OPINIONS OF JSS STUDENTS ON SOCIAL STUDIES EDUCATION AS AN INSTRUMENT OF SOLVING RELIGIOUS INTOLERANCE IN KADUNA STATE, NIGERIA

BY

Abubakar Kehinde HUSSENI

DEPARTMENT OF ARTS AND SOIAL SCIENCE EUDUCATION

AHMADU BELLO UNIVERSITY, ZARIA

MARCH, 2015

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Abubakar Kehinde HUSSENI
B.Ed Social Studies, (ABU, 2010)
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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILLMENT OF THE REQUIRMENTS FOR THE AWARD OF MASTER DEGREE IN SOCIAL STUDIES EDUCATION

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

MARCH, 2015

DECLARATION

I hereby declare that the work in the Thesis titled "Opinions of JSS students on Social studies Education as an Instrument of solving Religious Intolerance in Kaduna state, Nigeria" was carried out by me in the Department of Arts and Social Science Education, under the supervision of Dr. M. C. Ubah and Dr. H. I. Bayero. The Information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this Thesis has been previously presented for another degree or diploma at any institution.

Name of Student	Signature	Date

CERTIFICATION

This Thesis titled Opinions of JSS students on Social studies Education as an Instrument of solving Religious Intolerance in Kaduna state, Nigeria**,** meets the regulations governing the award of the Degree of Masters in Education (Social Studies) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Dr. M. C. Ubah — Date
Chairman, Supervisory Committee

Dr. H. I. Bayero — Date
Member, Supervisory Committee

Prof. F. S.M. Koya — Date
Head of Department, Arts and Social Science Education

Prof. A. Z. Hassan — Date
Dean, School of Postgraduate Studies

DEDICATION

This thesis is dedicated to Almighty God, the sustainer, provider and preserver of my life and destiny.

ACKNOWLEDGEMENTS

All praises go to Almighty God for granting me the grace and strength to accomplish this research work. I am grateful to Dr. M. C. Ubah my first supervisor and Dr. H. I. Bayero my second supervisor for their contributions and constructive criticisms towards the successful completion of this work. My gratitude also goes to the H.O.D Prof. F.S.M. Koya, Dr. Mayanchi, Mrs. R. P. Kha and Dr. M. O. Ibrahim for their time, support and technical advice on this study.

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To my wonderful colleagues of 2011/2012 M.Ed Social studies class, I say thank you all for your love, understanding and for given the opportunity to serve as your class representative. My sincere gratitude also goes to Mr and Mrs Jabar.

ABSTRACT

Nigeria is currently facing the problem of religious conflicts and the wave of intolerance is on the increase. The nation is gradually polarized along religious lines; and the need to seek approaches to the solutions of religious intolerance becomes necessary. In view of the failure of religious dialogue, seminars and workshops to attain the desired peace needed for national development, it is necessary to seek other reliable means of solving religious conflict among students, and the nation at large. It is against this backdrop that this study considers the Opinions of JSS students on Social studies Education as an Instrument of solving Religious Intolerance in Kaduna state, Nigeria. Four research objectives, questions and hypotheses were raised for the study. Respondents were drawn from the JSS2 and JSS3 students of Commercial College Sabon-Gari, Federal Government Girls College Basawa, and City Academy Zaria in Sabon-Gari and Zaria in Kaduna state. Stratified sampling technique was used to select the sample for this study. The data for the study was collected using a researcher designed questionnaire. The design adopted for this study was descriptive survey design. The total number of students used for this study was two hundred and fifty three (253). Respondents responded to a set of questions, in which they indicated the level of their awareness on social studies concepts, knowledge on religious intolerance and the importance of social studies in solving religious intolerance among students. The data gathered were analyzed using t-test for independent samples at 95% ($P < 0.05$) significance level. The findings in this study highlighted the critical importance of using social studies education to solve the present and future occurrences of religious intolerance in Nigeria. The study concluded that the more education is given priority in the nation, especially social studies, the less intolerant to religion people will become and the more tolerant teachers can be in the face of divergent beliefs and religious practices the more tolerant students will become in the face of diversity. It is recommended among others that, students should be taught to be tolerant of each others religious doctrines and practices and learn to live harmoniously together. Likewise, social studies as a course should be made compulsory in all classes of out educational system as it is the best tool for fostering unity and religious tolerance among our people in the society.

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ABBREVIATIONS

NCE	-	Nigeria Certificate in Education
NCCE	-	National Commission for Colleges of Education
NERDC	-	Nigeria Educational Research and Development Council
JSS	-	Junior Secondary School

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Nigeria is becoming polarized along religious lines. Religion has never been influential in various aspects of the nation as it is today. Religion is gradually becoming a tool for fighting political, social and economic battles. In light of the destructive ways religion is used in our society today, there is need for educators to seek ways in salvaging future generations from been engulfed in this self destruction in the name of religion (Braimon. Punch 2012, May). While there may exist several ways to build bridges to foster religious tolerance and peaceful coexistence in the nation, there is also a need to use existing subject areas to foster unity in diversity. There is a need to explore the potentials in social studies education as an existing subject area to solve problems of religious conflicts.

Religious intolerance have assumed a dimension on what is sad and frightening in Nigeria in general and Kaduna state in particular. The following are some instances of religious crisis that occurred in Kaduna State as listed in (Braimo, Punch 2012:10);

i. 1987 March, College of Education Kafanchan religious crisis caused by alleged blasphemous interpretation of the holy Qu'ran by a Christian preacher.
ii. 1987 Queen Amina College crisis over the style of the school uniform of the school.
iii. June, 1988, and inter-religious crisis broke out in Ahmadu Bello University, Zaria over students election results.
iv. 15, June, 1988 religious crush over an alleged Christian student laid ambush and attacked Muslims students who had gone to the Mosque for the evening prayers at

ABU, Zaria.

v. 15, May, 1992 Zangon Kataf religious violence over an alleged Muslims for destroying yam from the farm belong to Mallam Ishiyaku Maikushi, which far spread almost everywhere in Kaduna.

vi. 22, February, 2000 between pro-shariah and ant-sharia riot in Kaduna metropolis.

vii. 16, November 2002, over the Mrs Isioma Daniel provocative statement about prophet Muhammad on the issue of Mrs. World Pigeant.

viii. 11, August 2003, Nuhu Bamalli Polytechnic Zaria over the outcome of the student's union election.

ix. 18, April, 2011 – Monday, Post Presidential election crisis in Kaduna

x. 17, June, 2012 – Boko Haram attack Churches in Kaduna, Kafanchan and Zaria.

As a unique area of study, Social Studies Education represents one of the modern curricular arrangements which focuses on interdisciplinary study that seeks to solve the complex problems of man in totality (Davis, 200). Social studies is concerned with salvaging our decaying self image as a nation, fostering better understanding of the movements, events and personalities that have influenced the history of Nigeria. Ogunsanya (2001) posited that the experience of many countries of the world where social studies was introduced indicated that such countries were motivated to do so by the felt need to get rid of certain social vices plaguing their countries and which they believed social studies will contribute in eliminating.

Social Studies education is aimed at training citizens to understand one another, tolerate one another despite their differences. Social studies emerged in the schools" curricular with the aim of reforming education, for the purpose of sensitizing humanity so

as to enjoy the resources available around them. It is a major tool for national development and is capable of presenting partial or total solutions to issues of crises and religious intolerance in Nigeria and many countries of the world. According Davis (2002), one important purpose of social studies is helping young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an independent world. Social Studies education by nature is anti-thesis to destruction, disunity and balkanization of the Nigerian state as autonomous and independent political entity. This disunity caused by religion intolerance weakens the strength and ability to push Nigeria into a self-reliant nation. Social studies champions the course of de-emphasizing less those things which might widen the gaps between individuals within a country, while emphasizing more strongly the path that creates unity, tolerance and peaceful coexistence.

The Nigerian Constitution of (1979, 1989 and 1999) clearly spells out the freedom of religion and worship to be enjoyed by every Nigerian. An understanding of each religion's mode of worship, beliefs, and practices will reduce clashes between religious groups and would also promote peaceful co-existence among adherents of different religious belief. Social studies appreciate the diversity of Nigerians and yet see the possibility of unity in the midst of this diversity. Social studies have tremendous potentials in actualizing the dreams of Nigeria in attaining religious tolerance and peaceful co-existence.

The need for Nigerians to develop a positive attitude to religion cannot be overemphasized. Religious Conflicts affects students mental health, concentration, academic performance and lengthens students' program period due to closure of school during the crises. There is a need to ensure that these students are well equipped to tolerate and be opened to religious understanding and inter-religious dialogue.

The study was necessitated by the growing rate of religious conflict in the nation. The study assumes that when teachers becomes tolerant of divergent views and freely discuss controversial issues in the classroom, the more tolerant our youths will become in the near future. Children growing in conflict prone areas grow to become aggressive, intolerant and violent but, with education and the school's role in socialization, the children will learn to tolerate differences and also appreciate diversity. Previous efforts in solving religious crises within Nigeria has been limited to mainly awareness campaigns, inter-religious dialogue, setting up of panels of investigation, religious lectures, seminars, sensitization campaigns backed by condemnation of the causes that gave rise to religious conflicts. These steps were important at the early stage of religious crises; today it has little or no effect. One would wonder what the future holds for our youths if lasting solutions are not found to religious conflicts. Social studies is a unique program with great potentials of instilling patriotism, love, co-operation, unity, tolerance and it has a therapeutic measure in problem solving.

1.2 Statement of the Problem

Religious crises have engulfed Nigeria in the last few decades especially in the Northern part of Nigeria. Peace, unity and love eluded this nation due to violent religious crises. This brings to mind the maitatsine conflict of 1980 which is considered as one of the most disruptive crises ever to occur in the country since the bloody 30months civil war. These crises claimed many lives and destroyed properties worth millions of Naira. Kaduna State has been a hotbed for series of religious riots which claimed the lives of many Nigerians. These crises includes the 1987 religious riot in Kafanchan, which began at the college of education, and later spread to other parts of the State. The Zango Kataf crisis of 1992, 2000 Sharia Crisis, the Crises in 2002 and a host of others.

The problem of this study; therefore hinges on a determination of the extent to which students' exposure to social studies education has impacted on them the need for maintaining and sustaining religious tolerance and peaceful coexistence. This statement birthed the idea of using social studies as an instrument for solving religious conflicts and instilling religious tolerance among student of JSS in Kaduna State.

This study is aimed at seeing the effect social studies will have on solving religious intolerance and problems among JSS students in Zaria and Sabon-Gari local government in Kaduna state. If the younger generation can be taught to respect each other's religious views. opinions and practices, the nation would be on the path of solving religious based conflicts. This study is not a replica of anything in existence. It was designed from a unique perspective of exploring the potentials of social studies education in minimizing religious conflicts in Kaduna state and Nigeria in general.

The study would be of relevance to the society, as it will provide a new area of concentration in her quest to solve religious conflicts bedeviling the nation. It will help her to re-focus her educational system for better output. The subjects studied in the Nigerian schools system social studies is the most (if not the only) appropriate for addressing Nigerian's societal problems educationally and compressively". The study is significant as social studies helps to prepare the citizens who must address themselves to the challenges and responsibilities of the Nigerian society. Social studies is a discipline that emerged as a panacea for societal problems.

1.3 Objectives of the Study

The objectives of this study are precisely stated thus:

1. To determine the perception of male and female Social Studies students towards Social Studies as an instrument of solving religious intolerance.

2. To determine the perception of Muslims and Christians Social Studies students towards Social Studies as an instrument of religious tolerance.

3. To determine the perception of J.S.S II and J.S.S III Social Studies students towards Social Studies as an instrument of religious tolerance.

4. To determine the perception of social studies teachers towards Social Studies as an instrument for building religious tolerance among the youth.

1.4 Research Questions

The study is guided by the following research questions:

1. What is the perception of male and female Social Studies students towards Social Studies as an instrument of religious tolerance?
2. What is the perception of Muslims and Christians Social Studies students towards Social Studies as an instrument of religious tolerance?
3. What is the perception of J.S.S II and J.S.S III Social Studies students towards Social Studies as an instrument of religious tolerance?
4. What is the perception of social studies teachers towards Social Studies as an instrument for building religious tolerance among the youth?

1.5 Research Hypotheses

The research is based on the following hypotheses:

Ho_1 There is no significant difference between the perception of male and female Social Studies students towards Social Studies as an instrument of religious tolerance.

Ho_2 There is no significant difference between the perception of Muslim and Christian Social Studies students towards Social Studies as an instrument of religious tolerance.

Ho_3 There is no significant difference between the perception of J.S.S II and J.S.S. III Social Studies students towards Social Studies as an instrument of religious tolerance.

Ho_4 There is no significant difference between the perception of male and female social studies teachers towards Social Studies as an instrument for building religious tolerance among the youth.

1.6 Significance of the Study

This research examined social studies education as an instrument of solving religious intolerance among Junior Secondary School students in Kaduna State. The purpose of this study is to investigate whether religious intolerance could be reduced by exploring social studies and its practical application to our current social setting. This study will be of potential interest to all social studies educators to be truly committed to creating positive, supportive classrooms for all students regardless of race, gender, sexual orientation or other differences. Social psychologist Allport (1999:12) states, "human nature, on the whole, prefers the sight of kindness and friendliness to the sight of cruelty". Examining whether we can foster greater tolerance in our society is an obligation of everyone who is in a position to influence others, especially young people.

This study will be of help to the government because it will create a state of consideration of possible and feasible prospects of social studies being offered at the junior secondary school level. It will also create a state of consideration of possible and feasible prospects of social studies being offered at the senior secondary to avoid the break it has at this level which cripples its potentials. This research work will also be of great benefits to the students in such that it will expose them to the need for religious tolerance and peaceful coexistence which will promote unity and national development. It will also expose the students to the causes and impacts of religious intolerance which is a threat to peaceful co-existence.

This study will be of importance to the religious leaders as it will help them to re-orientate their followers on the need to give peace a chance to reign by tolerating one

another. Also, this study will be very significant to the society by salvaging the society from future occurrences for religious violence. It will also help people of different religion with n the society to learn to live as one family. In view of the above, this study will be beneficial especially to those who have failed to see the great potential inherent in social studies education as a veritable tool in solving the problems of religious intolerance in Nigeria.

1.7 Scope of the Study

This research work covers some selected schools (Commercial College Sabon-Gari, Federal Government Girls College Basawa, and City Academy Zaria) in Sabon-Gari and Zaria. Attention will be paid more on these schools by this research work. This is to enable the researcher get the true and expected answers from the students and teachers. The researcher decided to use the Educational zoning system, this is to get the whole state covered. It will also provide objectivity to the study. The issue of religious intolerance, constituted a great problem to the teachers, students, parents and the society at large. This finding therefore, would have been expected to cover all the local Government areas of the State for better results. But the researcher has chosen to limit the research to some selected secondary schools in Sabon-Gari and Zaria Local Government Area in Kaduna state. Using social studies, the study also focused on the knowledge and attitude of these conflicts among students of JSS in Kaduna state.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter dealt with, the review of related literature in social studies education that focus on religious intolerance and how the subject could be used to solve or minimize such problem. The review of the study is presented under the following sub-heading:

2.1 Theoretical Framework of the Study

2.2 The Concept of Religious Intolerance

2.3 The Concept of Social Studies

2.4 Nature and Scope of Social Studies

2.5 Philosophy of Social Studies Education in Nigeria

2.6 Gender and Objectives of Social Studies Education in Nigeria

2.6.1 Objectives of Social studies at the Junior Secondary School (JSS) level

2.7 Historical Evolution of Social Studies Education in Nigeria

2.8 Role of Religion to Mankind

2.9 Historical Perspectives of Religious Intolerance in Kaduna State

2.10 Empirical Studies

Summary of Literature Review

2.1 Theoretical Framework of the study

The problem of religious conflict is destabilizing the Nigerian nation. The fact is that whenever conflict occurs, the development of the society in most times is seriously affected. Besides, once conflict occurs, scarce resources are inevitably diverted to the purchase of military equipments at the expense of socio-economic development. Scholars

have been trying to develop a theoretical approach to poverty and conflict for a long time. Burton (2002) agrees that poverty as a result of lack of human needs lead to reactions that result in conflict. The human needs theory championed by Burton (2002) argues that there are conflict and instability in developing countries because people are denied not only their biological needs, but also psychological needs that relate to growth and development. The overriding importance of this theory is that, it understands that needs, particularly basic needs (such as food, water, shelter and health) unlike interest cannot be traded, suppressed, or bargained for. Thus, any attempt to do this, leads to conflict.

According to Ikejiaku (2009), social strife and revolutions are not brought out by the conspiratorial or malignant nature of man; rather revolutions are derived from poverty and distributive injustice. Therefore, when the poor are in the majority and have no prospect of ameliorating their condition, they are hound to be restless and seek restitution through violence. No government can hold stability and peace when it is created on a sea of poverty. Poverty qua poverty is a situation no human being would be contented with, because of the agonizing pains that follow the lack of these basic needs. Therefore, people in most cases react negatively to such situations, in order to show their grievances and discontent, particularly when the government is corrupt as is the case with the Nigerian leaders. Conflicts are therefore, often caused by an attempt to clamor for these basic needs by violent means.

Burton's (2002) human needs theory on conflict and conflict management recognizes the indispensability of these needs, by pointing out that wherever such nonnegotiable needs are not met conflict is inevitable. The costs of conflicts are horrific, and in many cases conflicts wiped out the achievements of decades of economic and social development. Religious conflicts in particular, involve complete economic paralysis,

immense social costs and trauma, political quagmire and disintegration, as well as serious environmental degradation and dilapidation as is being experienced in the nation for decades now.

2.2 Concept of Religious Intolerance/Conflicts

The word "conflict" refers to a situation of struggling within one or between two opposing principles, aims, and a clash of feeling or interest about social, political, economic, physical, religious, ethnic and educational issues. Conflicts are situations in which people, group or countries are involved in serious disagreements or argument. Religious conflicts are problems, disagreement, strife and discord that erupt on religious ground in Nigeria: people of different religion sometimes rise up against themselves on the basis of diverse faith. Religious conflict is a sensitive issue which could tear a country apart (Onipe, 2007:174). Religious conflict can be seen as any struggle or disagreement between religious groups (such as Christianity and Islam) about their beliefs, religious principles or activities that may translate into disagreement or hostilities (Yar-Ali 2008). It could also be a religious conflict if such differences of principles or activities translate into sharp disagreement or hostilities within the same religious group (i.e. Sunni and Shia or Catholic and Protestant). In effect, Religious conflict could therefore be within same group (intra-religious conflict) or between two different groups (inter religious conflict). Going by this study, Religious conflict will be considered as the conflict between two different religious groups, i.e. Christianity and Islam. This is a situation whereby a believer in particular religion refuses to accept and accommodate ideas, doctrines and practices of another religion.

2.2.1 Causes of Religious Intolerance

Religious intolerance occurs when the practitioner of one religion engages in preaching of a particular doctrine aimed at causing discord, within the same religion or outside it. There are other countries also experiencing religious unrest from just like in Nigeria today. Many people have wondered whether the Holy Quran or the Holy Bible sanctions fanatical activities. That is eliminating fellow human being not practicing the same religion which an individual or group or people believe in.

1. Mischief and Bigotry:- Religious intolerance is sometimes a product of mischief and bigotry. People who intend malice and mischief tend to misrepresent the teaching of their own faith or the faiths of others in order to achieve their mischievous aims (Uzoma, 2009). Such bigots usually quote only certain aspects of their religious scriptures, leaving other aspects. They quote verses that sanction or approve violence only in crisis situations as if such verses are for general everyday purpose for instance, a person who silently advocate violence based on the following first verse and ignore the

i. Prophets! Strive against disbelievers and the hypocrites and be harsh upon them (Qur'an 66:9).

ii. And the servants- of the most merciful are those who walk upon the earth in humility, and when the ignorant address them thereby, they say (words of) percale (Qur'an 25:63)

Similarly one advocating violence in the name of Christianity will use the first those and ignore the second.

i. When the Lord your God brings you into the land, which you are entering to take possession of it then you, must utterly destroy them you shall make covenant with them, and show no mercy to them. (Deut 7:1-2).

ii. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you... unto him that smiteth thee on the one check offer also the other... (Luke 6:27-29).

2. **Foreign Influence:** The standing Conflict between the Israelis and the Arab (on Palestine) has created a mark on relations, between Muslims and Christians in Nigeria

3. **Political Demagogy**: - In a statement: condemning the outbreak of Religious clashes Nationwide in connection with the Sharia in imbroglio in the year 2000, the president of the Pentecostal fellowship of Nigeria, Bishop Mike Okonkwo, blamed the lost of lives on what termed as discredited military apologist operating under religious cover. Frustrated political demagogues sometimes play on religious sensibility of the masses in their attempt to use the masses as dupes and instrument for achieving their own nefarious political goals

4. **Charismatism**: Quite often, some charismatic person claim to have attain special spiritual experiences within the rank of their own faith, such charlatans come with innovation or new ideas and practice that may be met with opposition from within the followers of their own faith or may be hostile to followers of other religions. By virtue of their charisma, such charlatans usually attract large followings that will imbibe and promote their divisive ideas this is the cases of SHIEKHS of (Darica, Izala Shi'ah) in Muslim sect and BISHOPS of protestant, Pentecostal etc.

5. **Ignorance**: Perhaps the most importance cause of religious intolerance in the country is ignorance about the faith of other people and his in some cases ignorance about ones own faith, when people lack sound knowledge of their own faith they tend to be sentimental, fanatical and consequently intolerance of other religious, furthermore,

ignorance about the faith of other people tends to breed suspicion and fear about them.

According to Aruna in his article caption "Religious Fanaticism in Times International of 19/3/2000 Page 6 says:

> The prophet (Mohammed) never went on violent religious campaigns throughout his mission. He only occasionally had to take up arms is self defence against those who were after him and his followers. This means that he was never an aggressor, hut always on the defensive side. It is a record that he emerged always victorious over his adversaries.

This is why if any group of persons purporting to abide by the doctrine of the holy Qur'an by waging war against other people should be closely examined to determine his reason for the action. Some religious leaders mislead their followers; By their actions and words which are not only offensive to the followers of other religions; but pose a threat to the unity and progress of the nation.

According to Gumi as quoted in the national impression of 15/3/2000 page 21: "If Christians do not accept moslems as their leader, we have to divide the country". A religious leader should call for unity and progress rather than division of a nation. This type of statement can cause religious intolerance.

In the same magazine and page, Gumi went further to say that:

> The two party system of government will not be south against the north but Islam against Christianity. Once you are a Muslim you vote a Moslem to be your leader (1990:21).

The two party system is not meant for division but for unity. The comment can be misleading and create emotional feelings among the individuals.

Gumi Said:

> Nigerian Unity is to try to convert Christians and non moslems to Islam, untill the other religions become minority and not affect our society. Gowon was a good leader. Had he been a moslem He would have been better.

The quality of leadership comes from the creator; He gives it to all without discrimination. The above statement posed a lot of questions in the mind of people. There is no single religion that the creator chooses to be leaders. All are the same and capable before God. There are comments that some religious leaders make which may be encouraging, discouraging or instigating. It will be worth while for religious leaders to mark their words always.

According to Idahosa (1991:23):

> Let me tell you, write out the truth. If anyone attempts to touch you because you have said the truth, we will fight for you. We will pay with our blood. We shall also use petrol like them. Nigeria is for all of us.

In as much as one is pushed to the wall, a religious leader should control his emotions, Idahosa went further to say:

> Don't live where they burn houses and keep quiet cast the devil out. Resist it. Otherwise, Sodom and Gomorah will be better than Nigeria. There is no reason why the economy should unnecessarily favour only a section of Nigeria.

At the process of emphasizing one's religion, the religious leader tends to be emotional, this should be controlled.

There are comments that some religious leaders make which may be encouraging, discouraging or instigating. It will be worth while for religious leader’s to mark their words always. At the process of emphasizing one's religion, the religious leader tends to be emotional, this should be controlled,

In an interview with Yahaya in Tell Magazine of 6/5/2003, he was quoted as saying:

> What I am trying to tell you is that we moslems we don't recognise the authority of the Federal Government, Local Government, Statement Government and any form of authority. We do not recognise them as our leaders. We are revolting against them. What is between us and them is enemity, eternal enemity, fight, war for ever until the day they will come to the book of Allah, We don't recognise Madaki as a governor. Neither do we recognize the Babangida regime nor the 'Sarkin[1]Katsina.

The class of people Yakubu (1991:21) made mention that they 'moslems' did not recognise them and their regime read such comments and kept quiet. How then will religious riots, bigots or intolerance riot reoccur? There should be a limit in the freedom of speech we have in Nigeria, Bagu (2000:55):

> Religious intolerance among the Nigerian populace may likely lead to conflicts in the near future. This is in the sense that religion is so sentimental in the heart of people and can easily cause high tension. Religious conflict can also lead to disunity among people which will in turn bring instability arid ruin the nation. This is because, if such religious conflict should occur there will be the possibility of separation between various group like different families, tribes. Therefore once there is disunity between various tribes the economic situation in this country and other political and social aspect are bound to remain unstabilised.

Religious issues are so sentimental that is why it should be handled with care. There are possibilities of bringing disunity, enemity and instability of a nation like Nigeria. Most of the reasons attributed to religious intolerance are not based on the faith. Religion is being used by some members of our society to achieve their motives. Reports when given and not handled properly can lead to religious intolerance. This was seen in what the former Assistant commissioner of police of Bauchi State said in the New Nigeria of 16/12/1999.

> When the fighting in Kane was going on, there was an influx of people believed to have been dislodged from Mallam Marwas enclave into Dukku, Alkaleri Local Governments, He said about one thousand fanatics armed with bows and arrows, on 29th December 1980 Fanatics from Kano arrived Bauchi town, In addition to the one thousand other batch of one hundred was observed at Alkaleri local Government.

The fanatics were given full attention. They were also given lands to stay permanently. Then why would religious riots and all sort of uprising not reoccur in Bauchi State? A lot of youths are left without something doing like job or schoolings, some finished primary, secondary, Advanced. Teachers' College, Higher National Diploma, Degree and others without work to do. So they liter the streets causing trouble under the cover of religion.

Aketel in National Concord, of 13/5/1995 Back page captioned "Why religious riots reoccur Muslim leader explains",

> Non inclusion of traditional loaders in dealing with religious fundamentalist, has been identified as one of the factors responsible for reoccuring of religious disturbances in the northern part OL the country.

Traditional leaders should be given the opportunity to deal with religious fanatics. It is their duty to ensure peace in the community they are leading.

According to Adamu (2004:1) in the National Concord of 31st May, 1985 P.1 "fanatic who took part in and survived the recent Maitasine uprising in Gombe received five naira (N5.00) as operation fee from their Quranic teacher". From the above report it means that religious uprising is commercialised. If one takes part in it, he is paid for his work.

According to Nakpodia (2001:1) in The Guardian of July 1985 front page captioned - Religious leaders worry over proposed decree. Christians and Moslem religious leaders worried by the government decision to regulate public preaching, have spoken in one voice against the measures.

They said:

> The action if implemented would tantamount to a detantamount to a denial of the fundamental right of the citizens to peaceful

> assembly and association, freedom of thought, conscience and religion.

The decree was to regulate- open air preaching posting of religious bills on public buildings. The irony is that some of these religious leaders that were against the government enacting decree to guide religious activities are complaining. Most of them are now saying the government should take measures to control the situation. How do they want the government to do it? The religious leaders should speak out.

The Bauchi state recent religious uprising started at Tafawa Balewa on Saturday the 20th April 1991, The reason for the uprising may be political tribal or religious. The findings of the commission will reveal the actual truth of the reason or cause. Humours took an active part in making the Bauchi riots worst than it should have been.

According to Babarinsa (2003:13) in Tell Magazine said - when the report of the riot reached the Governor on the 17/4/1991, he called a meeting of the Emirs, District Heads, Local Government Chairman and Community Leaders on the 18/4/1991. They assured the Governor of peace. How it turned up to be a different thing, altogether only God knows. The same thing happened with the students' religious riots in Bauchi state Secondary Schools arid few teachers colleges. The case will always be reported to the police, arid action will not be taker) immediately until the worst is done.

According to Babarinsa in Tell Magazine 3/6/2001 page 13 quoting the Bauchi State commissioner of Police:

> The decision to bring those corpses from Tafawa Balewa to Bauchi town in an open tipper lorry was made by assistant commissioner. I agree that it was a wrong decision for him to make. But I accept full responsibility for the tactical error. It was a split-second decision but it went wrong.

If the corpses from Tafawa Balewa were buried there, the religious uprising in Bauchi town would have, been mild, not so serious as it happened.

2.2.2 The Effects of Religious Intolerance

The law prohibited members of any religious group Muslims or Christians to take the law into their hands. In the settlement of a conflict instead of resorting to the courts of the land, it may be Sharia, Canon, law courts Such as the magistrate courts. Religious Fanatics caused public riots, destroy houses, burn properties and loot other people's goods. All are severe offences just as the beating up of people, shouting or killing human beings, stealing or rolling others. This situation is even more when certain important law keepers as the police wore wounded or Killed in the process of religious riot. It is the primary responsibility to put the situation right.

According to Odamo (2000) in the Times International of 19/3/2000 page 9 says; "Religious uprising was reported in Kano Stale in 1900. Kaduna, Borno, Uongola, Bauchi respectively. In all the states mentioned above looting took place". The professional looters who see the religious riots as an opportunity to have what they want. The ones caught were not adequately punished to serve as a lesson to others. Disgruntled citizens and foreigners who may like to embark on similar unholy activities in future may stop it.

Ahmadu (2000) while presenting a paper at the Ahmadu Bello University, Zaria Titled Correlation between intolerance, injustice and national instability stated that the Kano maitasine riot was led by Mohammed Marwa in December 18/29/I999. According to the official figures, it led to the killing of four thousand, one hundred and seventy seven (4,177) civilians. This amounts to massive slaughter of human beings arid properties were destroyed. It had to take the combine efforts of the civil police, mobile police and the Army to put down the rebellion. Two years later the Borno State wing of the same

movement at Bulumkulu in Maiduguri started theirs. About four hundred (400) lives were lost arid properties destroyed.

On October 1982 another religious violence broke out at Rigassa in Kaduna State killing over fourty (40) persons. That October saw another uprising in Kano Sabon Gari again on the 30th October, 1982. Also, March 1984 under the inspiration of Musa Kakamiki, Jemeta Yola went up in flames. Many lives were lost arid bodies packed full in trucks for burial. Public and private properties were destroyed.

Gombe in Bauchi State took it's own assault in May 1985. Youths under the cover' of maitasine with their leader Ganba Fari (late) as reported in the New Nigerian of 30th May 1985. They destroyed Christian churches, shops and slashed peoples throats. It took the Mobile police a sustained battle to quell. April 1997 came the Kafanchan chapter. This time around between moslem and Christians students of the College of Education, Kafanchan, lives and properties were destroyed.

The effect of religious intolerance is the curfew dusk to down imposed on Gombe during Governor Sani Sami. This is a serious issue whether you have no food, water or no water you must stay in doors. According to an eye witness, the creation of fear in the minds of the people is one of the effects of religious intolerance. Some people have heart attack, others fainted and died and so many others. Like the recent religious riots that took place in Bauchi State has a very serious effects on individuals.

According to Obateru (2001:1) "The number of refugees who fled Bauchi for neighbouring plateau state following the recent bloody religious skimishes is now 20,000". "Some of them have however vowed never to go back to Bauchi despite the return of calm to the state". This is a serious issue, for a Nigerians not to be free to live anywhere in his own country.

For Ojukwu (1991) “Federal Government to pay compensation to those whose property got destroyed, provision of free medical attention and payment of destitute allowances”. For the federal government to do this, it will cause her millions of naira, which was unplanned for. Such situation usually calls for an immediate need of money to keep life going. Many people lost their loved ones as a result of religious intolerance. According to Awofeso and Oguntayo (2006:28) say corpses littered the road along the Makama project leading to the Games village at Ishohou Makabarta (Old burial ground) near railway market, several unidentified people were killed. They had either been stoned, or slaughtered or burnt.

Any person who fears God will never slaughter, stone or burnt his fellow human beings in the name of religion. One of the effects of religious intolerance in our society today is the social and economic instability. On the sociological aspects, people will not like to go there and live, because there is that fear that one day they will be killed by fanatics. Economically, the prices of goods rise so high that people especially the masses have to suffer in order to get what to feed on.

The effect of religious intolerance in schools comes up when the name of the community, village or town will be spoiled. Parents also fear sending their children to those schools because one day they will be killed.

According to Mallam Rabiu as reported by Momodu in Times International of 19/3/1999 page 8 says:

> Mallam Rabiu that man behind the killing of assistant superintendent of Police Audu Akuyam in 1982 riots in Bauchi He said those considered as "Potential threats" were attacked and killed. He also said that those people who refuse to co-operate with us were killed.

You can imagine this type of murder in cool blood. This is ₒust because the fanatics were left alone to do what they wanted.

2.2.3 Rate of Expansion of Religious Intolerance

Religious fanaticism and intolerance are world wide affairs. According to Aniakor (2002:9) for instance, "India has witnessed many violent religious uprising resulting from differences between members of the 'Native' Hindu religion and those of the alien moslem religion". The Northern Ireland expedienced a clear case of religious fanaticism were the Red Army Movement down many reculcirant fanatics. The riots have been so much that the government has had course to step into finding out the cause of the cut burst and the possible solutions.

According to Aruna (2001:5) "The worst and perhaps the most religiously rocked country today in Lebanon the base of the crisis can be assessed as religious intolerance". Religious Fanaticism in Nigeria occurs only in the Northern part of the country. The fact that it occurs in the northern part of Nigeria is not a guarantee that they would not spread. So the curbing exercise should visit every nook and corner. The negligence which the other was handled in the past may instigate the fanatics to seek posture in the south. If this happens the tension will be thrown into turmoil.

According to Aniakor (2002), the Arabs of the near east were constantly subjected to wars with the international Jewry. The Catholics arid Protestants of Northern Ireland are busy destroying themselves because of the conflict of political and religious practice". He went further to say: The on going Iran-Iraq war is the indication of religious intolerance worldwide. Throughout the world and Africa in particular, there are traces of political and fanatical acts by religious followers.

It has happened in East African State of Uganda and many times in Nigeria.

Onwsulike (2002) has this to say:

> I believe the unconditional release of these fanatics by my president (Shehu Shagari) was responsible for the recent

> religious uprising once they were released not tried. They remember the founder of their sect and started mourning him again. At the process of mourning it results to violence.

It is this same group of people that were released brings about the religious intolerance in the society. For example, the alarming rate of religious intolerance in the society especially among the students in Kaduna state secondary schools and Teachers Colleges posed questions in the minds of people.

This can be attributed to parents of those students who accept this type of people and. their teachings, If care is not taken one day the nation will be on fire because of fanatical activities.

Out of the eighteen schools that had religious problems Gombe zone has the highest number of eleven schools Bauchi zone was next with five schools and Katagum zone with only two. There is a great fear that issues of religious intolerance if not handled properly with great care, Kaduna state will one day become a stream of blood flowing like water in the river.

2.3 The Concept of Social Studies

It is worthy to note that social studies covers a wide range of studies since it takes and uses concepts, ideas, skills, knowledge, attitudes and values from the social science subjects like geography, government, economics, religion, sociology and a host of others. Authors, writers, commentators and many others define social studies differently: all of them define it in line with their academic background, exposure to wide reading, and personal experiences. Therefore, it is necessary to note that there is no single definition of social studies that is universally accepted. The researcher, views social studies as an elaborate study of man's life and his activities as it relates to his environment, and how this

activities affects others. It can also be seen as a neutral school subject, that can be applied to any situation man is found, and can be used to solve any societal problem.

Awe (2006) saw social studies as a problem-solving discipline. She declared that Social studies as a discipline if properly programmed and effectively taught should help to solve social problems that are facing developing countries like ours (Nigeria) where the old norms are fast losing their grips and no effective substitutes to replace them. Dubey et al (2000) conceptualized social studies as "a process of education which utilizes the study of life for the purpose children and adults the opportunity to practice solving individual and societal problems. It includes the transmission of attitudes, knowledge and skills which helps students to make decision and become responsible citizens". In the same vein, Bngle (2007) views social studies as an applied field which attempts to fuse scientific knowledge with ethical, philosophical, religious and social considerations which arise in the process of decision making as practiced by the citizen.

Adaralagbe (2000) considers social studies as representing a problem approach discipline through which man including the citizen, learns about problems of survival in his environment. According to Kissock (1999), social studies is a program of study which a society uses to instill in students the knowledge, skills altitudes and actions it considers important concerning the relationships human beings have with each other, their world and themselves. Ololobou (1999) conceptualized Social Studies as an organized integrated study of man and his environment, both physical and social, emphasizing on cognition, functional skills and desirable attitudes and actions for the purpose of producing an effective citizenry.

According to Okonkwo (2000), Social Studies is “the study of man and his physical and social environment, and how man interacts with others”. Ogundare (2004) opined that social studies is a study of problems of survival in an environment and how to find

solutions to them. It is a misdisciplinary study of topic, a problem, an issue, a concern or an aspiration, Danladi (2005) defined social studies as a field of study of man and his activities, in relation to his social, economic, political, cultural and physical environment in order to achieve understandings, skills, attitudes and values that are necessary for personal and societal development. Bayero (2007) opined that Social Studies is the sum of learning derived from the various aspects of human thoughts and experiences for the purpose of solving man's interminable problems. From the definitions given so far, it is clear social studies is organized as a school subject to serve two closely related purposes:

i) To guide learners towards understanding people at various distance from them, the conditions in which people find themselves and the methods they employ to cope with problems.

ii) To guide people in ways of reaching to and interacting with people conditions and actions to ensure the survival and growth of themselves as individuals in the society and of the total society of man.

2.4 Nature and Scope of Social Studies

The nature of Social Studies in Nigeria and in Africa aims at educational decolonization and correcting the mistakes of the colonial period. The contents of the different syllabi on social studies reflects the African background e.g. the philosophies and experiences of African leaders such as Leopold Senghor of Senegal, Kwarne Nkrumah of Ghana, Jomo Kenyatta of Kenya Julius Nyerere of Tanzania, Nnamdi Azikwe of Nigeria and a host of many others, are made to bear on the contents of the social studies syllabi (Fadeiye 2005). The Junior Secondary School (J.S.S.) Minimum Standards on Social Studies (1990) declared that “the fundamental concern of social studies is with man and his complex relationship with the world around and beyond-to instill in the students the

basic knowledge and skills for investigation, analyzing and explaining these inter-relationships. Man is the central theme in any discussion of social studies, as man is the prime mover of all the activities that are discussed in social studies. The different definitions of social studies also show the nature of the subject.

Social Studies, is a corrective study; its purpose is to remedy any educational and societal ills at all times. It seeks to replace irrelevant learning experiences with relevant ones. It places emphasis on the objectives to be achieved in the course of teaching. The nature of social studies according to Nwosu (2000) is primarily concerned with human relationships, man's relationship with his social and physical environments. It concerns with the knowledge of how man is influenced by his environment and how he in turn alters his environment to satisfy individual and group needs, how man is attempting to deal with certain pertinent questions, issues and problems and how he draws upon his experiences to plan for the future.

Social Studies is unique given its orientation. It emphasizes the cognitive, affective and psychomotor domains. It fosters the development of spontaneity, self-reliance, flexibility of mind, critical thinking, tolerance, initiative, ability to solve problems creativity and a sense of purpose and direction in life. Social studies gathers knowledge, values and skills from all other social and natural sciences and centre's them on man. The scope of social studies aims at presenting knowledge as a whole rather than compartmentalizing it as other social science subjects do. Social Studies, studies man indepth, it deals with practical issues pertaining to man and his environment, and not only that man's conditions are changeable dynamic and flexible but also, man's conditions and problems vary from one environment to another.

The scope of social studies uses the interdisciplinary approach in its teaching just in an attempt to present knowledge as a whole. The subject docs not believe in theory, instead

it integrates the different theories with a view to understanding the problems confronting man and offering realistic solutions. Social studies uses concentric approach in teaching, for example different maxims are considered such as:

i) Proceed from known to unknown; Proceed from concrete to abstract;

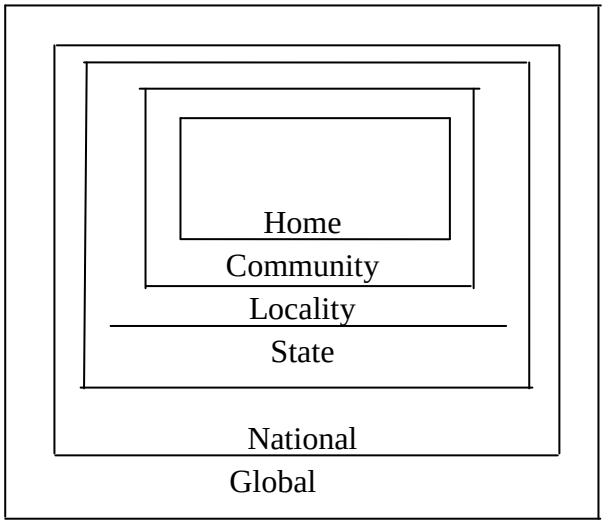
ii) Proceed from particular to general;

iii) Proceed from simple to complex;

iv) Proceed from easy to the more difficult;

Proceed from indication to deduction (Fadeiye. 2005); the scope of social studies in Nigeria at all levels is fashioned after the concentric approach. The topics in social studies are topics graduate to start from the home to school, to the community, state nation and the world at large. The concentric approach is known also as the spiral or expanding horizon pattern.

Expanding Horizon Model



The scope of social studies also focuses attention on the level, coverage, quantity and quality of content. The arrangement of the contents of social studies also follows the concentric, spiral or expanding horizon pattern. This sequential arrangement of the course content is necessary so as to allow learners proceed from known to unknown, so as to facilitate effective teaching and learning. Concerning the scope of social studies, Balyejusa

(2001) opined that the scope will remain an ever-changing area given the factors of space, time and human development as well as the dynamics of human society.

2.5 Philosophy of Social Studies Education in Nigeria

In Nigeria Social Studies came as an answer to national problems. In the late 1960s, most educators in Nigeria agreed that the schools must be Nigerian in outlook rather than emphasizing foreign ideals, it was thought that through social studies education, a love of the country would be developed in the Nigerian child in such a way that they would develop a strong attachment to their country and government. Furthermore, to expose them to the problems in the society and equip them with the necessary skills needed for their survival, social studies was considered relevant.

Makinde (2000) rightly pointed out on the philosophy of social studies that, the definition of social studies at all levels is to enable its learners become nationally conscious, better informed, effective citizens. It also aims at inculcation of national consciousness and national unity, imbibing the right type of values and attitudes for self and national survival, the acquisition of necessary skills, abilities and competencies which individuals need to be able to contribute to national development. Okobiah (2005) also observes that the main philosophy behind the birth of social studies in Nigeria during the 1960s was aimed at mobilization of youths, students and young learners for the purpose of helping them cultivate an awareness and understanding that would transform them into citizens with skills, attitude, competencies, moral values and reasoned judgment to effectively live, interact, interrelate and contribute positively to the economic, social, political and cultural development of the Nigerian society.

2.6 Gender and Objectives of Social Studies Education in Nigeria

Social Studies education strives to deviate from the "slavish" and 'uncritical" recitation of Western concepts and prejudice about developing societies by disseminating information based on the peculiarities and differences of the Nigerian society (Danladi, 2005). Social Studies objectives are derived from the national education objectives and are aimed at the realization of the aspirations of the National Educational Objectives. The two are similar because they all aimed at the achievement of similar goals such as national consciousness, national unity, development of positive attitudes towards democratic values and citizenship, trained development of skills and acquisition of knowledge.

The general objectives of Social studies education as identified by Okonkwo (2000) can be seen as follows:

1. Creation of awareness in the learners about their surroundings
2. The development of specific fundamental dispositions such as the attitudes, values and norms of the society.
3. The promotion of effective and active citizenship.
4. The promotion of an understanding of the social problems of the locality and finding possible solutions to them.
5. Helping the learners to develop the right attitudes towards the leaders of the government

The demonstration of flexibility and willingness to accept necessary changes within a system for the good of all. Fadeiye (2005) expressed his views on the following as objectives of social studies:

1. Social studies enable its learners to understand their environments in all ramifications.

   Social studies emphasizes discovery, dialogue and experiences as learners discover things themselves.

3. It affords the learners the opportunity of understanding the society, identifying its

problems and also finding satisfactory solutions to them.

4. It inculcates healthy social attitudes and values in its learners such as kindness, patriotism, tolerance self discipline, resourcefulness, open-mindedness as well as the capacity to learn and acquire skills that are essential for forming sound judgment.
5. It is essential build a strong and united nation by combating social vices plaguing the nation.
6. Social studies enable individuals to be alive to their social and civic responsibilities.
7. Social studies promote the appreciation of our cultural heritage.
8. Social studies promote international understand and worldwide peaceful coexistence. It aids co-operation, unity and clear understanding among nations.
9. Social studies enable its learners to become well informed citizens who are capable of contributing their quota to the healthy development of their country.

2.6.1 Objectives of Social Studies at the Junior Secondary School (J.S.S.) Level

The objectives of social studies at the JSS level are derived from the goals of secondary education. According to Orakwe (2001) in the secondary institutions, social studies seeks to make the student see the world as one social community for all made from different races religions, economic wealth etc. The outlined objectives of social studies in secondary education are as follows;

i) Receive proper information and knowledge about the world.

ii) Be equipped with the skills, abilities and competencies to help to contribute towards world development and progress.

iii) Acquire intellect, skills, abilities and promote in him the spirit of inquiry, discovery, thinking and curiosity, which will spur further investigations,

iv) Know what the society expects of her members, to enable him judge his and others actions.

v) Develop the necessary democratic values and attitudes that would help him become a good citizen.

vi) Become familiar with societal norms and values as well as become socialized with such norms so as to be able to improve and perpetuate the society.

vii) Know about the differences existing between people, places, goals, abilities and productions, as well as appreciate and respect other people's human rights.

viii) Develop major functional approach to the solutions of such problems.

ix) Develop proper value, judgment and ability, to criticize, analyze, select and objectively assess issues and events in their proper perspective.

x) Acquire psychomotor skills, creative skills as well as physical and non physical or perceptual ability or skill types.

2.7 Historical Evolution of Social Studies Education in Nigeria

Social studies as a defined area of study did not develop with the establishment of schooling in Nigeria. But the founding fathers of education were concerned with the development of a whole man through education. The history of social studies education in Nigeria can be traced to the United States of America where the concept of social studies emerged during the last two decades of the 19 century, and gained official recognition. Kissock (1999:1) asserts that initial developments in social studies in the United States can be traced to the 1916 report of the social studies committee of the commission on the reorganization of Secondary Education titled 'The social studies in secondary education; With this report social studies achieved legitimate status as a curricular subject in the schools.

The introduction of social studies into Nigeria could be traced back to the period before independence, in 1960. It first emerged in the Western Region when the subject was

introduced into schools in 1958 through a joint educational development program between the region and the University of Ohio (U.S.A), Makinde (2000). The Ohio project only affected the teacher Training Colleges in the region. In 1963 a pilot project was conducted at Aiyetoro Comprehensive High School in the Western Region (now in Ogun State). This venture was an experiment in comprehensive system of education and curriculum development. It was an effort to introduce social studies among other subjects. This project was jointly financed by the Western Region Ministry of Education in collaboration with the United States Agency for International Development (USAID) and the Ford Foundation.

Based on the success achieved at Aiyetoro Comprehensive High School, the government of Western Nigeria decided to extend the social studies program to other schools in the region. As part of the plan, the Department of Social Studies at Aiyetoro Comprehensive High School, was assigned to draw up a social studies syllabus for the first two years of secondary school and also, to write the materials to suit the syllabus (Ismaila, 2001). The textbooks, social studies for Nigerian schools written by the Aiyetoro team were presented for evaluation at the critique conference of Nigerian Education, held in Lagos (April to May, 1968). This conference, organized under the joint auspices of the Comparative Education Studies and Adaptation Centre (CESAC) and the Ford Foundation Program on Curriculum Development in Nigeria, made valuable suggestions towards the improvement of the text book to make it usable all over Nigeria. The conference also recommended that social studies should he introduced into the primary schools in Nigeria.

Another significant stride in the development of Social Studies in Nigeria was taken in 1968 during the conference of African Educator held in Mombasa (Kenya) (Bangle, 2004). The conference which was organized under the auspices of the Education Development Centre (EDC) and the centre for curriculum Renewal and Educational

Development Overseas (CREDO), and drew participants from eleven African countries including Nigeria, reviewed African Education curriculum (Ismaila, Ibid).

Out of this conference emerged the African Social Studies Program (ASSP) and later, the Nigerian Social Studies Program (NSSP). The conference stated the big role which social studies should play in alleviating the defeats of the existing educational systems in many emergent African nations and recommended the teaching of social studies in all Teacher Training Colleges in Africa (Obemeata, Ogungua; Agu; and Laosebikan, 1999). Subsequent to the Mombasa Conference, a seminar on social studies was held in Ibadan in January, 1969 with participants drawn from different parts of Nigeria (except the East which was engulfed with war). At this seminar, the social studies Association of Nigeria (SOSAN) was formed. The objectives of the association included dissemination, promotion, development and adoption of social studies in Nigerian schools.

Social Studies was introduced on a national basis at the 1969 at the 1969 National Curriculum conference where SOSAN presented a report on the need for the introduction of social studies. At this conference, issues of ideology, purpose and objectives of Nigerian education were discussed and recommendations and resolutions touched on the teaching of culture and social studies in the Nigerian education system (Ismaila, 2001). Also, among the recommendations (which formed the nucleus of the New National Policy on Education) was that social studies should be taught in all Teacher Training Colleges and in the lower classes of the Secondary Schools (Ismaila, Ibid). In accepting some of these recommendations and launching the Nigeria National Policy on Education, the Government approved the teaching of social studies in all primary schools, Teacher Training Colleges and the Junior Secondary Schools in Nigeria.

The 1969 National Curriculum conference is a landmark in the history of education in Nigeria, in general and a great success in the development of social studies in particular,

having identified the philosophy of Nigerian Education in the National Policy or Education (Lagos, 1977). Social Studies was therefore given prime importance as a tool for implementing them through the school and hence recommended by the Federal Government as a subject to be taught nationwide. Dubey and Barth (2000:2) reported that the Institute of Education Ahmadu Bello University, Zaria along with the Teacher's Colleges at Bauehi, Bida, Ilorin, Katsina, Maiduguri. and Sokoto who were part of Northern Nigeria Teacher Education Project, spear headed the teaching of social studies in this part of the country in 1965. Subsequent, to the national recognition of social studies, conference and workshops had been and are still being held in order to get social studies firmly established. The Nigerian Education Research Council (NERC now NERDC) and the social studies Association of Nigeria (SOSAN) have made positive efforts to improve the teaching of social studies. The first National Workshop on Social Studies was organized by the Institute of Education Ahmadu Bello University, Zaria in 1971 whereby the Institute's materials were evaluated (Abdulkareem, 2006 and Udoh, 1999). Also, in April, 1978, the N.E.R.C. organized a seminar of expert on this classification of meanings ideas, and concepts of social studies. Report of the seminar was fully edited and published under the title, Social Studies; Teaching Issues and Problems (N.E.R.C, 1999) following the adoption of the New National Policy on Education. Social Studies as a discipline was introduced into the curriculum at various levels of education in Nigeria.

At the primary and junior secondary levels the offering of social studies is compulsory, but at the seminar secondary level it is an elective. In order to produce enough teachers to teach the subject at these levels, it is offered in all classes in the Grade I! Teacher's Training Colleges, and courses combining social studies with other subjects are offered in the colleges of Education. A number of the Faculties of Education and Institutes of Education in many Nigerian Universities run courses on Social studies methodology for

different categories of practicing teachers and student teachers. Some of these universities are Ahmadu Bello University, Zaria; Obafemi Awolowo University, Ife; University of Jos; University of Sokoto and many others.

From the foregoing, it can be seen that the development of social studies in Nigeria has indeed been momentous, originating from the humble beginnings in 1956 in the USAID and Ford Foundation-Sponsored project (The Ohio Project) and the pioneering effort of the Aiyetoro comprehensive High School Program. It is interesting to note that a social studies guide for Primary Teachers was published, and the first trial social studies syllabus for the Advanced Teachers Colleges produced by the Institute of Education, Ahmadu Bello University, Zaria, panel in 1975. Subsequently syllabuses and textbooks were produced for all levels by N.E.R.C., N.T.I., J.C.C., CESAC and many others. To date social studies is offered in all primary schools. Teacher Training Colleges and the Junior Secondary level throughout the country. The subject is offered in most Universities at Undergraduate and Post Graduate levels. National Teacher's Institute (NTI) examination in social studies is made to be an external compulsory paper for the teacher Grade II Certificate in 1988 (Udoh, 1999).

2.7.1 Concept of Religion

Religion does not enjoy any universal definition. Different people present different opinions about what constitute a religion. Rut, there are more similarities than differences in their presentations. Most definitions points to worship of higher powers out of necessity: the recognition of super controlling forces; a set of rituals which mobilizes super-natural powers for the purpose of achieving or preventing changes in man or nature (Yar-Ali. 2004).

Oluwale (2007) defines religion as a belief in the existence of a higher power and this being is responsible for our existence. The Oxford Dictionary defines Religion as recognition on the part of man of some higher unseen power as having control of his destiny. And as being entitled to obedience, reverence and worship. Obanya (2000) describes religion as the phenomenon that describes man's relations as a creation, with God as his creator who therefore deserves special obedience from Him. He further explained that, the common thing in this definition is the belief in a superior force, an ultimate reality, or control system. The practice and mode of worship might be different from people to people and from place to place, however the most significant issues in any religion is Belief.

Otite and Ogionwo (2001:156) define Religion as "an institution consisting of culturally patterned interactions with culturally postulated supernatural beings". According to Aderibigbe (1997:15), Religion in its essence, is the means by which man discovers the "face" of God, and formulates a dependent relationship with him in communication of practices as the infinite creator of the universe.

2.8 Role of Religion to Mankind

Religion plays a significant role in the lives of individuals and the society in general. Religion is a tool that promotes national integration and cohesion. Bozirno (2004) outlined the following roles of religion:

i. It teaches the worship of God as the Supreme Being.

ii. It teaches how to be kind to other people in the society.

iii. It teaches how to be helpful and friendly to fellow human beings.

iv. It awakens the consciousness in man that all people are made by God and we must respect and treat others with respect.

Saleh (2007) identified the following contributions of Religion to individuals and the society: Religion instills the fear of God in man. The reverent fear of God in man helps him or her to shun evil and wickedness. Because of the awareness of man of an unseen being watching all his affairs makes man wants to shun immoral acts and embrace the right way of life. Religion teaches unity. All religion sees humanity as an essential unit, its parts are separated only to create harmony and they adopt ways to help one another in its end.

This concept is explained by the Qur'an when Allah says of mankind "we have created you male and female: and have made you races and tribes, that you may know one another, the best and honorable among you is he who fear, Allah most (Q49:1). This verse explained that there can never be sound system in human life until unity and cooperation have taken place in the manner that it is ordered by God. Religion teaches Discipline- Through the teaching of religious concepts, individuals are taught to exercise control over their thoughts and actions. Disciplined individuals appreciate rules and regulations. Individuals through religious teachings are taught to restrain their emotions from embracing social vices that would mar the development of the society.

Religion encourages Justice and fair play. This emphasizes the quality of being right and fair to each one. The doctrines of doing unto others what yon want them to do to you in return helps to make individuals to do right always unto their fellow human beings. Religion provides the basis for salvation, happiness or the chance to improve them in a life after death, Man believes in a reward that they will enjoy hereafter, following the teachings and doctrines of the religion wholeheartedly.

Another reason people follow one religion and another, as opined by Ayindare (2006) is that it brings a sense of fulfillment and gives meaning to life. Religion provides answers to questions raised on the final destiny of man. Others belong to religious sects in other to have a sense of belonging and kinship with their fellow worshippers. Religion is

used as a powerful instrument for enhancing social, responsibility for the stability of the society. Religion helps to revive hope in the hopeless and downtrodden in the society. Karl Max sees religion as the opium of the masses that is the masses get courage to go on with life, in view of a better tomorrow or eternity.

2.8.1 Relevance of Social Studies to National Development

National development according to Anyinka (2005) is the process of emancipation of man from poverty, fear, exploitation, dirty environment and dependence on foreign money or aid. Obi (2005) views national development as a situation whereby a nation moves away from a condition of life widely perceived and unsatisfactory towards a situation or condition of life regarded as materially and spiritually better. Thus National Development emphasizes growth or advancement, with a positive cultural political and socio-economic tendency towards a self generating and utilization of people's potential in a nation-state. In a democratic society, the education system plays a significant role in improving the society. Social studies education can be seen as a tool for national development.

In countries of the world, social studies have been used to solve different problems facing the country. As viewed by Kissock (1999) it was initiated after World War II as a means of developing a new political order. In Britain Social Studies is used to legitimize the teaching of social sciences, particularly sociology. In Japan social studies is used to build a foundation for a democratic society. In Canada and in the United States of America, Social Studies continue its primary role of preparing students for effective citizenship in a democratic society. In Thailand it is used to foster individual and national development. In other African nations like Sierra Leone, social studies is being used to improve the self image of the people in the society after a colonial heritage. In Ghana

social studies is used to learn ways of improving the economy after military rule. In Ethiopia, it is used to transform the political culture. In Nigeria, it is used to inculcate concepts of nationalism, unity, and interdependence among the citizenry (Kissock, 1999).

The need for social studies in Nigeria is growing bigger by the day as societal and national challenges tend to be on the increase. Problems facing the nation such as corruption, poverty, unemployment, job loss ethnic and religious crises, outbreak and spread of diseases which has made survival a mirage in the country, all this problems calls for national re-orientation and rebirth that can be provided through the flexible and unique nature of social studies education. Jerolimek (1996:3) asserted the need of social studies when he made this statement to a congregation of American educators: "so teach social studies as if your way of life depended on it - because in a real sense, it does". It is obvious that if America as developed as it is today still sees the need of social studies, then in Nigeria we need much more of it. America has attained societal integration and racial harmony through the teaching of social studies. Nigeria needs social studies to unite her diverse populations. Lebowitz (1999) observed that the people constituting Nigerian population have much more in common than they differ.

This fact can only be known through social studies education. Ilori (1994) opined that Nigeria is a nation in need of “Ethical Revolution”, social studies as a unique subject area that inculcates positive values and attitudes is indispensable for the country. Ayodele in lyela and Audu (2006) viewed the increasing popularity of the idea of globalization, makes social studies education an imperative manual for Nigerians in their bid to interact with the outside world.

Okam (2002) is of the view that social studies in Nigeria aimed at breaking the ethnic religious, linguistic and cultural barriers that keep apart the various groups that constitute the Nigerian society, so that nation-building can be facilitated by the concerted

efforts of those divergent peoples of the Nigerian polity. Social studies education is needed in order to develop and integrate the various ethnic groups, religious groups and cultural diverse groups in Nigeria to work together in units, tolerating and understanding their differences. Social studies education provides a common orientation to all compatriots in Nigeria enabling them to see themselves first as Nigerians and putting the interest of the nation at heart before any other.

Okam (2002) elucidated the philosophy of social studies education as influencing many minds as to the assets the subject possesses in terms of confronting and attempting to solve the problems of man in his different environmental setting the world over. It has become an accepted fact in many quarters that social studies emerged in the schools" curricula with the aim of reforming education for the purpose of sensitizing humanity to the needs and resources of the world. Social studies is a major tool for national development and is deemed as capable of presenting a partial or even total solutions to educational problems confronting many countries. Social studies aims at examining the school curriculum for the purpose of meeting the ends reflected in the needs of the society. It is not only geared towards countering the problems of uncertainties which wedge nations away from each other but also poised to neutralize problems of uncertainties which militate against peace in continents of the world. It champions the course of de-emphasizing less those things which might widen the gaps between nations and individual countries or groups while emphasizing more strongly the path that crates significant personality of an individual, community or nations (Okam, 1998).

The place of social studies education in our national development cannot be overemphasized. It awakens the spirit of nationalism, patriotism, political awareness, moral responsibility, values, and attitudes and blazes the trail in man power development, health care delivery and raises the economic tone of the nation. No nation can make any

meaningful progress in an environment where there is religious intolerance and conflicts. Social studies education is an advocate of peace, religious and ethnic tolerance which is a necessary ingredient for national development.

Social studies should be given a place in the society; avenues should be created for the optimum utilization of social studies to solve individual and collective problems. Social studies is needed anywhere change is required. In conjunction with Walter (2002) who believes that National Development in a society occurs "when its members increase jointly their capacity for dealing with their environment" Social studies education is necessary for achieving religious tolerance and peaceful coexistence.

2.9 Historical Perspectives of Religious Intolerance in Kaduna State

Religious crisis in Nigeria has a long standing history. In 1958 and in the 1960s the riots in the North were said to be fired by religious conflict. The riots in the Northern parts were said to have been inspired by radio reports of mistreatment of Muslims in the South. In the 1980s, serious outbreaks between Christians and Muslims occurred in a fane ban in Southern Kaduna State. There were the Maitatsine riots in 1980-82, Maitatsine was a quasi Muslim group that sparked religious riots in Kano in 1980, and Kaduna and Maiduguri in 1982 after the police tried to control activities. This disturbance led to many losses of lives and properties. There was another religious crisis that erupted in Kafanchan Kaduna. Zaria and Katsina a March 1987. which resulted into the burning of houses and many places of worship. This crisis also led to the demise of many souls and the destruction of properties. There was the controversy over Nigerian membership of the Organisation of Islamic Countries (O.I.C) and the introduction of the Islamic legal system (Sharia) in some Northern States: this led to a major crisis in Kaduna State in March 2000, (Uzoma 2009).

There had been pockets of religious crises in the state since inception till date. Tensions however have dominated the hearts of many due to incessant out breaks of religious and ethnic riots in neighboring states. The religious crises in Jos the North central state of Nigeria still remain a very fresh experience in our memories. Most often crises spread into different states due to misinformation and misrepresentation of issues.

2.10 Empirical Studies

Under this section, research works, empirically done by researchers will be reviewed. This is to facilitate a wholistic understating of the issues contained in this work, particularly when discussion under conceptual framework are juxtaposed with the foregoing.

In studying the causes, effects, and possible solutions to ethnic and religious crises in Kaduna State, Adamu, Adewale, Agbange, Joseph and Momoh (2004), analyzed the views of 100 respondents within Kaduna metropolis. The study concluded that the inability of Nigeria as a sovereign state to evolve a viable social system capable of all Nigerians is due to the prevalence of ethnic and religious sentiments which make people not to identify themselves with the national course but instead tends to identify and commit themselves to their immediate ethnic and religious environment. They further emphasized the need for elimination of ignorance in the populace through re-orientation. But this study failed to examine the place of social studies education in solving the problem of ethnic and religious crises in Kaduna state which this study assessed.

Oddah (2005) used the structured type of questionnaire to study the views of 102 respondents across Kaduna State. The report of this study was generally positive. Precisely, the following were important revelations in this work: (1) some privilege elites use religion to achieve their set objectives. (2) Provocative, biased policies of the

government and its involvement and preachers, biased policies of the government and its involvement in religious affairs is a major cause of conflicts. (3) Most religious conflicts are politically inclined. This study emphasized the socio-economic implications of religious crises in Nigeria. The findings revealed that it scares away foreign investors and this retard national development.

These findings by Oddah clearly coincide with the findings of some other researchers, who agree that religious conflicts does more harm than good to the nation. The study also proved that religious crises are detrimental to the lives and properties of the citizens of the state in particular and the development of Nigeria at large. This study is relevant to the present study as it surveyed the opinion of the respondents which the current research also surveyed the opinion of the respondent concerning Social studies as an instrument of solving religious intolerance among students.

Ayeni, Gambo, Sadiq, Sambo, and Sambo (2006) investigated Inter-religious crises in 2000 to 2010. One hundred and forty (140) respondents were given questionnaires and forty (40) were interviewed. The findings of the study were similar to Oddah, he observed that diverse solutions have been proffered by different authorities yet it has remained a pertinent problem in our society today. The following were three striking insights in this study:

i. Respondents who filled the questionnaires indicated the Muslims were the architects of the prevalent religious bitterness in the nation and Kaduna Stale in particular.

ii. Respondents to the questionnaires indicated that the Christian religious sects were also not left behind in causing religious intolerance and crises.

iii. Religious intolerance leads to suspicion distrust, hatred disunity and lack of peace.

These finding by Ayeni *et al* (2006) clearly indicate that there is a contradiction in their analysis as it shows that religious intolerance is blamed on other factors such as poverty, illiteracy, ignorance and a host of others. However, this study has failed to proffer ways of solving this problem which this present research work is out to proffer solutions to through the use of social studies education. Jooji and Tanko (2001) blamed religious intolerance as a result of non-application of the profound solutions and non-involvement of all strata in inter-religious crusade. They recommended that to curb inter-religious crises in the society particularly in Kaduna State intensified efforts at inter-religious crusade should involved all strata of the society, respect for the rights of others should be maintained, and individuals should be tolerant among others.

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

type of Study Bridge of understanding and tolerance between Islam and Christianity in one hand and Muslim and Christian Communities on the other hand.

This study bridge can only be built through social studies as an existing school subject There is so much doubt about the relevance of social studies as a mere school subject, which is because many people are ill equipped with adequate knowledge of its potentials. Such views are held perhaps because there are no empirical data on the impact of social studies education in solving problems related to conflicts and intolerance. This study has a direct relationship with the present study, because the present study is aimed sat assessing the impact of social studies education toward solving the problem of religious intolerance among the Junior Secondary School students. There is need to teach students to become more tolerant of religious differences and not to see these differences as a threat to their survival.

Summary of Literature Review

The problem of religious conflict is destabilizing the Nigerian nation. The fact is that whenever conflict occurs, the development of the society in most times is seriously affected. Besides, once conflict occurs, scarce resources are inevitably diverted to the purchase of military equipment at the expense of socio-economic development. This chapter reviewed related literature on the topic of the study; the work of Burton on needs theory was examined as the basis for the theoretical framework in this study. The nature of Social Studies in Nigeria and in Africa aims at educational decolonization and correcting the mistakes of the colonial period. The contents of the different syllabi on social studies reflects the African background e.g. the philosophies and experiences of African leaders such as Nelson Mandella of South Africa, Leopold Senghor of Senegal, Kwarne Nkrumah of Ghana Jomo Kenyatta of Kenya, Julius Nyerere of Tanzania. Obafemi Awolowo of

Nigeria and a host of many others, are made to bear on the contents of the social studies syllabi. The philosophy and objectives of social studies were examined in this study. Social Studies objectives are derived from the national education objectives and are aimed at the realization of the aspirations of the National Educational Objectives. The historical evolution of social studies in Nigeria, various definitions of religion, religious conflicts was examined in its entirety; the roles of religion to mankind was discussed alongside a brief historical perspective of religious intolerance in Kaduna state. In virtually every heterogeneous society like Nigeria, religious differences serve as a potential source of conflict; this is because religion has so many aspects that make it susceptible to conflict. The effect of religious intolerance was examined and it was observed that psychological and social cost of religious intolerance problems are too huge, the fear, the hatred, the anger, the guilt are often difficult to deal with. While the conflict is ongoing, and are equally difficult to remedy after the conflict has supposedly been resolved. Religious crises do not augur well for the sustenance of democratic governance and peaceful co-existence in any given country because they constitute cogs in the wheel of progress and national development. Religious intolerance and conflict, no matter how-justified it may appear to be, cannot bring any positive development or do any good. The relevance of social studies education to national development was examined also in this chapter. The need for social studies in Nigeria is growing bigger by the day as societal and national challenges tend to be on the increase. Problems facing the nation such as corruption, poverty, unemployment, jobless, ethnic and religious crises, outbreak and spread of diseases which has made survival a mirage in the country, all this problems calls for national re-orientation and rebirth that can be provided through the flexible and unique nature of social studies education. The literature reviewed for this study found that illiteracy and ignorance are the major causes of religious intolerance. It however opined that bridge can only be built

through social studies education. It is therefore aimed at assessing the impact of social studies education toward solving the problem of religious intolerance among students of junior secondary schools in Kaduna State.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter deals with the description of the methodology used for this study to investigate how Social studies education serve as an instrument of solving religious intolerance among Junior Secondary School Students. This chapter was discussed under the following sub-headings: Research Design, Population of the study, Sample and Sampling Techniques, Research Instrument, Validity of the Instruments, Pilot Study, Reliability of the Instruments, Procedure for Data Collection, and Statistical Analysis Procedure.

3.1 Research Design

This study employed the use of descriptive survey design; this is a research method that describes a given state of affairs at a particular time (Olayiwola, 2007). This research design permits the gathering of information through the use of questionnaires and/or interviews from a population based on appropriate sampling techniques. According to Barton and Baumann (2004), survey research provides a way in which to gather information on a large subset group of individuals and then make inferences to much larger groups. Survey research allows the researcher to collect information about behaviors, attitudes, and opinions (Babbie, 1990). This design is relevant to this research work as it enables the researcher to describe an event, situation or phenomenon as it is at the time of the study (Francis, 2003).

3.2 Population

The population of this study consists of social studies students of classes two and three of the Junior Secondary Schools of Commercial College Sabon Gari, Federal

Government Girls College Basawa and City Academy Zaria; and some non-social studies students of the junior secondary school classes of Zaria and Sabon Gari local government area of Kaduna state. The two levels JSS II and JSS III were used for this study because they have more knowledge of Social studies than JSS I and have acclimatized with their learning environment. The population of the two levels of JSS students of both local governments is 385 (see table 3.1):

Table 3.1: Distribution of Students Population.

Name of Schools	**No. of JSSII Students**		**No. of JSS III Students**		**No. Of Muslim Students in JSS II & III**	**No. of Christian Students in JSS II & III**	**No. of Teachers**	**Total**
	M	**F**	**M**	**F**				
Commercial College Sabon Gari	45	30	30	22	80	47	4	127
Federal Government Girls College Basawa	-	47	-	58	57	48	3	105
City Academy Zaria	33	40	30	50	40	33	3	153
Total								**395**

3.3 Sample and Sampling Procedure

The sample of this study was drawn from the population of the second and third classes of the Junior Secondary Schools (JSS) of Commercial College Sabon Gari, Federal Government Girls College Basawa and City Academy Zaria with the population of 385. Thus out of the total population of 385 students, a sample of 253 students was used for the study. This sample represented 25 % of the total population of the study. For a population of this magnitude, Nwana (1997) suggests that 25% can be used to select the sample size. The researcher therefore adopts 25% sample for this study. In order to ensure that certain characteristics such as gender, religion, level of study, and subject combination will not

exclude in the research; stratified sampling technique was used. A table of random numbers was used to select the sample for this study. This technique ensured that all sub-groups (Christian, Muslims, males, females, and level of study) were fully represented. From each sub-group, random selection was used to ensure that every sub-group is represented in the study. The researcher adopts this mode of sampling in order to ensure the representation of all sub-groups in the study.

Table 3.2 shows the distribution of the sample among the students of the JSS classes.

Table 3.2: Distribution of Students Sample

Name of Schools	**No. of JSSII Students**		**No. of JSS III Students**		**No. Of Muslim Students in JSS II & III**	**No. of Christian Students in JSS II & III**	**No. of Teachers**	**Total**
	M	**F**	**M**	**F**				
Commercial College Sabon Gari	15	19	41	20	40	35	4	79
Federal Government Girls College Basawa	-	40	-	53	53	40	3	96
City Academy Zaria	10	15	27	33	50	35	3	88
Total								**263**

3.4 Research Instrument

A researcher-made instrument titled Social Studies Education, Religious Intolerance Opinion Questionnaire (SSERIOQ), was used for the study. It was divided into two sections. The first section contains biographical data of the respondents such as gender, level of study and religion among others. The second section consists of 34 items grouped into four categories. The item was employed to elicit information from participants on the following: Knowledge of students on the relevance of social studies (10

items), Knowledge of students on social studies and its impact in solving religious intolerance (18 items), Knowledge of the objectives of JSS social studies and the achievement of religious tolerance (6 items), Knowledge of students on religious conflicts (10 items).

The items was positively and negatively worded, the positive and negative items were randomly distributed to minimize response set. The questionnaire is structured and is divided into Strongly Agreed (SA), Agreed (A), Disagreed (D), and Strongly Disagree (SD). According to Shuaibu (2008) it has been observed that the undecided (U) column has the tendency to create a factual vacuum in the data collected since it provides latitude for some of the respondents to provide no useful information by simply stating 'undecided'. A modified four point likert measurement scale was used.

The response strongly agreed and agreed will be merged to be agreement while disagreed and strongly disagreed will also be merged to be disagreement. The responses will be coded as strongly agreed (4) agreed (3) disagreed (2) strongly disagreed (1).

3.4.1 Validity of Instrument

The face and content validity of the instrument was determined by experts' opinions comprising the researcher's supervisors and experts drawn from social studies, psychology/guidance and counseling and a test and measurement expert from the Faculty of Education, Ahmadu Bello University, Zaria. Their criticisms and comments will be necessary for the improvement of item structure and format of the research instrument.

Pilot Study

In order to ascertain the reliability of the research instruments, a pilot study was carried out. The main purpose of pilot study, according to Kerlinger, Fred, and Howard (2000), is to confirm the suitability of the instrument.

A pilot study was carried out with the total of 30 students of Demonstration Secondary School, Samaru Zaria. The reason for the choice of Demonstration secondary school is that the school is not part of the sample size or less equivalent in standard to the schools used for this study.

3.4.2 Reliability of Instrument

To test the quality of the questionnaire items to be used in the study, a quantitative analysis of inquiry was performed using the appropriate statistical tool in statistical package for social sciences (SPSS) version 20.0 of a computer programme to statistically test the reliability of the research instrument.

The data collected from the pilot study was statistically analyzed for the purpose of determining the reliability coefficient.

The reliability coefficient of the instrument was determined using Cronbach's Alpha technique and was found to be 0.82. This shows that, the research instrument is valid because the closer it is to 1 the valid it is.

3.5 Procedure for data collection

The researcher engaged the help of two research assistants, one for each of the three schools (Commercial College Sabon Gari, Federal Government Girls College Basawa and City Academy Zaria); an induction session was conducted by the researcher for the research assistants to enable them get familiar with their assignments. The researcher and the research assistants assisted in the administration and collection of the research instruments in the three schools on the same day, in order to avoid loss of questionnaires and external influence while filling the questionnaire. The researcher and the research assistants administered the questionnaire and retrieved them from respondents after they have been adequately completed. The researcher strictly complied with ethics of research as there was

no coercion, the right to the respondents' privacy is respected and all information's provided was be treated in strict confidence.

3.6 Statistical Analysis Procedure

Both descriptive and inferential statistics was used in the analysis of data. The descriptive statistics involves the use of frequencies and percentage, mean standard deviation was used to test the research questions earlier stated in chapter one of this study, and the bio-data of respondents. The inferential statistics was used to test the postulated null hypotheses stated in chapter one. Significant variations in mean responses from all test groups were analyzed using t-test of related samples. The t-test of related samples was used to test whether population means are significantly different from each other, using the means from randomly drawn samples. Also, the t-test was used to test for the differences between two independent groups (Choudhury, 2009). All analyses were done at 95% ($P < 0.05$) significance level. At this level, the hypothesis was rejected or accepted.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter presents the data analysis including its discussion of results. The data was obtained from JSS II and JSS III Social studies students from selected junior secondary schools in Sabon-Gari Zaria L. G. A in Kaduna state, on the perception of Social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state. A total of 248 students and 10 teachers responded to the instrument. The analysis of the data collected was done using appropriate tools in Statistical Package for Social Sciences (SPSS) 20th Edition. The first section of this chapter presents the frequency and percentages of the bio-data variables analysis which include sex, study class, religion and status of respondents. The second section presents the answers to research questions using comparative mean and standard deviations. The third section presents and interprets the four null research hypotheses structured along the research objectives by means of inferential statistical technique of Independent t-test to determine presence or absence of significant differences for the first three hypotheses and chi square for the fourth hypothesis. All hypotheses are based on 0.05 alpha level of significance. The fourth section outlined the major findings of the study and the last section discussed the findings of the study in detail.

Table 4.1.1: Presentation of Bio data variables

		Frequency	Percent
	Student	238	96.0
	Teacher	10	4.0
	Total	248	100.0

The table above revealed the status of the respondents in this study. Accordingly, 238 or 96.0% of the respondents are students while the rest 10 or 4.0% are teachers.

Table 4.1.2: Distribution of Teachers by Their Gender

		Frequency	Percent
	Male	6	60.0
Valid	Female	4	40.0
	Total	10	100.0

On teachers' gender status, 6 or 60.0% are male teachers while the remaining 4 or 40.0% are females. This implies that both male and female teachers were well represented in this study.

Table 4.1.3: Distribution of Student by Their Gender

		Frequency	Percent
	Male	110	46.2
Valid	Female	128	53.8
	Total	238	100.0

On students' gender status, 110 or 46.2% are male students while the remaining 128 or 53.8% are females. This implies that both male and female students were well represented in this study.

Table 4.1.4: Distribution of Student by Their school

		Frequency	Percent
	Comm. college sabon gari	72	30.3
	FGGC Basawa	82	34.5
	City Academy Zaria	84	35.3
	Total	238	100.0

The students were sampled from three colleges; Commercial college Sabon gari had 72 or 30.3% respondents while FGGC Basawa had 852 or 34.5% students and the rest 84 or 35.3% are from City Academy Zaria.

Table 4.1.5: Distribution of Student by Their class

		Frequency	Percent
Valid	JSSII	88	37.4
	JSSIII	150	62.6
	Total	238	100.0

The table above revealed that, 89 or 37.4% of the student respondents are JSS II students while the rest 149 or 62.6% are JSS III students.

Table 4.1.6: Distribution of Student by Their Religion

		Frequency	Percent
Valid	Christianity	108	45.4
	Islam	130	54.6
	Total	238	100.0

On the students' religious status, 108 or 45.4% are of Christian religion while the rest 130 or 54.6% are of Islam religion.

4.2 Answer to Research Questions

Research Question1: What is the perception of Male and female Social studies students towards the subject as an instrument of religious tolerance?

To answer this research question all the 30 items on Social studies education as an instrument for solving religious intolerance among JSS social students in Sabon gari Zaria in Kaduna state were tabulated indicating their frequencies of response of Strongly Agree, Agree, Disagree and Strongly Disagree including their mean responses and Standard deviations.

Table 4.2.1: Perception of Male and Female Social studies students regarding the subject as an instrument of religious tolerance in Sabon gari Zaria in Kaduna state.

S/NO	ITEMS	Gender	Response categories				Mean	Std.dev
			SA	A	DS	SD		
1	Developed nations of the world adopted social studies to build love in their citizens, Nigeria should adopt social studies education to solve religious conflicts.	Male	75	31	3	1	3.6364	1.0901
		Female	91	35	1	1	3.6875	1.0674
2	Social studies is the best tool to use for solving problems of religious intolerance.	Male	79	23	7	1	3.6364	.9493
		Female	97	23	7	1	3.6875	.9949
3	Limiting or restricting social studies education to JSS is creating a vacuum in the development of Nigeria.	Male	49	40	10	11	3.1545	1.1334
		Female	77	6	4	11	3.3984	.9641
4	Social studies education is aimed at making man adjust to his environment both physically socially and religiously free from any intolerance.	Male	57	26	19	8	3.2000	.5487
		Female	81	30	11	6	3.4531	.5474
5	Social studies as a unique subject area should be made compulsory at all levels of Nigeria's educational system.	Male	56	34	16	4	3.2909	1.05141
		Female	69	39	16	4	3.3516	1.0512

6	Social studies do not include concepts of unity understanding tolerance and cooperation among students.	Male	51	38	15	6	3.2182	.8746
		Female	70	43	9	6	3.3828	.8887
7	Social studies enables people to think critically and behave rationally thereby tolerating one another religious beliefs.	Male	59	33	13	5	3.3293	1.1211
		Female	83	31	9	5	3.8000	1.0811
8	Social studies prepare the individual through acquisition of knowledge attitudes values and skills necessary for social and civic responsibilities.	Male	67	37	6	0	3.5845	.7765
		Female	96	30	2	0	3.7344	.6879
9	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.	Male	57	35	10	8	3.2818	.7468
		Female	90	24	6	8	3.5313	1.2111
10	The knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitude necessary for developing tolerance.	Male	46	36	12	16	3.0182	1.0841
		Female	65	35	12	16	3.1641	1.0112
11	Social studies seeks to emphasize social religious and political equality as well as tolerance of one another.	Male	52	41	13	4	3.2818	1.0529
		Female	83	34	9	2	3.5469	.5591
12	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states regardless of religious differences.	Male	63	32	8	7	3.3727	.5019
		Female	75	42	4	7	3.4453	1.0112
13	Social studies promote tolerance and peaceful co-existence among students with diverse religious beliefs.	Male	57	39	9	5	3.3455	1.0529
		Female	65	51	7	5	3.3750	.5591
14	Those who study social studies have understanding of its concepts and objective are more tolerance of others regardless of religious differences.	Male	70	36	0	4	3.5636	.5019
		Female	83	41	0	4	3.5859	1.0173

15	There should be freedom for people to choose the religion to practice whether different from their parents or guardian.	Male	48	50	8	4	3.2909	1.0352
		Female	61	55	8	4	3.3516	1.1273
16	Have you ever witnessed a religious intolerance crisis in your school?	Male	44	54	6	6	3.2364	.9593
		Female	54	56	4	4	3.3287	1.1335
17	Do you think that students' school authority or religious teacher are the case of religious intolerance crises in your school.	Male	52	43	7	8	3.2636	.9091
		Female	76	45	1	6	3.4922	.9813
18	My religion does not permit having a friend of different religion.	Male	62	29	16	3	3.3636	1.0112
		Female	80	37	8	3	3.5156	1.0529
19	Sometimes I learn by staying together with other religion.	Male	63	38	4	5	3.4455	.5591
		Female	83	4	0	5	3.5703	.5019
20	Did your religion prevents mixing freely with people of a different religion.	Male	70	36	0	4	3.5636	1.0273
		Female	83	41	0	4	3.5854	1.0452
21	Can open air preaching be assumed as one of the causal factors of religion intolerance?	Male	57	38	11	4	3.3485	1.1673
		Female	81	34	9	4	3.5000	.7793
22	Religion intolerance is caused by misunderstandings and intolerance of peoples doctrines and practice.	Male	70	34	6	0	3.5818	1.11135
		Female	84	42	2	0	3.6406	.9091
23	Religion intolerance does not promote peaceful coexistence.	Male	76	27	6	1	3.6182	.9813
		Female	98	20	8	2	3.6719	1.0520
24	Should the government interfere in religious activities?	Male	75	24	8	2	3.5155	.5594
		Female	91	27	5	2	3.5703	.5019
25	The effects of religion intolerance in the school can bring about prolonged academic calendar.	Male	65	34	5	6	3.4364	1.0173
		Female	92	28	6	2	3.6406	1.0351
26	Religion intolerance can breeds sects in our society.	Male	71	23	12	4	3.4636	1.1274
		Female	84	31	6	7	3.5000	.9596
27	Teachers perception of social studies can bring about national consciousness and development of positive attitudes in students.	Male	53	36	13	8	3.2182	1.1345
		Female	70	40	9	9	3.3359	.9097

28	Religious intolerance among students is as a result of teachers attitude towards students.	Male	52	36	15	7	3.2091	.9813
		Female	79	24	19	6	3.3250	.8916
29	Students development of positive attitudes towards democratic value is as a result of teachers religious pluralism.	Male	60	29	16	5	3.3091	1.2459
		Female	72	41	10	5	3.4063	1.1755
30	Teachers' intolerance of divergent views easily build religious intolerance and aggress among students.	Male	67	32	8	3	3.4818	1.2331
		Female	66	44	13	5	3.3359	1.1188

The table above revealed the Opinion of Male and Female students regarding the subject as an instrument for solving religious intolerance among JSS Social students in Sabon gari Zaria in Kaduna state. On the basis of their sex, they believe that Social studies is the best tool to use for solving problems of religious intolerance. This attracted their highest mean response of 3.6364 and 3.6875 by male and female students respectively. Details showed that 102 of the males agreed while only 8 disagreed with this item. In the same vein 120 of the females were in agreement with this item while only 8 of them disagreed with this item.

Research Question 2: What is the perception of Muslim and Christian Social studies students regarding the subject as an instrument of religious tolerance in Sabon gari Zaria in Kaduna state?

To answer this research question all the 30 items on Social studies education as an instrument of religious tolerance among JSS Social students in Sabon gari Zaria in Kaduna state were tabulated indicating their frequencies of response of Strongly Agree, Agree, Disagree and Strongly Disagree including their mean responses and Standard deviations.

Table 4.2.2: Perception of Muslim and Christian Social studies students regarding the subject as an instrument of religious tolerance among JSS Social studies students in Sabon gari Zaria in Kaduna state.

S/N	ITEMS	Religion	Response categories				Mean	Std.dev
			SA	A	DS	SD		
1	Developed nations of the world adopted social studies to build love in their citizens, Nigeria should adopt social studies education to solve religious conflicts.	Christian	78	27	2	1	3.6852	1.0901
		Islam	88	39	2	1	3.6462	1.0674
2	Social studies is the best tool to use for solving problems of religious intolerance.	Christian	80	20	7	1	3.6574	.9493
		Islam	96	26	7	1	3.6692	.9949
3	Limiting or restricting social studies education to JSS is creating a vacuum in the development of Nigeria.	Christian	59	34	6	9	3.3241	1.1334
		Islam	67	42	8	13	3.2538	1.2398
4	Social studies education is aimed at making man adjust to his environment both physically socially and religiously free from any intolerance.	Christian	62	26	14	6	3.3333	1.1523
		Islam	76	30	16	8	3.3385	1.1700
5	Social studies as a unique subject area should be made compulsory at all levels of Nigeria's educational system.	Christian	59	34	12	3	3.3796	1.0262
		Islam	66	39	20	5	3.2769	1.0534
6	Social studies do not include concepts of unity understanding tolerance and cooperation among students.	Christian	50	43	11	4	3.2870	.9973
		Islam	71	38	13	8	3.3231	.9861
7	Social studies enables people to think critically and behave rationally thereby tolerating one another religious beliefs.	Christian	66	27	11	4	3.4352	1.0761
		Islam	76	37	11	6	3.4077	1.0795
8	Social studies prepare the individual through acquisition of knowledge attitudes values and skills necessary for social and civic responsibilities.	Christian	76	28	4	0	3.6667	1.0407
		Islam	87	39	4	0	3.6385	1.0863
9	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.	Christian	65	29	7	7	3.4074	.9999
		Islam	82	30	9	9	3.4237	1.0302
10	The knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitude necessary for developing tolerance.	Christian	51	32	12	13	3.1204	.5517
		Islam	60	39	12	19	3.0769	.6243

11	Social studies seeks to emphasize social religious and political equality as well as tolerance of one another.	Christian	64	32	10	2	3.4630	.9884
		Islam	71	43	12	4	3.3923	.9749
12	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states regardless of religious differences.	Christian	61	36	6	5	3.4167	1.0010
		Islam	77	38	6	9	3.4077	1.0073
13	Social studies promote tolerance and peaceful co-existence among students with diverse religious beliefs.	Christian	55	42	7	4	3.3704	.9333
		Islam	67	48	9	6	3.3538	.9156
14	Those who study social studies have understanding of its concepts and objective are more tolerance of others regardless of religious differences.	Christian	71	30	5	2	3.6204	.9043
		Islam	82	40	2	6	3.5385	.8983
15	There should be freedom for people to choose the religion to practice whether different from their parents or guardian.	Christian	51	46	8	3	3.3426	1.1699
		Islam	58	59	8	5	3.3079	1.1715
16	Have you ever witnessed a religious intolerance crises in your school?	Christian	46	53	5	4	3.3056	1.0829
		Islam	52	67	5	6	3.2069	1.0901
17	Do you think that students school authority or religious teacher are the case of religious intolerance crises in your school?	Christian	56	41	4	6	3.3796	1.1059
		Islam	71	47	4	8	3.3923	1.0402
18	My religion do not permit having a friend of different religion?	Christian	64	32	10	2	3.4630	1.0423
		Islam	78	34	14	4	3.4308	1.0381
19	Sometimes I learn by staying together with other religion.	Christian	69	33	2	4	3.5463	1.1617
		Islam	77	45	2	6	3.4846	1.1846
20	Did your religion prevents mixing freely with people of a different religion?	Christian	71	35	0	2	3.6204	.8141
		Islam	82	42	0	6	3.5385	.7811
21	Can open air preaching be assumed as one of the causal factors of religion intolerance?	Christian	63	35	6	4	3.4537	1.0677
		Islam	75	37	14	4	3.4077	1.0863
22	Religion intolerance is caused by misunderstandings and intolerance of peoples doctrines and practice.	Christian	71	30	3	4	3.6296	1.0607
		Islam	83	40	5	2	3.6000	1.0309
23	Religion intolerance does not promote peaceful coexistence.	Christian	78	25	4	1	3.6667	1.0112
		Islam	96	22	10	2	3.6308	1.0529
24	Should the government interfere in religious activities?	Christian	80	22	5	1	3.6759	.5591
		Islam	86	29	8	3	3.4615	.5019
25	The effects of religion intolerance in the school can bring about prolonged academic calendar.	Christian	65	28	8	7	3.3981	1.0173
		Islam	92	34	3	1	3.6692	1.0352

26	Religion intolerance can breeds sects in our society.	Christian	62	28	12	6	3.3519	1.1273
		Islam	93	26	6	5	3.5923	.9593
27	Teachers perception of social studies can bring about national consciousness and development of positive attitudes in students.	Christian	54	33	14	7	3.2407	1.1335
		Islam	69	43	8	10	3.3154	.9091
28	Religious intolerance among students is as a result of teachers' attitude towards students.	Christian	56	31	16	5	3.2778	.9813
		Islam	75	29	18	8	3.3154	.8916
29	Students development of positive attitudes towards democratic value is as a result of teachers religious pluralism.	Christian	63	31	9	5	3.4074	1.2459
		Islam	69	39	17	5	3.3231	1.1755
30	Teachers intolerance of divergent views easily build religious intolerance and aggress among students.	Christian	66	30	10	2	3.4815	1.2331
		Islam	67	46	11	6	3.3385	1.1188

On the basis of the students religious background the above table revealed their opinion regarding social studies as an instrument for solving religious intolerance among JSS Social studies students in Sabon gari Zaria in Kaduna state. In this regard they were of the view that Religion intolerance does not promote peaceful coexistence and that Social studies education is a proper tool for solving the problems of religious intolerance.

Research Question 3: What is the perception of JSSII and JSS III Social studies students regarding the subject as an instrument of religious tolerance among JSS social students in Sabon gari Zaria in Kaduna state?

To answer this research question all the 30 items on Social studies education as an instrument of religious tolerance among JSS social students as answered by JSSII and JSS III in Sabon gari Zaria in Kaduna state were tabulated indicating their frequencies of response of Strongly Agree, Agree, Disagree and Strongly Disagree including their mean responses and Standard deviations.

Table 4.2.3: Perception of JSSII and JSS III Social studies students regarding the subject as an instrument of religious tolerance among JSS Social studies students in Sabon gari Zaria in Kaduna state

S/N	ITEMS	Class	Response categories				Mean	Std.dev
			SA	A	DS	SD		
1	Developed nations of the world adopted social studies to build love in their citizens, Nigeria should adopt social studies education to solve religious conflicts.	JSS II	59	24	2	2	3.6705	0.8981
		JSS III	107	37	4	2	3.6600	0.8877
2	Social studies is the best tool to use for solving problems of religious intolerance.	JSS II	70	11	7	0	3.7159	0.9757
		JSS III	106	35	7	2	3.6333	0.9837
3	Limiting or restricting social studies education to JSS is creating a vacuum in the development of Nigeria.	JSS II	42	30	5	11	3.1705	0.9577
		JSS III	84	46	9	11	3.3533	0.9555
4	Social studies education is aimed at making man adjust to his environment both physically socially and religiously free from any intolerance.	JSS II	47	24	10	7	3.2614	0.9337
		JSS III	91	32	20	7	3.3800	0.8858
5	Social studies as a unique subject area should be made compulsory at all levels of Nigeria's educational system.	JSS II	39	22	23	4	3.0909	0.4785
		JSS III	86	57	9	4	3.4600	0.4775
6	Social studies do not include concepts of unity understanding tolerance and cooperation among students.	JSS II	49	24	8	7	3.3068	0.8821
		JSS III	72	57	16	5	3.3067	0.886
7	Social studies enables people to think critically and behave rationally thereby tolerating one another religious beliefs.	JSS II	51	26	6	5	3.3977	0.9057
		JSS III	91	38	16	5	3.4333	0.9005
8	Social studies prepare the individual through acquisition of knowledge attitudes values and skills necessary for social and civic responsibilities.	JSS II	52	30	3	3	3.5568	0.8405
		JSS III	111	30	5	4	3.7067	0.813
9	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.	JSS II	51	25	4	8	3.3523	0.8037
		JSS III	96	34	12	8	3.4533	0.8007

10	The knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitude necessary for developing tolerance.	JSS II JSS III	37 74	16 55	12 12	23 9	2.7614 3.2933	1.0708 1.07
11	Social studies seeks to emphasize social religious and political equality as well as tolerance of one another.	JSS II JSS III	40 95	39 36	7 15	2 4	3.3295 3.4800	0.9764 0.9949
12	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states regardless of religious differences.	JSS II JSS III	51 87	26 48	6 6	5 9	3.3977 3.4200	0.9721 1.0011
13	Social studies promote tolerance and peaceful co-existence among students with diverse religious beliefs.	JSS II JSS III	47 75	32 58	4 12	5 5	3.3750 3.3533	0.9363 0.916
14	Those who study social studies have understanding of its concepts and objective are more tolerance of others regardless of religious differences.	JSS II JSS III	58 95	25 52	0 0	5 3	3.5455 3.5933	1.0713 1.0678
15	There should be freedom for people to choose the religion to practice whether different from their parents or guardian.	JSS II JSS III	32 77	43 62	9 7	4 4	3.1705 3.4133	0.696 0.7104
16	Have you ever witnessed a religious intolerance crisis in your school?	JSS II JSS III	32 66	49 71	4 6	3 7	3.2500 3.3067	0.9799 0.9729
17	Do you think that students school authority or religious teacher are the case of religious intolerance crises in your school.	JSS II JSS III	47 81	36 52	0 8	5 9	3.4205 3.3667	0.942 0.959
18	My religion does not permit having a friend of different religion.	JSS II JSS III	55 87	24 42	6 18	3 3	3.4886 3.4200	0.9206 0.9308
19	Sometimes I learn by staying together with other religion.	JSS II JSS III	49 97	32 42	4 4	3 7	3.4886 3.5267	0.405 0.4742
20	Did your religion prevents mixing freely with people of a different religion.	JSS II JSS III	58 95	20 50	5 2	5 3	3.5455 3.5933	0.8688 0.9746
21	Can open air preaching be assumed as one of the causal factors of religion intolerance?	JSS II JSS III	49 89	27 45	10 10	2 6	3.3977 3.4467	0.8954 1.0249
22	Religion intolerance is caused by misunderstandings and intolerance of peoples' doctrines and practice.	JSS II JSS III	56 98	29 45	2 5	1 2	3.6023 3.6200	0.9539 1.0258

23	Religion intolerance does not promote peaceful coexistence.	JSS II	65	18	4	1	3.6818	1.0112
		JSS III	109	29	9	3	3.6267	1.0529
24	Should the government interfere in religious activities?	JSS II	65	12	7	1	3.5341	.5591
		JSS III	101	39	6	3	3.5733	.5019
25	The effects of religion intolerance in the school can bring about prolonged academic calendar.	JSS II	54	27	2	5	3.4773	1.01213
		JSS III	103	35	9	3	3.5867	1.0352
26	Religion intolerance can breeds sects in our society.	JSS II	62	16	7	3	3.5568	1.1221
		JSS III	93	38	11	8	3.4400	.9594
27	Teachers' perception of social studies can bring about national consciousness and development of positive attitudes in students.	JSS II	48	23	10	7	3.2727	1.1335
		JSS III	75	53	12	10	3.2867	.9087
28	Religious intolerance among students is as a result of teachers' attitude towards students.	JSS II	52	23	6	7	3.3636	.9813
		JSS III	79	37	28	6	3.2600	.8917
29	Students development of positive attitudes towards democratic value is as a result of teachers religious pluralism.	JSS II	44	27	13	4	3.2614	1.2459
		JSS III	88	43	13	6	3.4200	1.1715
30	Teachers intolerance of divergent views easily build religious intolerance and aggress among students.	JSS II	54	27	4	3	3.5000	1.2011
		JSS III	79	49	17	5	3.3467	1.1008

Details of the above table revealed the Perceptions of JSSII and JSS III Social studies students regarding the subject as an instrument for solving religious intolerance among JSS Social students in Sabon gari Zaria of Kaduna state. They believe that religion intolerance is caused by misunderstandings and intolerance of peoples' doctrines and practice. This item attracted the highest mean response of 3.6023 and 3.6200 by JSS II and JSS III respectively. Details showed that 85 of the JSS II were in agreement as against only 3 that were in disagreement. In the same vein a total of 144 of the JSS III were in agreement as against only 7 that were in disagreement.

Research Question4: What is the perception of students and teachers regarding Social studies education as an instrument for building religious tolerance among the youth in Sabon gari Zaria in Kaduna state?

To answer this research question all the 30 items on Social studies education as instrument for building religious tolerance among the youth in Sabon gari Zaria in Kaduna state as

answered by students and teachers were tabulated indicating their frequencies of response of Strongly Agree, Agree, Disagree and Strongly Disagree including their mean responses and Standard deviations.

Table 4.2.4: Perception of students and teachers regarding the subject as an instrument for building religious tolerance among the youth in Sabon gari Zaria in Kaduna state

S/NO	ITEMS	Gender	Response categories				Mean	Std.dev
			SA	A	DS	SD		
1	Developed nations of the world adopted social studies to build love in their citizens, Nigeria should adopt social studies education to solve religious conflicts.	Student Teacher	166 4	66 3	4 2	2 1	3.6639 3.000	1.0901 1.0674
2	Social studies is the best tool to use for solving problems of religious intolerance.	Student Teacher	176 5	46 2	14 2	2 1	3.0039 3.1000	.9493 .9949
3	Limiting or restricting social studies education to JSS is creating a vacuum in the development of Nigeria.	Student Teacher	126 4	76 5	14 1	22 0	3.2857 3.3000	1.1334 .9641
4	Social studies education is aimed at making man adjust to his environment both physically socially and religiously free from any intolerance.	Student Teacher	138 7	56 1	30 1	14 1	3.3261 3.4000	.5487 .5474
5	Social studies as a unique subject area should be made compulsory at all levels of Nigeria's educational system.	Student Teacher	125 5	73 1	32 2	8 2	3.5235 2.9000	1.05141 1.0512
6	Social studies do not include concepts of unity understanding tolerance and cooperation among students.	Student Teacher	121 5	81 1	24 3	12 1	3.3067 3.000	.8746 .8887
7	Social studies enables people to think critically and behave rationally thereby tolerating one another religious beliefs.	Student Teacher	142 7	64 1	22 1	10 1	3.4204 3.4000	1.1211 1.0811
8	Social studies prepare the individual through acquisition of knowledge attitudes values and skills necessary for social and civic responsibilities.	Student Teacher	163 6	67 2	8 1	0 1	3.6513 3.3000	.7765 .6879

9	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.	Student Teacher	147 6	59 2	16 1	16 1	3.4160 3.3000	.7468 1.2111
10	The knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitude necessary for developing tolerance.	Student Teacher	111 7	71 1	24 1	32 1	3.0966 3.4000	1.0841 1.0112
11	Social studies seeks to emphasize social religious and political equality as well as tolerance of one another.	Student Teacher	135 4	75 1	22 2	6 3	3.4244 2.6000	1.0529 .5591
12	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states regardless of religious differences.	Student Teacher	138 5	74 2	12 2	14 1	3.4118 3.1000	.5019 1.0112
13	Social studies promote tolerance and peaceful co-existence among students with diverse religious beliefs.	Student Teacher	122 6	90 1	16 2	10 1	3.3613 3.2000	1.0529 .5591
14	Those who study social studies have understanding of its concepts and objective are more tolerance of others regardless of religious differences.	Student Teacher	153 5	77 2	0 1	8 2	3.5756 3.000	.5019 1.0173
15	There should be freedom for people to choose the religion to practice whether different from their parents or guardian.	Student Teacher	109 7	105 1	16 0	8 2	3.3235 3.3000	1.0352 1.1273
16	Have you ever witnessed a religious intolerance crises in your school?	Student Teacher	98 6	120 1	10 2	10 1	3.2857 3.2000	.9593 1.1335
17	Do you think that students school authority or religious teacher are the case of religious intolerance crises in your school?	Student Teacher	128 6	88 2	8 1	14 1	3.3866 3.3000	.9091 .9813
18	My religion does not permit having a friend of different religion.	Student Teacher	142 8	66 1	24 1	6 0	3.4454 3.7000	1.0112 1.0529
19	Sometimes I learn by staying together with other religion.	Student Teacher	146 9	78 0	4 1	10 0	3.5126 3.8000	.5591 .5019
20	Did your religion prevents mixing freely with people of a different religion?	Student Teacher	153 9	77 0	0 0	8 1	3.5756 3.7000	1.0273 1.0452
21	Can open air preaching be assumed as one of the causal factors of religion intolerance?	Student Teacher	138 9	72 0	20 1	8 0	3.4286 3.8000	1.1673 .7793
22	Religion intolerance is caused by misunderstandings and intolerance of peoples doctrines and practice.	Student Teacher	154 9	76 1	0 0	8 0	3.6134 3.9000	1.11135 .9091

23	Religion intolerance does not promote peaceful coexistence.	Student Teacher	174 7	47 2	14 1	3 0	3.6471 3.6000	.9813 1.0520
24	Should the government interfere in religious activities?	Student Teacher	166 6	51 1	13 2	4 1	3.5588 3.2000	.5594 .5019
25	The effects of religion intolerance in the school can bring about prolonged academic calendar.	Student Teacher	157 6	62 1	11 1	8 2	3.5462 3.1000	1.0173 1.0351
26	Religion intolerance can breeds sects in our society.	Student Teacher	155 4	54 4	18 1	11 1	3.4832 3.1000	1.1274 .9596
27	Teachers' perception of social studies can bring about national consciousness and development of positive attitudes in students.	Student Teacher	123 6	76 1	22 2	17 1	3.2815 3.2000	1.1345 .9097
28	Religious intolerance among students is as a result of teachers' attitude towards students.	Student Teacher	131 8	60 0	34 1	13 1	3.2983 3.5000	.9813 .8916
29	Students development of positive attitudes towards democratic value is as a result of teachers religious pluralism.	Student Teacher	132 5	70 1	26 4	10 0	3.3613 3.1000	1.2459 1.1755
30	Teachers' intolerance of divergent views easily build religious intolerance and aggress among students.	Student Teacher	133 6	76 1	21 2	8 1	3.4034 3.2000	1.2331 1.1188

The table above revealed the Opinion of students and teachers regarding the subject as an instrument for building religious tolerance among the youth in Sabon gari Zaria in Kaduna state. On the basis of their status, majority of the students and teachers are of the strong belief that religion intolerance does not promote peaceful coexistence. This attracted their highest mean responses of 3.6471 and 3.600 by students and teachers respectively.

4.3 Hypotheses Testing and Discussion

Hypothesis One: There is no significant difference in the perception of Male and female Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.

Table 4.3.1 Independent t-test sample statistics on the perception of Male and female Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state

Variable	Gender	N	Mean	Std.dev	Std. Err	Df	t calculated	t-critical	Sig (p)
Social studies education as an instrument of religious tolerance	Male	110	102.8000	11.7510	1.1204	236	0.382	1.96	0.703
	Female	128	103.3359	9.87822	.8731				

Calculated t < 1.96, calculated p > 0.05 at df 236

Results of the independent t-test statistics showed that there is no significant difference in the opinion of Male and Female Social studies students towards the subject as an instrument of religious tolerance among students in Sabon Gari Zaria in Kaduna state. Their mean perceptions are 102.80000 and 103.3359 by male and female students respectively. On their responses to all the 30 items, majority are of the opinion that social studies prepare the individual through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities. This item attracted mean responses of 3.5845 and 3.7344 by male and female students respectively. Consequently, the null hypothesis which states that there is no significant difference between Male and female Junior secondary school students perception on social studies education as an instrument of religious tolerance among students in Sabon Gari Zaria in Kaduna state, is hereby accepted.

The result of this study corroborates the findings of Hirshleifer (2003) which reveals the importance of Social studies in preparing individual students whether male or female through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities.

Hypothesis Two: This null hypothesis state that there is no significant difference in the perception of Muslim and Christian Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.

Table 4.3.2 Independent t-test sample statistics on the perception of Muslim and Christian Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state

Variable	Religion	N	Mean	Std.dev	Std. Err	Df	t calculated	t-critical	Sig (p)
Social studies education as an instrument of religious tolerance	Christianity	108	101.9444	11.5336	1.1098	236	1.498	1.96	0.135
	Islam	130	101.8964	10.0266	.87939				

Calculated t < 1.96, calculated p > 0.05 at df 236

Results of the independent t-test statistics shows that there is no significant difference in the opinion of Muslim and Christian Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state. Reason being that the calculated p value of 0.135 is greater than the 0.05 alpha level of significance while the t-calculated value of 1.498 is less than the t-critical value of 1.96, at df 236. Their calculated mean perceptions were 101.9444 and 101.8964 by Muslims and Christian students respectively. On item response, they believe that Social studies is the best tool to use for solving problems of religious intolerance. This item attracted their highest mean responses of 3.6574 and 3.6692 by Christian and Muslim students respectively A total of 100 of the Christian students were in agreement with this view while only 8 that disagreed. In the same vein, a total of 122 of the Islamic students were in agreement with this view as against the rest 8 that were in disagreement. Despite divergent religious beliefs of students used for the study, there was high acceptance of the use of Social studies to solve the problem of religious crises. Consequently the null hypothesis which states that there is no significant difference between Muslim and Christian Junior secondary school students'

perception on social studies education as an instrument of religious tolerance among students in Sabon Gari Zaria in Kaduna state, is hereby accepted and retained.

The results also uphold the views of Landan and Durojaye (1997) that Social studies in Nigerian schools is meant to develop in students a critical and balanced awareness despite their religious differences.

Hypothesis Three: This null hypothesis state that there is no significant difference in the perception of JSS II and JSS III Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.

Table 4.3.3 Independent t-test sample statistics on the perception of JSS II and JSS III Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state

Variable	Level of study	N	Mean	Std.dev	Std. Err	Df	t calculated	t-critical	Sig (p)
Social studies education as an instrument of religious tolerance	JSSII	88	101.8864	11.5792	1.2343	236	1.321	1.96	0.188
	JSSIII	150	101.7862	10.2303	.8353				

Calculated t < 1.96, calculated p > 0.05 at df 236

Results of the independent t-test statistics indicates that there no significant difference in the opinion of **JSS II and JSS III** Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state. Reason being that the calculated p value of 0.188 is greater than the 0.05 alpha level of significance while the t-calculated value of 1.321 is less than the t-critical value of 1.96, at df 236. Their cumulative calculated mean perceptions were 101.8864 and 101.7862 by JSS II and JSS III students respectively. They believe that religion intolerance is caused by misunderstandings and intolerance of peoples' doctrines and practice. This item attracted the highest mean response of 3.6023 and 3.6200 by JSS II and JSS III respectively. This outcome clearly shows that the misunderstanding of other peoples' religious doctrines and

practices is a major cause of religious intolerance and crisis. Consequently, the null hypothesis which states that there is no significant difference between JSS II and JSS III Junior secondary school students' perception on Social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state, is hereby accepted and retained.

The result confirms the views of Lewicki & Edward (2003). Hauss (2003) and Burgess (2003) that education is instrumental in breaking down stereotype, prejudice and increase mutual understanding, help students develop new and broader images of the world and to embrace diversities.

Hypothesis Four: This null hypothesis state that there is no significant difference in the perception of Social studies teachers and students towards the subject as an instrument for building religious tolerant among the youth in Sabon Gari Zaria in Kaduna state.

Table 4.3.4 Independent t-test sample statistics on the perception of Social studies teachers and students towards the subject as an instrument for building religious tolerant among the youth in Sabon Gari Zaria in Kaduna state.

Variable	Status	N	Mean	Std.dev	Std. Err	Df	t calculated	t-critical	Sig (p)
Social studies education as an instrument of religious tolerance	Student	238	103.0882	10.7642	.6977	246	4.352	1.96	0.000
	Teacher	10	105.3000	8.1383	2.5735				

Calculated t > 1.96, calculated p < 0.05 at df 246

According to the independent t-test statistics above, significant difference exist between Social studies teachers and students in their level of perception on social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state. Reason being that the calculated p value of 0.000 is less than the 0.05 alpha level of significance while the t-calculated value of 4.352 is greater than the t-critical value of 1.96, at df 246. Their calculated level of mean perceptions was 103.0882 and 105.3000 by students and teachers respectively. This shows that the teachers by virtue of their

exposure and knowledge in social studies have higher level of agreement on the Social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state. Consequently, the null hypothesis which state that there is no significant difference between Social studies teachers and students level of mean perception on Social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state, is hereby rejected.

This result confirms the views of Osokoya (2010) that teacher education is relevant for Nigeria's societal development because it serves as the foundation for quality.

4.4 Summary of major findings

The following are the summary of the major findings:

1. Findings shows that there is no difference in the perception of Male and Female Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.
2. Results indicates that there is no difference in the opinion of Muslim and Christian Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.
3. Also, findings indicates that there is no difference in the perception of JSS II and JSS III Social studies students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.
4. Differences exist in the opinion of Social studies teachers and students towards the subject as an instrument of religious tolerance in Sabon Gari Zaria in Kaduna state.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

This study examined Social studies education as an instrument of solving religious intolerance among Junior Secondary School students in Sabon Gari Zaria in Kaduna state. Four research objectives were postulated, four research questions were answered and four null hypotheses tested. A total of 238 students and 10 teachers were the respondents in the study. Among others both Muslim and Christian students believe that social studies is the best tool to use for solving problems of religious intolerance, just as both JSSII and JSSIII believe that religion intolerance is caused by misunderstandings and intolerance of peoples' doctrines and practice. On the basis of their classes both JSSII and JSSIII, majority are of the opinion that social studies prepare the individual through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities. The teachers had higher level of agreement and perception than the students on Social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state. Based on the findings, it was recommended among others that the government should make Social studies a core subjects in all our educational levels as Social studies is the best tool to use for solving problems of religious intolerance.

5.2 Conclusions

Based on the findings of the study, the following conclusions can be deduced;

1. Both male and female students agreed that Social studies is the best tool to use for solving problems of religious intolerance.
2. Teachers has wider and higher mean perception or knowledge on Social studies education as an instrument of solving religious intolerance among students in Sabon Gari Zaria in Kaduna state.
3. On the basis of their classes, both the JSSII and JSSIII students believe very strongly that religion intolerance is caused by misunderstandings and intolerance of peoples' doctrines and practice.

5.3 Recommendations

The following recommendations are hereby put forward based on the respondents' responses in the study:

1. Students should be taught to be tolerant of each others religious doctrines and practices and learn to live harmoniously together.
2. Social studies as a course should be made compulsory in all classes of our educational system as it is the best tool for fostering unity and religious tolerance among our people in the society.
3. Only Social studies teachers who are not biased should be the ones to teach the subject in order to diffuse religious tension from the minds of the students.
4. The government are to encourage social studies teachers to concentrate on aspects of the subjects that teaches nationality, togetherness and religious harmony by sponsoring them to seminars ad workshops on citizenship, etc.

5.4 Suggestions for further studies

The following suggestions are in line with further studies that can be carried out.

1 Social studies as instrument for checking exam malpractices and indiscipline among students.

2 Relationship between social studies education and moral decadence in the society.

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Appendix A

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

Dear Respondent,

REQUEST TO FILL QUESTIONNIARE

I am a Postgraduate student carrying out a research on the Opinion of JSS students on Social Studies Education as an Instrument of Solving Religious Intolerance Among Students in Sabon Gari Zaria L.G.As Kaduna State. Your maximum co-operation is hereby solicited in answering as precisely as possible the inquiries in this questionnaire. The findings in this study are purely for research purposes and your information and opinions will be kept in strict confidence. Please provide the information requested in Section A, then read the statements in Section B carefully and show your reaction to each statement by ticking (√) under one of the corresponding letters provided in the right hand column. Please note the following:

SA means Strongly Agree

A means Agree

D means Disagree

SD means strongly disagree

Yours faithfully

Abubakar Kehinde

Appendix B

STUDENTS SOCIAL STUDIES EDUCATION RELIGIOUS INTOLERANCE

OPINION QUESTIONNAIRE (SSERIOQ)

SECTION A: BACKGROUND INFORMATION

1. Gender: Male [ ] Female [ ]

2. School:_____

3. Class: JSS II [ ] JSS III [ ]

4. Religion: Christianity [ ] Islam [ ] African Traditional Religion [ ]

SECTION B: STUDENTS QUESTIONNAIRE

Item 1	**Knowledge of Social Studies Students toward solving the problems of religious intolerance**	**SA**	**A**	**D**	**SD**
1.	Developed nations of the world adopted social studies to build love in their citizenry; Nigeria should adopt social studies education to solve religious conflicts.				
2.	Social studies is not the best tool for solving problems of religious intolerance.				
3	Limiting/restricting social studies education to JSS doesn't create a vacuum in the development of Nigeria.				
4.	Social studies education is aimed at making man adjust to his environment physically, socially and religiously free from any intolerance.				
5.	Social studies should not be made compulsory at all levels of Nigeria's educational system.				
6.	Social studies do not inculcate concepts of unity, understanding, tolerance and co-operation among students.				
7.	Social studies enable people to think critically and behave rationally, thereby tolerating one another's religious beliefs.				
8.	Social studies prepare the individual through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities.				

9.	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.				
Item 2	**Objectives of JSS Social Studies and its Impact in Solving The Problems of Religious Intolerance.**				
10.	The knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitudes necessary for developing tolerance				
11.	Social studies place less emphasize on social, religious and political equality as well as tolerance of one another.				
12.	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states regardless of religious differences.				
13	Social studies promote tolerance and peaceful coexistence among students with diverse religious beliefs.				
14	Those who study social studies and have understanding of its concepts and objectives are more intolerance of others.				
15	There should be freedom for people to choose the religion to practice whether different from their parents or guardian.				
16	Have you ever witnessed a religious intolerance crises in your school				
17	Do you think that students, school authority or religious teacher are the case of religious intolerance crises in your school				

18	My religion do not permit having a friend of a different religion				
19	Sometimes I learn by staying together with other religion				
20	Did your religion prevents mixing freely with people of a different religion				

21	Can open air preaching be assumed as one of the causal factors of religion intolerance				
Item 3	**Knowledge of Students on Religious Intolerance**				
22	Religion intolerance is caused by misunderstandings and intolerance of people's doctrines and practice				
23	Religion intolerance does not promote peaceful coexistence				
24	Should the government interfere in religion activities				
25	The effect of religion intolerance in the school can bring about prolonged academic calendar				
26	Religion intolerance can breeds sects in our society.				
Item 4	**Opinion of Teachers towards solving Religious Intolerance**				
27	Teachers' perception of social studies can bring about national consciousness and development of positive attitudes in students.				
28	Religious Intolerance among students is as a result of Teachers attitude towards other Religion.				
29	Students' development of positive attitudes towards democratic values and citizenship is as a result of teachers' religious pluralism.				
30	Teachers intolerant of divergent views easily build religious intolerance and aggressiveness among students.				

Appendix C

TEACHERS SOCIAL STUDIES EDUCATION RELIGIOUS INTOLERANCE

OPINION QUESTIONNAIRE (SSERIOQ)

SECTION A: BACKGROUND INFORMATION

3. Gender: Male [ ] Female [ ]

4. School:_____

3. Class Teacher of: JSS II [ ] JSS III [ ]

4. Religion: Christianity [ ] Islam [ ] African Traditional Religion [ ]

SECTION B: TEACHERS QUESTIONNAIRE

Item 1	**Knowledge of Social Studies Students toward solving the problems of religious intolerance**	**SA**	**A**	**D**	**SD**
1.	Developed nations of the world adopted social studies to build love in their citizenry; Nigeria should adopt social studies education to solve religious conflicts.				
2.	Social studies is not the best tool for solving problems of religious intolerance.				
3	Limiting/restricting social studies education to JSS doesn't create a vacuum in the development of Nigeria.				
4.	Social studies education is aimed at making man adjust to his environment physically, socially and religiously free from any intolerance.				
5.	Social studies should not be made compulsory at all levels of Nigeria's educational system.				
6.	Social studies do not inculcate concepts of unity, understanding, tolerance and co-operation among students.				
7.	Social studies enable people to think critically and behave rationally, thereby tolerating one another's religious beliefs.				
8.	Social studies prepare the individual through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities.				

9.	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.				
Item 2	**Objectives of JSS Social Studies and its Impact in Solving The Problems of Religious Intolerance.**				
10.	The knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitudes necessary for developing tolerance				
11.	Social studies place less emphasize on social, religious and political equality as well as tolerance of one another.				
12.	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states regardless of religious differences.				
13	Social studies promote tolerance and peaceful coexistence among students with diverse religious beliefs.				
14	Those who study social studies and have understanding of its concepts and objectives are more intolerance of others.				
15	There should be freedom for people to choose the religion to practice whether different from their parents or guardian.				
16	Have you ever witnessed a religious intolerance crises in your school				
17	Do you think that students, school authority or religious teacher are the case of religious intolerance crises in your school				
18	My religion do not permit having a friend of a different religion				
19	Sometimes I learn by staying together with other religion				
20	Did your religion prevents mixing freely with people of a different religion				

21	Can open air preaching be assumed as one of the causal factors of religion intolerance				
Item 3	**Knowledge of Students on Religious Intolerance**				
22	Religion intolerance is caused by misunderstandings and intolerance of people's doctrines and practice				
23	Religion intolerance does not promote peaceful coexistence				
24	Should the government interfere in religion activities				
25	The effect of religion intolerance in the school can bring about prolonged academic calendar				
26	Religion intolerance can breeds sects in our society.				
Item 4	**Opinion of Teachers towards solving Religious Intolerance**				
27	Teachers' perception of social studies can bring about national consciousness and development of positive attitudes in students.				
28	Religious Intolerance among students is as a result of Teachers attitude towards other Religion.				
29	Students' development of positive attitudes towards democratic values and citizenship is as a result of teachers' religious pluralism.				
30	Teachers intolerant of divergent views easily build religious intolerance and aggressiveness among students.				