no significant relationship between social studies students attitudes to religious affiliations and its influence on a

commitment to citizenship education demands in Niger state, on the basis of geographical location.

Table 4.7 Pearson Product Moment Correlation (PPMC) statistics on impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state on the basis of geographical location

Variables	N	Mean	Std. dev	Correlation index r	df	sig (p)
Religious Affiliation Attitude towards Citizenship education	340	99.28	3.47	.846**	338	0.000
Attitude of student toward citizenship education on basis of Location	340	27.85	2.96			

. Correlation is significant at the 0.05 level (2-tailed).

r (338) =.254 P<0.05

The above correlation statistics revealed that significant relationship exist between influence of Religious affiliations and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of geographical locations. This is because the calculated p value of 0.000 is less than the 0.05 alpha level of significance at a correlation index r level of 0. 846 at df 338 is found to be significant. Hence, the null hypothesis which states that there is no significant relationship between the Influence of Religious affiliations and the attitude of Junior Secondary Schools Social

Studies Students towards citizenship education in Niger state on the basis of geographical location, hereby rejected.

Null Hypothesis 2: There is no significant relationship between social studies students attitudes to religious affiliations and its influence on a commitment to citizenship education demands in Niger state, on the basis of gender.

Table 4.8 Pearson Product Moment Correlation (PPMC) statistics on impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state on the basis of gender.

Variables	N	Mean	Std. dev	Correlation index r	Df	Sig (p)
Religious Affiliation Attitude towards Citizenship Education	340	99.28	3.47			
Attitude of student toward citizenship education on basis of gender	340	56.74	72.50	546** .	338	0.002

*****. Correlation is significant at the 0.05 level (2-tailed).***
r (338) =.254 P<0.05

The above correlation statistics revealed that significant relationship exist between influence of Religious affiliations and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of gender. This is because the calculated p value of 0.002 is less than the 0.05 alpha level of significance at a correlation index r level of 0. 546 at df 338 is found

to be significant. Hence, the null hypothesis which states that there is no significant relationship between the Influence of Religious affiliations and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of gender, hereby rejected.

Null Hypothesis 3: There is no significant relationship between social studies students attitudes to religious affiliations and its commitment to citizenship education demands in Niger state, on the basis of family religious affiliation.

Table 4.9 Pearson Product Moment Correlation (PPMC) statistics on impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state on the basis of gender on the basis of family background.

Variables	N	Mean	Std. dev	Correlation index r	Df	sig (p)
Religious Affiliation Attitude towards Citenzenship Education	340	99.28	3.47			
Attitude of student toward citizenship education on basis of family religious affiliation	340	14.69	1.69	.458**	338	0.003

*****. Correlation is significant at the 0.05 level (2-tailed).***
r (338) =.254 P<0.05

The above correlation statistics revealed that significant relationship exist between influence of Religious affiliations and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of family religious affiliation. This is because the calculated p value of 0.003 is less than the 0.05 alpha level of significance at a correlation index r level of 0. 458 at df 338 is found to be significant. Hence, the null hypothesis which states that there is no significant relationship between the Influence of Religious affiliations and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of family religious affiliation, hereby rejected.

4.4 Summary of Major Findings.

The following are the major findings of the study:

1. From the study it shows that significant relationship exist between social studies students attitudes to religious affiliations and its influence on a commitment to citizenship education demands in Niger state, on the basis of geographical location. Cumulative mean response of 2.8052 is greater than the aggregate or decision mean of 2.5000.

2. The study reveal significant relationship exist between social studies students attitudes to religious affiliations and its influence on a commitment to citizenship education demands sin Niger, on the basis of gender. Cumulative mean of 2.7711 is greater than the aggregate or decision mean of 2.5000..

3. That Significant relationship exist between social studies students attitudes to religious affiliations and its commitments to citizenship education demands in Niger state, on the basis of family religious affiliation. Cumulative

mean response of 2.9388 is greater than the aggregate or decision mean of 2.5000.

4.5 Discussion on Findings:

This section discusses the findings of the study according to the results of the hypothesis and the opinion to research questions as they agrees or contradict the quoted literature in this study.

Hypothesis one From the study it shows that significant relationship exist between social studies students attitudes to religious affiliations and its influence on a commitment to citizenship education demands in Niger state, on the basis of geographical location. . The cumulative mean response of 2.8052 is greater than the aggregate or decision mean of 2.5000 also confirms this outcome. It was found out that the item that attracted the highest mean response of 3.3853 is that Religion divides segments of a group in an atmosphere of competition. With details of response on this item revealed that 205 strongly agreed, 64 others agreed, while 68 others disagreed and the rest 3 strongly disagreed. In the same vein, Religion enable students to

develop the virtues of cooperation and respect for others as this item attracted the second highest mean response of 3.2206 with details of response showing that 157 strongly agreed, 62 agreed, 92 disagreed while the remaining 29 strongly disagreed. This outcome agrees with Gbola (2001) who opined that religion regulates the life of an individual in the society by making the society good and for harmonious living. This outcome also supports the view of mark (2008) who asserts that religion is contributing to peace and cooperation in the society.

Hypothesis two The study reveal significant relationship exist between social studies students attitudes to religious affiliations and its influence on a commitment to citizenship education demands sin Niger, on the basis of gender. The cumulative mean response of 2.7711 is greater than the aggregate or decision mean of 2.5000 further confirms this existence of significant relationship. It revealed that the item that attracted the highest mean response of 2.9059 is that Religious affiliation of male & female students enables them to develop positive attitude towards citizenship education. Details of response on this item

revealed that 150 strongly agreed, 8 others agreed, while 180 others disagreed and the rest 2 strongly disagreed. Also, female student demonstrates good citizenship values such as honesty & obedience than male students as a result of their religious affiliation as this item attracted the second highest mean response of 2.8941 with details of response showing that 162 strongly agreed, 36 agreed, 86 disagreed while the remaining 56 strongly disagreed. This outcome corroborates with Meziobi (1992) who opines that citizenship education equips the individuals with pertinent knowledge and skills that will enable them meaningfully contribute to development and progress of the society.

Hypothesis Three That Significant relationship exist between social studies students attitudes to religious affiliations and its commitments to citizenship education demands in Niger state, on the basis of family religious affiliation on the basis of family religious affiliation, to buttress this point further the opinion on items in this section showed that cumulative mean response of 2.9388 is greater than the aggregate or decision mean of 2.5000.

The item that attracted the highest mean response of 3.6029 is that Through religion, parents train their children to develop feelings of loyalty, pride and sentiments. Details of response on this item revealed that 270 strongly agreed, 7 others agreed, while 61 others disagreed and the rest 2 strongly disagreed. Also, The family train children to develop qualities of good citizenship as this item attracted the second highest mean response of 3.2824 with details of response showing that 218 strongly agreed, 31 agreed, 60 disagreed while the remaining 2 strongly disagreed. This was corroborated by Durajaiye (1976) who believe that parents provide affection, sense of belonging, good physical and psychological habits which will enable them relate purposefully with the social atmosphere of the society.

CHAPTER FIVE

Summary, Conclusion and Recommendations

5.1 Introduction

This chapter summarizes, concludes and offer useful suggestions as well as recommendations and suggestions for further studies in the related field.

5.2 Summary

The study was presented under five main chapters which this section intends to summarize.

Chapter one introduced the study, and the general background of the study.

The main objective of the study was to find the influences of Religious Affiliation on the attitudes of Junior Secondary School Social Studies Students towards citizenship Education in Niger State. state broken down into three specific objectives. Three research questions were stated as well as three research hypotheses to be tested. The significance and statement of problems was also discussed in this chapter.

Chapter two presents the detailed literature reviews and the conceptual studies related to the study. The concept of religion, influence of religion towards citizenship education, family background and citizenship education were all comprehensively discussed in this chapter. Review of related empirical studies was also discussed.

Chapter three discussed the study's methodologies adopted. The descriptive survey design was used by means of structured questionnaire to gather data from the respondents made up of the junior secondary school students in the selected secondary schools in Niger state. The sampling technique adopted was stratified random sampling technique to sample 357 from a population of 5330 students. Reliability statistics was carried out using the 40 students from GSS Bida in Bida educational zone. A cronbach's reliability coefficient of .930 was realized confirming the reliability of the instruments.

Chapter four presented and discussed the results of the data analysis. Section 1 discussed the bio data variables comprising of sex, location and religion of the respondents while section two answers the research questions and section three presented the result of the data

analysis. Significant relationship was established between influence of Religious affiliations and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of Location, the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of gender and the attitude of Junior Secondary Schools Social Studies Students towards citizenship education in Niger state on the basis of family religious affiliation. The summary of the data analysis findings as well as the discussions on the major findings as they agrees or contradicts with the literature review completed the chapter.

Chapter five was on study's overall summary, conclusion as well as recommendations for further studies.

5.3 Conclusion

Based on the outcome of the study, the following conclusions can be deduced.

- Religion divides segments of a group in an atmosphere of competition. and Religion enable students to develop the virtues of cooperation and respect for others.

- Religious affiliation of male & female students enables them to develop positive attitude towards citizenship education and female student demonstrates good citizenship values such as honesty & obedience than male students as a result of their religious affiliation.

- Through religion, parents train their children to develop feelings of loyalty, pride and sentiments. The family train children to develop qualities of good citizenship.

Contribution to knowledge

The present study which is on influence of religious affiliation on the attitudes of Junior Secondary School Social Studies Students towards citizenship education in Niger State. Is one of the few works that centers on religion as a tool for nation building. The research was able to find out some of the issues that is relating to religion that is confronting citizenship education and development among Junior Secondary School social studies students towards citizenship education in Niger State, that could be of use to curriculum development. It is hoped that the result of the study will assist students to contribute

towards achieving the desired good citizenship training to our youths.

It is further hoped that the studies would be of help to parents, teachers, religious leaders, officials of ministry of education and curriculum plamers / experts. Finally the study will lead to a change of perception of the Christian and Islamic studies as subjects in Junior Secondary curriculum with high status.

5.4 Recommendations.

Based on the findings of this study, the following recommendations are hereby enumerated.

* All religious leaders should preach stability and good moral that demonstrates good citizenship and cohesion among the people.

* The social studies curriculum should be reviewed to inculcate items that propagate good citizenship to our male and female alike.

* Parents should train their children to develop positive attitude towards good citizenship irrespective of their family religious affiliation.

* Religion should strive to encourage students to develop the virtues of cooperation and respect for others.

* Government should explore ways of fostering unity among the different religious affiliations through proper social studies instructions.

* Parents should not pursue their economic needs at the expense of training their children in good citizenship.

* Parents should make sure they provide their children with the necessary affection and sense of belongings for good citizenship.

* The government and parents should propagate sections of the religious that support loyalty, togetherness and good citizenship and abolish sections that preach violence.

5.5 Suggestions for further studies

The following are the suggestions for further studies in the related fields.

1. Impact of social Studies education on Religious tolerance in Niger state.

2. The relationship between religious affiliation and performance of students in Social studies in Niger state.

References

Abubakar, I.D (2011). An *unpublished lecture notes on school, socialization and the curriculum* an M.Ed course in social studies. A.B.U Zaria.

Adesina, S (2000) *some aspects of school management*: Ilorin University of Ilorin press.

Adaralegbe, A. (1980). *The Nigerian social studies* programme Retrospective and prospects in NERC social studies. Ibadan Evan Brothers Ltd.

Adeniyi, C.S (2009). *Teacher's perception of the new social Studies in Secondary Schools.* Unpublished M. Ed thesis of university of Ilorin.

Ayuba K. (1994). *Social Studies Education in Nigeria*. An Unpublished M.A thesis of Colombia University. African Guardian (1987). Religion for unity on March 26th, 1987.

Ahmadu U.S. (2006) *integrative attitudes and values among Various Level of education in Nigeria unpublished. Ph.d thesis of Ahmadu Bello University, Zaria.* Appadorai, A (1975). The substance of politics. Oxford University Press London.

Akawu B (1995). *Social studies objectives in teaching elementary social Studies* Howell Company Ohio U.S.A.

Adewale S.K (2000). *The nature and philosophy of Social Studies education in Africa in Okobia social studies in National development and integration.* Enugu vine press.

Banks, J.A and Clegg, A.A (1977). *Teaching strategies for the Social studies inquiry, valuing and Decision making*. Reading, mass: Addison westly publishing Coy.

CESAC, (1981). *Nigeria secondary school social studies project. Social studies I* published by CESAC. University of Lagos and Heiman educational Books
(Nig) Ltd. Lagos.

Cohen, L, Manion L and Morrison, K (2009). *Research method in education* (6th edition) London: Routledge

Constitution federal republic of Nigeria (1999) Abuja – National Orientation Agency, Abuja

Musa A. (2007).*The effect of social studies teaching in the development of*
worth while attitudes amongst secondary school students in Bauchi
state. An unpublished M.Ed thesis University of Jos.

Cletus, C.O (2001) Constitutional development and citizenship education: The Nigerian perspective. Enugu. Academic printing press, Enugu.

Dodo, J.G (2011). *The perception of the effectiveness of Citizenship education for nation building* among J.S.S III students in Kaduna State. An unpublished M.Ed thesis of university of Abuja.

Danladi, E.N (2005). *The role of Arts and social science for Sustainable Democracy and nation building.* Being a lead paper presented at the 1st national conference of Federal College of Education Kontagora. 27th – 29th April, 2005.

Durujai ye Y.E (1994) *Citizenship Education in Nigeria* Youths or Old Ibadan press Nigeria.

James D.C (2002). *Social studies in Nigeria: the inquiry method approach.* Lagos: Thomas Nelson (Nig.) Ltd.

Federal Ministry of education – *National policy on Education* (NPE 1985). Abuja.

Federal Ministry of Education (2004) *Nation Policy on Education* (NPE, 2004) Abuja.

Galadima, M.A (2004) *Impact of social studies education on the development of effective citizenship*. Unpublished M.Ed thesis of the University of Jos.

Gbola, A (2001) *Religion and social ethics* Alamse press Ltd. Ijebu-ode Ogun State-Nigeria.

Gwadabe, M.L. (1988). *Religion as a tool for unity*. Speech delivered by governor of Niger State on June 2,1988 in the Democrat News paper. PP. 7-8.

Haruna, K (2012). *Sample and sampling techniques* – unpublished lecture notes on Statistic II March2012.

Iyewarun, S.A (2007). *The teaching of social studies* Ilorin: Omoniyi Ayeni Press.

James (2002). *A hand book of social studies for Nigerian tertiary institution.* University of Nsuka Nigerian

Jacob C.A(2001). *Hard drugs and crimes in Nigeria*. The interpreter Vol. 2 No 2 March / April, 19 80.

Jacob C.A (2001). *Some disturbing facts*: Today challenge ECWA
productions Ltd. Jos.

Kazi, N.P (2004). *The impact of social studies education on students teacher value disposition for effective citizenship* in C.O.E'S in North central Zone of Nigeria. An unpublished Ph. D thesis. University of Jos.

Kazi, N.P (2006). *The scope of social studies education*. Pamkshin: WAIS printing press.

Kissock, C (1981). *Curriculum planning in social studies teaching*. New York. John Wiley and Sons Ltd.

Lar, C (1990). *Teaching of Tolerance in multi-cultural society.* Ibadan, Ibadan University press Ltd.

Mark, O.I (2008) *Religion as a tool for solving crisis in Nigeria*. Ibadan. Jilat publishing company Idadan.

MAMSER, (1987). *Political education manual on citizenship*.

Mezieobi, K.A (1992). *Themes in social studies education in Nigeria.*
Owerri Whyle and Whyle.

Mukherjee, a (2002) *Educational psychology Revised Edition*. A sekome, s
and comp. (publishers. Sanaru-Zaria Nigeria).

Morrish, I (1999) *The sociology of education.* London George Allein and Unwin.

Nakoriji, U (1995). *Citizenship qualities of J.S.S students in Niger State.* An unpublished M.Ed Thesis.

Okoro S.A (2002). *Social studies and the new national policy on education*. SOSAN NSUKKA Series NSUKKA Nigeria.

Moses O. (1998). *Teaching values and attitudes in schools.* In NERDC (ed) the concept and scope of social studies education. Ibadan Onibanjo publishing company.

Niyi, E (2004) *An Introduction to social studies for N.C.E and undergraduate.* Amaka Enterprises, Kontagora. Niger State.

Ogonna, S.S (1996). *Social studies for citizenship education in Nigeria*. Osiele Journal of education studies Vol. 2 PP. 46 - 54.

Okam, C. C. (1992). *Coping with the challenge of citizenship education through social studies programmes.* Curriculum studies review 1 (1).

Okam, C.C (1998). *Teaching issues, in sights and problems in Social studies education in Nigeria*. Jos: Deka Publications.

Okam, C.C. (2006). *Social studies education and its responsibility towards national integration and development.* Nigeria journal of social studies PP. 35 – 63.

Njokwu O.A (2001). *The new national policy on education and the development of social studies curriculum for the Nigerian Schools*. Nigerian journal for curriculum studies 2 (2) pp. 65 – 71.

Njokwu O.A (2000). *The new national policy on education and the development of social studies curriculum for the Nigerian schools.* Nigeria Journal for curriculum Studies PP. 65 – 71.

Olaniyi, M.O (2006) *Citizenship education for all*. Ibadan Real success consult printers, Ibadan.

Onigu Otite & Ogionwo, W (2006). *An introduction to sociological studies.*

Peil , M (1982) *consensus and conflict in African society (An Introduction to Sociology).* Burnt Mill – Harlow Longman.

Salisu, Y (2007). Director ICT Niger State. Unpublished article

Singth, Y.K & Nath, R (2008) *values education.* New Delhi A. P.H Publishing Corporation.

Spiegel, M (1992). *Synthesizing evaluation perspectives, proceedings of the America evaluation association 192 extension evaluation topical interest group,* Seattle W,A 27-37

Stevens, J (1986). *Applied multivariate statistics for the social sciences* hills dale: NJ: Eribaum.

Thorndike, R.L & Hagen, E. P (1955). *Measurement and Evaluation in psychology and education*. New York: John Willey and Sons UNICE.

Udoh (1984). *Social studies curriculum for Nigerian secondary schools*. Ibadan Press.

Usara, D.S (2010). *The impact of social studies education in the efforts to inculcate values and attitudes for self-reliance among J.S.S students in Niger – State.* An unpublished M.Ed thesis of Ahmadu Bello University, Zaria.

Uche, U.W (1980). *The nature, objectives and teaching of Social studies in NERC* (ed). Benin City Publishing Corporation.

Ujo, A.A (2002) *Understanding citizenship education in Nigeria.* Kaduna, Rainbow computers Kaduna.

Okoro S.A.(2001). *The contemporary citizens' role and native regulation of citizenship*. A Dissertation Abstract International. 405045A.

Wakili, A.J (1991) *Relative influence of selected variables on Citizenship values of primary schools pupils in Kwara State.* An Unpublished M.Ed thesis of University of Ilorin.

Social Studies Section,
Department of Art and Social
Science Education,
Faculty of Education,
Ahmadu Bello University,
Zaria.

Date:

Dear Respondents,

Influence of religion on attitudes towards citizenship education questionnaire for respondents.

The research in question is aimed at investigating the influence of religious affiliation on the attitude of J.S.S social studies students toward citizenship education in Niger Sate. The study is being carried out in partial fulfillment of the requirement for the award of M.ED Degree in social studies education of Ahmadu Bello University Zaria.

This questionnaire is designed to elicit information on the influence of religion on the attitudes of J.S.S social studies students towards citizenship education in Niger state. Your sincere responses to the items in the questionnaire are purely for research purpose and will be treated with confidentiality.

You are kindly requested to supply the required information as honestly as possible.

Thank You.

Yours faithfully,

_____

BAWA, MUHAMMED MAZAME
M.ED Student.

SOCIAL STUDIES STUDENTS PERCEPTION ON THE INFLUENCE OF RELIGIOUS AFFILIATION ON THEIR ATTITUDES TO CITIZENSHIP EDUCATION IN NIGER STATE

Section A. Bio data

Please put tick **(√)** where the information is correct about you or you supply the information in by writing it at the space provided.

(i) Name of school_____

(ii) Sex _____ Male ( ) Female ( )

(iii) Religion: _____ Islam ( ) Christianity ( )

(iv) Location of School _____ Urban ( ) Rural ( )

(v) Local Government Area:_____

Section B

Please read the statement in section B carefully and show your reaction to each statement by ticking ( ) under one of he response options provided in the right hand column using the following four point scale namely-strongly agree (SA). Agree (A). Disagree (D) and strongly disagree (SD).

Item 1	Influence of Religious Affiliation Based on Location	SA	A	D	SD
1	Religion affiliation enables students to develop citizenship values and attitudes that will bring peace in the society				
2	Religion affiliation teaches citizenship values such as harmony, obedience, love for one another and faithfulness				
3	Religion discourages vices like cheating, lying, stealing and weakness.				
4	Religion educates violent conflicts in the society				
5	Religious affiliation promotes social norms and integrates society and its potentialities				
6	Religion enables students to develop the virtues of cooperation and respect for others.				
7	Religion encourages people to do things in common.				
8	Religious affiliation enable people to reduce fear and anxiety.				
9	Religion contributes to people's sense of security and close relationship with others.				

10	Religion divides segments of a group in an atmosphere of competition.				
Item 2	**Influence of religious affiliation based on gender**	**SA**	**A**	**D**	**SD**
11	Religion enables people to protect fellow citizens and to expose corruption in the society.				
12	Female students demonstrate good citizenship values such as honesty and obedience than male students as a result of their religious affiliation.				
13	male Christian and Muslim demonstrate negative social vices such as cheating, lying and stealing more than female counterparts.				
14	Religious affiliation of male and female students enables them to develop positive attitude towards citizenship education.				
15	The attitude of female students towards citizenship education is better than that of male students.				

Item 3	Influence of religious affiliation based on family religious affiliation	SA	A	D	SD
16	The family train children to develop qualities of good citizenship.				
17	Through the family religious affiliation children learn appropriate values and attitudes of the society.				
18	Parents pursue their economic needs at the expense of training their children in good citizenship.				
19	Parents do not provide their children with the necessary affection and sense of belonging.				
20	Through religion parents train children to develop feelings of loyalty, pride and sentiments.				

Names and Local Government Areas of the selected Junior Secondary Schools for the Study

Local Government	1. Model School Kontagora 2. Government Secondary School K/gora 3. Muazu Ibrahim Commercial 4. Day Secondary School Kontagora 5. Junior Secondary School Masuga 6. Junior Secondary school Kawo 7. Junior Secondary School T/Wawa 8. Government Secondary. School. R/Nagwamatse
Mariga	1. Government Secondary School G/Boka 2. Junior Secondary School Bobi 3. Day Secondary School Mariga 4. Junior School Lioji
Mashegu	1. Government Secondary School Mashegu 2. Junior Secondary School Sahon rami 3. Day Secondary school Kaboji 4. Junior Secondary School Makera 5. Junior Secondary School B/ Rami
Wushishi	1. Government Secondary School Wushishi 2. Day Secondary School Zungeru 3. Day Secondary School Akare
Total = L.G.A's	**20 Schools.**

Appendix B:

Impact of social studies programmes on students attitudes on religious affiliations demands in relationship to citizenship education in Niger state.

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded[a]	0	.0
	Total	40	100.0

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

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No of Items
.857	.858	20

Item Statistics

	Mean	Std. Deviation	N
Religion affiliation enables students to develop citizenship values and attitude that will bring peace in the society	2.8750	1.09046	40
Religion affiliation teaches citizenship values such as harmony, obedience, love for one another and faithfulness	3.2750	.98677	40
Religion discourages vices like cheating lying stealing and weakness	2.9750	1.02501	40
Religion educate violent conflicts in the society	3.1750	1.08338	40
Religious affiliation promotes social norms and integrates society and its potentialities	2.7750	1.09749	40
Religion enable students to develop the virtues of cooperation and respect for others	3.4000	.90014	40
Religion encourages people to do things in common	2.9000	1.12774	40

Religious affiliation enable people to reduce fear and anxiety	3.2500	.98058	40
Religion contributes to peoples sense of security and close relationship with others	2.8500	1.07537	40
Religion divides segments of a group in an atmosphere of competition	3.5000	.78446	40
Religion enables people to protect fellow citizens and to expose corruption in the society	2.8750	.79057	40
female student good demonstrates good citizenship values such as honesty & obedience than male students as a result of their religious affiliation	3.1500	1.00128	40
Male Christian and Muslim demonstrate negative social vices such as cheating, lying and stealing more than female counterparts	3.2500	1.00639	40
Religious affiliation of male & female students enables them to develp positive attitude towards citizenship education	3.2000	1.13680	40

The attitude of female students towardas citizenship education is better than that of male students	2.7750	1.16548	40
The family train children to develop qualities of good citizenship	3.4000	1.00766	40
Through the family religious affiliation children learn appropriate values and attitudes of the society	2.5500	1.13114	40
Parents pursue their economic needs at the expense of training their children in good citizenship	3.3250	.94428	40
Parents do not provide their children with the necessary affection and sense of belonging	2.7750	1.12061	40
Through religion, parents train their children to develop feelings of loyalty, pride and sentiments	3.5500	.87560	40

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.091	2.550	3.550	1.000	1.392	.080	20