

**INFLUENCE OF SOCIAL STUDIES EDUCATION ON ETHNIC AND
RELIGIOUS TOLERANCE AMONG NATIONAL CERTIFICATE OF
EDUCATION STUDENTS IN KADUNA STATE.**

BY

Oada Eunice, AGBO

(NCE 2003, B.ED 2009, M.ED ABU ZARIA)

M.ED/EDUC/43789/2012 - 2013

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

DECEMBER, 2016

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**THESES SUBMITTED TO THE SCHOOL POST - GRADUATE STUDIES,
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AHMADU BELLO UNIVERSITY, ZARIA

DECEMBER, 2016

DECLARATION

I hereby declare that this thesis entitled Influence of Social Studies Education on Ethnic and Religious Tolerance among Nigeria Certificate of Education Students in Kaduna State has been written by me and it is a record of my research work. It has not been presented in any previous publication for any degree. All quotations are indicated and all sources of information acknowledged by references. I am liable for any mistake (s) in this work.

.....

.....

Oada Eunice AGBO

Date

CERTIFICATION

This thesis entitled: INFLUENCE OF SOCIAL STUDIES EDUCATION ON ETHNIC AND RELIGIOUS TOLERANCE AMONG NATIONAL CERTIFICATE OF EDUCATION STUDENTS IN KADUNA STATE, NIGERIA submitted by Oada Eunice Agbo meets the requirement governing the award of Masters in Social Studies Education of Ahmadu Bello University Zaria and it is approved for its contribution to knowledge and literary presentation.

.....
DR H. I. Bayero
Chairman, Supervisory Committee

.....
Date

.....
DR I. D. Abubakar
Member, Supervisory Committee

.....
Date

.....
DR A. Dalhatu
Head, Department of Arts and Social Science Education

.....
Date

.....
Professor K. Bala
Dean, School of Post Graduate Studies

.....
Date

DEDICATION

This dissertation is dedicated to my beloved Father and Mother of blessed memory, for their love and support when I needed them most. Also to my beloved elder brother and wife, Prof. and Mrs. Agbo for their moral and financial support and the love they showed to me.

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ABSTRACT

Nigeria is currently facing the problem of religious conflicts and wave of intolerance is on the increase. The nation is gradually being polarized along ethnic and religious lines; the need to seek failure of religious dialogue. Seminars and workshops were held to attain the desired peace needed for national development, but with result. It is necessary to seek other reliable means of solving religious problems among students and the nation at large. It is against this backdrop that this study sought the use of social studies education as a means by which students of colleges of education in Kaduna State can attain ethnic and religious tolerance. Six research objectives, questions and hypotheses were raised for the study. A sample of 250 respondents was drawn from a population of 940 NCE 2 and NCE3 students of Federal College of Education Zaria and College of Education GidanWaya in Kaduna State. The data for the study was collected using a researcher designed questionnaire. The design adopted for this study was descriptive survey design. The data gathered were analysed using percent, mean, standard deviation t-test and one-way ANOVA. Three hypotheses (Ho: 2, 3 and 6) were retained and three were hypotheses (Ho: 1, 4 and 5) were rejected. The study found: a significant difference between the mean perception scores of NCE II and NCE III students on the influence of Social Studies Education on ethnic and religious tolerance; no significant difference between the mean opinion scores of male and female Students influence of Social Studies on ethnic and religious tolerance; no significant difference between the mean opinion scores of the students based on religious affiliation on influence of Social Studies on ethnic and religious tolerance; a significant difference between the mean perception scores of the students based on age on influence of Social Studies on ethnic and religious tolerance; a significant difference between the mean perception scores of the students

based on college type on influence of Social Studies on ethnic and religious tolerance; and no significant difference between the mean opinion scores of the students based on tribe on impact of Social Studies on ethnic and religious tolerance. This study recommends among others that: Social Studies Education courses on ethnic and religious tolerance should be offered by non NCE Social Studies students as electives as a necessary step to ensuring that the citizenry has all information needed for ensuring ethnic and religious tolerance; the teachers of Social Studies Education at NCE level should be made to update their knowledge and skills on how to effectively translate the content of ethnic and religious tolerance through seminars, workshops and conferences organized by governments and professional bodies; and Social Studies Education should be taught in senior secondary school to enable smooth transition to NCE level.

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ABBREVIATIONS

ABU	Ahmadu Bello University
ASSP	African Social Studies Programme
CESAC	Comparative Education Studies and Adaptation Centre
CREDO	Curriculum Renewal and Educational Development overseas
EDC	Education Development Centre
FCEZ	Federal College Education Zaria
KSCOE	Kaduna State College of Education
NBS	National Bureau of Statistics
NCE	Nigerian Certificate in Education
NERC	Nigeria Educational Research Council
NERDC	National Educational Research Development Council
NPE	National Policy on Education
NSSP	Nigerian social studies programme
UN	United Nations
USA	United State of American
USAID	United State Agency for International Development

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In the world over, societies experience various forms of civil unrests irrespective of their level of development. Granted that the causal factors may differ, it is not to be accepted that conflicts, which occur in human collectivises, are normal and should be condoned, especially when they occur too frequently. On the contrary, these negative phenomena are indeed consequences or results of certain deep-rooted grievances, which have found vent in contemporary events. In the case of Kaduna State, there is cause for all to worry about the spate of ethnic –religious tolerance. This is particularly so for the fact that such conflicts have dysfunctional and disruptive impact on society, such as, anarchy, loss of lives, destruction of properties worth billions of Naira, disintegration of the polity, dislocation or dismemberment of family ties and the diversion of scarce resources from developmental to less noble ends (Imobighe, 2002; Garuba, 1998; and Bouma& Singleton, 2004).

Much as we appreciate the fact that the government attempts to tackle the problems when they occur in the first place, but given the position of Nigeria as the sixth oil producing nation in the world, one would naturally expect that the resources accruing to the country will be more than sufficient to cope with the needs of her citizens. After all, when the basic needs of a nation’s citizens are addressed, agitations, discontent and rivalry will abate. We cannot but accept the hard facts that the consequences of ethno- religious tolerance in our land are worrisome given and devastating consequences, which

accompany conflicts. Conflict is an unavoidable aspect of human interaction and human behaviour that may be spontaneous or instinctive in reaction to external provocations (Elaigwu, 2005).

Elaigwu argues that our responses to ethno – religious tolerance have been demonstrably poor. He further suggests that new techniques must be put in place for preventing, managing and resolving ethno – religious tolerance. It should be noted that Nigeria is a religiously pluralistic or multi – religious society (Alanamu, 2003). The pluralist city is often occasioned by ethnic and religious tolerance. Ethnic –religious tolerance is one of the problems militating against the existence of Nigeria as one indivisible and indissoluble nation. This social problems has recently, engaged the attention of every concerned Nigeria citizens. This problem has equally put to question the cherished slogan ‘‘ unity in diversity’’. Corroborating this, the erstwhile Governor of Nassarawa State Abdullah Adamu who stated that : Events in our country since the return to civil rule in May 1999 show that the termites of ethnic and religious tolerance are beginning to eat into the wood works of our national unity and cohesion. (Je’adayibe, n.d.).

Tolerance becomes necessary in modern society where people of multiple religion and ethnic groups co-exist. Tolerance could be seen as “how far we would go in confronting the issues that have been questionable and rejected, but without employing power or coercion to change them, when dealing with individuals who have different characteristics from us” (Muslim, & Noor, 2014). Thus, a study (Khareng&Awang 2012) suggests that people should understand and appreciate orientation of others in order to create peaceful coexistence. This shows that intolerance found among students is likely to

be due to lack of knowledge of religious orientation and appreciation of ethnic difference of others.

Religious Tolerance is defined as the capacity of individuals in the society to appreciate spiritual values, beliefs and practices which are different from their own (Courtis, 2016). This could be achieved through teaching and learning of Social Studies as it promotes values of tolerance and peaceful coexistence through interaction and sharing of ideas among people of different religions groups (Chia 2015). If students are predispose to social studies education contents, they are likely to develop the appropriate skills, knowledge and attitude towards developing tolerance for other people religion.

It has been observed that most ethnic and religious tolerance are deteriorating and that people no longer seem to be enjoying each other's rapports in Kaduna state . It is because of the waves of the ethnic and religion tolerance have been witnessed in the State that has led to people calling for mutual love and peaceful co- existence. There is therefore , a need to explore the potentials in Social Studies Education as an existing subject area to solve the problems of ethnic and religious tolerance. Ethnic and religious manipulations have been the major cause of intolerance in Nigeria which has led to suspicion, disagreement and misconception. Segregation and preference which are pervasive social problem of this generation that promotes ethnic and religious tolerance in schools. For instance, the two Colleges of Education under study, the Federal College of Education Zaria and State College of Education GidanWaya, Kafanchan, Kaduna State, Nigeria. These two Colleges have had their fair share of the consequences of this tolerance. In 1987 State College of Education in GidanWaya was in the centre of the start of religious riots in the State. The Crises started in the College

between a Christian and a Muslim student. Which later spread to neighbouring towns and states? Many lives were lost, in addition to extensive property damages (Hackett 1999). The Federal College Education Zaria, on the other hand, in 2002 had a student election which later led to a religious crisis. Violence was unleashed on the Christian students of which many were injured, raped and killed. These two Colleges are being studied to confirm if their peculiar experiences and socio – cultural settings side by side, the teaching and learning of Social Studies Education has had any impact on the attitudes of the students of the two Colleges.

1.2 Statement of the Problem

Students of different ethnic and religious background live and study in our Colleges of Education to obtain their NCE. They are expected to harmoniously among themselves. Unfortunately, not all NCE students of different ethnic and religious background relate in harmony with one another which sometimes lead to ethnic and religious intolerances. Seminars and workshops were held with a view to attain the desired ethnic and religious tolerances needed for national development, however appreciable results has not been achieved. Therefore, it is necessary to seek other reliable means of solving ethnic and religious problems among students and the nation at large as religious and ethnic intolerance is unhealthy for the unity and development of a country with diversity such as country Nigeria. It is against this backdrop that this study wants to find out whether Social Studies Education could be used as a means by which students of colleges of education in Kaduna State can attain ethnic and religious tolerance. This study therefore, seeks to find out the impact of Social Studies Education on the ethnic and religious tolerance among Students in Colleges of Education in Kaduna State.

1.3 Objectives of the Study

The purpose of this study is to find out the influence of Social Studies Education on the ethnic and religious tolerance among Students. Specifically, the objectives of the study are to:

- i. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state.
- ii. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state.
- iii. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state.
- iv. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state.
- v. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state.
- vi. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state.

1.4 Research Questions

The research work has the following as its research questions;

- i. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state?
- ii. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state?
- iii. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state?
- iv. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state?
- v. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state?
- vi. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state?

1.5 Null Hypotheses

Based on the problems of the study the following null hypotheses were formulated for testing.

- i. There is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state.
- ii. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state.
- iii. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state.
- iv. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age group in colleges of education in Kaduna state.
- v. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state.
- vi. There is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state.

1.6 Significance of the Study

The findings of this study it is hoped will benefit: government; teachers, education planners; and researchers.

This study was aimed at determining the extent of the influence of Social Studies Education on ethnic and religious tolerance among NCE students. It is hoped that this study would benefit: curriculum planners and policy makers; teachers; school administrators; and researchers.

This study would provide curriculum planners and policy-makers information regarding the extent social studies education influences students regarding ethnic and religious tolerance. With the information the curriculum of social studies education can be strengthen towards meeting the challenges of multi-religious and ethnic society.

This study would provide opportunity for teachers to see the need to used varied teaching method and techniques that will prompt the students to internalized contents of social studies education so that the problems of religious and ethnic intolerance can be effectively addressed in the society.

This study would provide school administrators with information which will prompt to provide needed learning facilities and motivation which will encourage teachers to enforce sustainable teaching that benefit students.

This study will serve as a reference material to researchers who are interested in conducting studies in similar area.

1.7 Scope of the Study

This study is delimited to the students of the Nigeria Certificate in Education (NCE) at the Federal College of Education Zaria and the College of Education in GidanWaya Kaduna State. Only NCE II and NCE III are involved in the study. The study also, considers variables such as gender of students, tribe, religious affiliation, and age and school type

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter dealt with, the review of related literature in Social Studies Education and other relevant materials. This study is geared towards examining the following issues under these sub titles:

- Introduction
- Theoretical Framework
- Historical Evolution of Social Studies Education in Nigeria
- Philosophy of Social Studies Education in Nigeria
- Objectives of Social Studies Education in Nigeria
- Objectives of Social Studies at Nigerian Certificate in Education (NCE)
Level
- Concept of Ethnicity
- Concept of Religion
- The Relationship between Ethnic and Religious Tolerance
- Influence of Ethnic and Religious Tolerance on National Development
- Causes of Ethnic and Religious Tolerance
- Effects of Ethnic and Religious Tolerance on Nigerian Certificate in Education
Students of Kaduna State
- Review of Empirical Studies
- **Summary**

2.2 Theoretical Framework

Theories of Religion

There are various theories propounded by scholars to explain the nature or origin of religion. Basically, there are two major theories of religion there are;

Substantive theory of religion: According to Wikipedia (2010) substantive theory is also called essentialist theory. This theory, therefore, focused on the contents of religions and the meaning of the contents of religion has for the people. This approach asserted that people have faith because beliefs make sense to them. The proponents of this theory are Taylor and Frazer, Rudolf and Mircea Eliade.

Functionalist theory: It is also known as reductionist theory focused on the social or psychological functions that religion has for a group or a person. This theory focused more on the subconscious motives why people have beliefs that are irrational. The proponents of this theory are Karl Marx, Sigmund Freud, and Emile Durkheim among others (ibid). To this end, we shall review some important theories by individual scholars on religion.

The theory by Karl Marx (economic theory religion) The social philosopher Karl Marx (1818 – 1883) held a strictly materialist world view and saw economy, including class distinctions, as the determining factor of society was fuelled by the economy. In his thesis, Marx saw religion originating from alienation and aiding the persistence of alienation. He saw religion as supportive of the status quo, in correspondence with his famous saying that ‘‘religion is the opium of the people.’’ On this basis, Marx saw religion not as a necessary part of human culture, since it is an instrument used to console

the oppressed and the unjust. To Karl Marx, religion is an instrument used by the ruling class to maintain the status quo of exploiting the working class.

The theory by Sigmund Freud (psychological theory of religion) Sigmund Freud (1858 -1939) saw religion as an illusion. By illusion Freud means a belief that people want very much to be true. Freud attempted to explain why evidence for its tenets. Freud asserted that religion is a largely unconscious neurotic response to repression. By repression Freud meant that civilized society demands that we cannot fulfil all our desires immediately, but that they have to be repressed. According to him, rational arguments to a person holding a religious conviction will not change the neurotic response of a person.

According to Sigmund Freud as echoed by Ajamu (2007) , there are two part saw religion as having emanated in the distant past out of the hostility sons experienced under their dead fathers whom they regarded as demons because of their harshness while alive. In other words, the origin of spirits began with the concept of an evil spirit. Later on, both evil and good spirits littered the religious scene. At another point in time the idea of god was introduced into the company of spirits. The second part of this theory is that man in the world is faced with problems of life. In order to escape this situation, man conceived a father – figure hidden somewhere invisible .The basic quality of this father is that he is impervious to problems. The main idea of Freud’s theory is that man created religion by himself with the hope of getting security from a father –figure (god) against natural phenomena like thunder, earthquakes flood and so on.

The theory by Emile Durkheim (sociological theory of religion) in his theory of religion, Emile Durkheim (1858 – 1917) as revealed by Ajamu (ibid), religion is a social

phenomenon created by the society to create and maintain group's solidarity. Durkheim saw religion as a reflection of the concern for society, in his popular sacred – profane dichotomy; Durkheim asserted that the concept of good and evil were actually created by the society to ensure unity and orderliness. He further maintained that when people perform religious rituals they are showing groups solidarity, and by extension worshipping the society. Durkheim held the view that the function of religion is group cohesion often performed by collecting attended rituals the asserted that these groups meeting provided a special kind of energy, which he called ‘effervescence’ that made group members lose their individuality and to feel united with the god and thus with the group. (Wikipedia,2010).

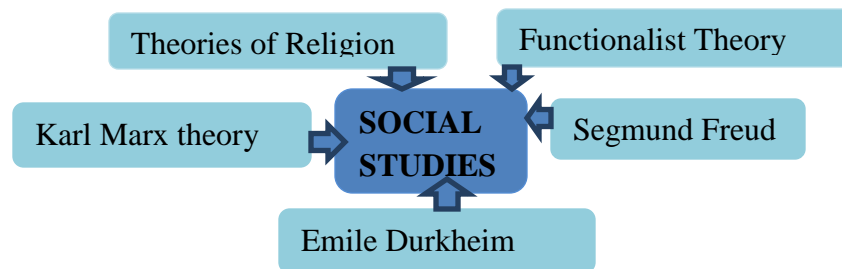


Figure 1: Interactive Model of the above Theories in Social Studies

2.3 Social Studies Education

Social studies education as an academic discipline has a vision and this vision inculcates the social life of every individual in the society. As an academic discipline, it is a social science subject that deals with how man behaves involving its material and non-material culture of the social. As its cut across the social science subjects, the concept varied in accordance to the discipline the subject is viewed upon. The reviewed below shows difference approaches of the subject by difference disciplines.

2.3.1 Concept of Social Studies Education

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 others. The researcher view Social Studies as a neutral school subject, that can be applied to any situation man is found , and can be used to solve any societal problems. As clearly put by NTI (2001), Social Studies is an area of the curriculum designed specifically for the study of man and how his problems are solved.

From the definitions above, it can be deduced that Social Studies is an academic discipline which studies man his interrelationships with his physical and social environments with a view to identifying and solving problems emanating from such interrelationships. According to Bayero (2010) 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. Ogundare (2004) opined that Social Studies are a study of problems of survival in an environment and how to find solutions to them. It is a multidisciplinary study of topic, a problems, an issue, a concern or an aspiration,” Okonkwo (2002). Social Studies are “ the studies of man and his physical; social environment and how man interacts with others ‘’. From the definition so far given, it is clear that Social Studies Education is organized as a school subject to serve two closely related purposes.

- (a) To guide student towards understanding people at various distance from them; the condition in which people find themselves and the method they employ to cope with problems.
- (b) To guide students in ways of reacting to an interacting with people conditions and actions to ensure the survival and growth of themselves as individuals in their society and of the total society of man.

2.3.2 Historical Evolution of Social Studies Education in Nigeria.

Social Studies as a programme (i.e. as a specialized area of study) is not really quite new in the Nigerian school curricula. The founding fathers of education were concerned with the development of the whole man through education. The history of Social Studies Education in Nigeria can be traced to the United of America where the concept of Social Studies has been evolving since the beginning of this century. Kissock; 1981;1, asserts that initial developments in Social Studies Education in the United States can be traced to the 1916 report of 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 schools. From this beginning Social Studies has become a required course in the elementary (primary) and secondary (post primary) schools of the United States. Its role has been expanded in education throughout many parts of the world, through its spread to Europe, particularly to Britain in the 1930s where there was a growing awareness of the need to re-educate the youth and citizens following the rise of totalitarian regimes in Europe. This could be linked to Nigeria because up to 1960s, it was a colonial state with an educational system designed and

implemented by the Britain colonial system and of achieving colonial objectives. However, the introduction of Social Studies into Nigeria could be traced back to a 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 programme between the region and the university of Ohio (U.S.A.). (Makinde; (1979; 8).The Ohio project only affected the Teacher Training College 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 on 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 State Agency for international Development (USAID) and the Ford Foundation. Based on the success achieved at Aiyetoro, the government of Western Nigeria decided to extend the Social Studies programme to other schools in the region. As part of the plan, the Department of Social Studies at Aiyetoro C.H.S. 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; 1987), the textbooks, Social Studies for Nigerian schools written by the Aiyetoro team was presented for evaluation at the critique conference of Nigerian Education, held in Lagos (April -May, 1968). This conference, organized under the joint auspices of the Comparative Education Studies and Adaptation Centre (CESAC) and the Ford Foundation Programme no Curriculum Development in Nigeria, made valuable suggestions towards the improvement of the

textbook –to make it usable all over Nigeria. The conference also recommended that Social Studies should be 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 Educators held in Mombasa (Kenya). 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, 1987). Out of this conference emerged the African Social Studies programme (ASSP) and later, the Nigerian Social Studies programme (NSSP). The conference stated the big role which Social Studies play in alleviating the defects of the existing educational systems in many emergent African nations and recommended the teaching of Social Studies in all teaching of Social Studies in all Teacher Training Colleges in Africa (Obemeata et.al, 1981). 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 then at heat of 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. The person who initiated this idea of forming a national boy was Mr. M.A. Makinde, and who later was elected the first national secretary of SOSAN .Although SOSAN was formally launched in a small ceremony in 1971 at Ibadan, it was not until 1972 that the first national conference was held at Oyo when professor Baba Fafunwa, then of the university of Ife, was elected as the first National president (Udoh, 1989).

Social Studies was introduced on a national basis 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. Also, among the recommendation (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, 1987). In accepting some of these recommendations and launching the N.N.P.E., 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 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 N.P.E. (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 (1980: 2) reported that the institute of Education, Ahmadu Bello University, Zaria along with the Teacher's college at Bauchi, Bida, Ilorin, Kastina Maiduguri and Sokotowho 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, conferences and workshops had been and are still being held in order to get Social Studies firmly established. The Nigerian Educational 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 Education, A.B.U., and Zaria in 1971 whereby the institute's materials were evaluated (Abdul Kareem, 1986) and (Udoh, 1989). Also, in April, 1978, the N.E.R.C. organized a seminar of experts on the 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., 1980)

2.3.3 Philosophy of Social Studies Education in Nigeria

In Nigeria Social Studies came as an answer to national problems. The second world war,(1939 -1945), Social Studies did not exist as a separate subject in the school system of many countries. Certain factors gave rise to its development as a separate school subject. After the war, there was the need to re-establish and promote good human understanding and relationship among the peoples of the world. Besides, it was necessary to promote democratic principles and values among the people of Europe and America, (Okonkwo, 2004).

In Nigeria, Social Studies came as an answer to specific national problems. In late 1960s, most educators in Nigeria agreed that the school must be Nigerian in outlook rather than emphasizing foreign ideals. It was through Social Studies Education ,a love of the world developed in 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 very relevant Okonkwo (2004). There was also another reason which arose from the deficiencies of the separate Social Science

subjects (e.g. History, geography, political science, and economics) as the means of studying the entire society. After the Nigerian civil war (1967 -1970) it came to be felt that the study of the society and its proper understanding could be better done through an integrated subject that would enlist various aspects of separate Social Science subjects and look at the realities of life in their interconnectedness.

Okobiah (1985) also observes that the main philosophy behind the birth of Social Studies in Nigeria during the 1960s is 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 social development of the Nigerian society.

2.3.4 Objectives of Social Studies Education in Nigeria

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 aim at the achievement of similar goals such as national consciousness, national unity, development of positive attitude 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 follow;

- i. Creation of awareness in the learners about their surroundings.

- ii. The development of specific fundamental dispositions such as the attitudes, values and norms of the society.
- iii. The promotion of effective and active citizenship
- iv. The promotion of an understanding of the social problems of the locating and finding possible solutions to them.
- v. Helping the learners to develop the right attitude towards the leaders of the government.
- vi. The creation of an understanding of their role during elections especially of how to discharge their duties efficiently.
- vii. The demonstration of flexibility and willingness to accept necessary changes within a system for the good of all.

Fadeiye (bid) expressed his views on the following as objectives of Social Studies

- i. Social Studies emphasizes discovery, dialogue and experiences as learners discover things themselves.
- ii. Social Studies enable their learners to understand their environments in all ramifications.
- iii. It affords the learners the opportunity of understanding the society, identifying its problems and also finding satisfactory solutions to them.
- iv. It inculcates healthy social attitudes and values in its learners such as kindness , patriotism, resourcefulness, open- mindedness as well as the capacity to learn and acquire skills that are essential for forming sound judgment.
- v. It is essential build a strong and united nation by combating social vices plaguing the nation.

- vi. Social Studies enable individuals to be alive to their social and civic responsibilities.
- vii. Social Studies promote the appreciation of our cultural heritage.
- viii. Social Studies promote international understanding and worldwide peaceful co – existence. It aids co – operation, unity and clear understanding among nations.
- ix. Social Studies enable its learners to become well informed citizens who are capable its learners to become well informed citizens who are capable of contributing their quota to the healthy development of their country.

2.3.5 Objectives of Social Studies at Nigerian Certificate in Education (NCE) Level .

The objectives of Social Studies at the NCE level are derived from the goals of tertiary education. According to Orakwe (2001) generally Social Studies in tertiary institutions seeks to make the students see the world as one social community for all , made from different races religions, economic wealth etc. He outlined the objectives of Social Studies in tertiary institutions, 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 him 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 appreciate and respect other people's human rights.
- viii. Develop major functional approach to the solutions to 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.

Social Studies of Education programme at the NCE level is to teachers who are both professionally committed and academically competent in its philosophy, content and methodology (National Commission for Colleges of Education (NCCE) 2009). The objectives of Social Studies Education at this level therefore include:

- i. to produce professionally and academically competent NCE social studies teachers for the basic 1-9 schools;
- ii. to prepare teachers who will inculcate in their pupils rational adjustment to their physical and social environment through acquisition of knowledge, attitudes, values, appreciation and skills necessary for developing social and civic responsibilities; and
- iii. to produce students who are capable of benefiting from further education in social studies and other related areas (NCCE, 2009:7).

2.4 Concept of Ethnicity

The greatest tragedy of ethnic and religious problem is the ugly situations of conflict which puts an end to peace and pose problems in the society. The issue of tolerance is more complex than it is commonly recognized, there are certainly no perfect societies on earth and every society goes through crying period. Mandani (2010) defined ethnic as ‘‘ indignity in the world of culture, because as human beings we are born into groups, we learn to speak a language’’. Ferguson (2000) opined ethnic as a blood boundary between races in which you can convert them from one religion to another. But you cannot change them from one ethnic group to another.

Rooney (2011) defined ethnic as ‘‘a term which means associated with the outcome of multi ethnic existence in a society or a state demonstrating sentiment, especially in economic aspect’’. Ethnic cleavages do not die, they cannot be extinguished through repression or assimilation, but they can be managed so that they do not threaten civil peace, as people of different groups might be able to coexist tranquilly. To acknowledge the reality of ethnic tolerance is not however, to hold them immutable. It is well known that ethnic boundaries and identities as well as the nature of ethnic tolerance are fluid and dynamic and therefore any attempts at managing them should not regard them as static.

2.5 Concept of Religion

In its etymological sense, as explained by Encarta (2009), religion was derived from Latin noun ‘‘religion’’ which denotes both earnest observance of ritual obligations and an inward spirit of reverence. In its definition, (Bid) religion is a ‘‘sacred engagement with that which is believed to be spiritual reality’. According to Adewole (1981) as cited by Obaya (2000) religion is; The phenomenon that describes man’s relation as a creature,

with God as his creator who therefore deserves special obedience from Him, dealing mostly in beliefs that are beyond reasoning, but which are accepted by believers on faith. In the words of Cambridge Advanced learner's Dictionary (2005), religion is the belief in and worship of a god or gods, or any such system of beliefs and worship.

Ajamu (2007) is of the view that; 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 "from the above, it can be seen that there are divergent views on the concept of religion. However, religion can safely be defined as belief in and worship of thing(s) considered sacred. Bunya (2002) describes religion as "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.

2.6 The Relationship between Ethnic and Religious Tolerance

Ethnic and religious tolerance goes hand in hand. Hence, the coinage of the compound word ethno – religious tolerance. In Nigeria, most religious tolerances believed to have ethnic coloration. Supporting this, UN Report of the special Reporters on freedom of Religion (2005) as cited by Refuge Review Tribunal, Australia (2009) , Religious affiliation is usually but not always linked to ethnicity. In stating the relationship between ethnic and religion, Usman (2009) asserted that;

‘...It is important to mention from the onset that most tolerance that end up being classified as religious are fundamentally linked to causes others than religion .The tendency to identify some ethnic group with a particular religion easily gives credence to the use of religion for the manipulation of other differences’’. The above was corroborated by various researchers and scholars among which are; Adamu (2002), Jibrin (2006) Gambo (2006), Onipe (2007) Ja’adayibe (undated). These scholars were unanimous that religious tolerance is influenced, to a great extent, by ethnicity, Giving a typical example, Kukuhs (1993) explained that the Kafancan religious riots of 1987 was a manifestation of age –long tensions and suspicious between the Hausa\Fulani ethnic group (who are mainly Muslims) and the indigenes (who are mainly Christians). The riot was both ethnic and religious. To sum it up, religious and ethnic tolerance is intertwined.

2.7 Influence of Ethnic and Religious Tolerance on National Development

The effects of the 2002 ethno – religious tolerance in Kaduna State were multi-dimensional and it cut across social political and economic spheres. The tolerance brought numerous hardships and draw back the people particular the nation in general as many lives and properties were lost during these tolerance. Kaduna Still struggle to recover from the economic and social lossof the ethno- religious tolerance 2002 when yet it is confronted with another tolerance again.

(a) Social Influence

Kaduna and Kano State because of its centrality and natural resources, it has attracted people from different works and tribes. The spiritual freedom of Kaduna was not in doubt

as there were as many churches and many mosques; some of them lying side by side. People of different ethnic and religious background co- existed in the same neighbourhood over the years.

However, depreciation undoubtedly has set in whatever was the force behind the pull. This cosmopolitan city has on both the north and south of the country after the tolerance, there has been much changes as many moved to the areas dominated by the adherents of the same faith. Segregation and tension among the population appears to be increasing, In response to this rise in demand for accommodation therefore, prices of rent have jumped higher settlement in Kaduna State are been polarized along especially as neighbourhoods become religiously segregated, ‘no-go areas’ alter patterns of residency, business, transportation, and trade’ The ethno – religious tolerance makes living condition endemic in cities, like shortages of residential accommodation, rise of slums, overcrowding and emergences of deviant (sub –or) counter culture.

(b) Economic Influence

In a research report presented by participations of the senior executive course No. 26 of the National institute, the economic consequences of ‘ ethno – religious’ tolerance were noted as follows; In addition to the irreplaceable loss of lives, loss in terms of property (goods, houses, business premises) have not yet been fully ascertained. Some survivors have permanently lost all they laboured for in their lives. As a result, one can safely argue that the aggregate of such instance negatively impact on the overall economy of these communities and by extension, the rest of the country; new armies of the unemployed, the destitute and highly aggrieved are added in the streets with its attendant

consequences. Victims are also generally made a belonging to the economically active segments of the society. In considering its level of poverty and unemployment, Nigeria and Kaduna in particular is in dire need of rapid growth through the massive infusion of capital and investment. Without peace and stable democratic governance, investors are likely to move their money to other places that guarantee the security of trend high returns on their investment. Unfortunately, political instability and ethno-religious uncertainties have constantly eroded the prospect of the promotion and fostering rapid economic progress in Kaduna.

(c) Political Influence

In the case of Nigeria federalism, it has become problematic in the sense that many factors have impaired its practicability. Among are the problems of ethnicity, resource control, ethno religious' electoral crisis, legitimacy crisis and so on. In this study, the effect of 'ethno-religious' tolerance on Nigerian federalism shall be full discussed.

The 'ethno-religious' crisis in Kaduna have very often served as a tenterhook to national unity and integration for instance, in the Kaduna crisis, the crisis has weakened patriotism, commitment to national deals and true national nationhood, giving rise to parochialism, ethnicity and other cleavages which 'ethno-religious' jingoists exploit for their interest and advantage. Also, the various 'ethno-religious' disturbances were a critical and potent force for socio-political instability, the portrayed the gross inadequacy and ineffectiveness of the state security, security of lives and property could not be guaranteed. The climate of insecurity usually created by violent tolerance deters investment. No investor knowing full well that the polity is a security risk would venture

his capital there and where the polity is scaring away foreign investment, the economy becomes stagnant and democracy dividends equally become a mirage. The growing incidence of 'ethno –religious' crisis in Nigeria is sufficiently worrisome and if 'ethno-religious 'tolerance are not stemmed now and completely, the operation vengeance slogan which became a catchword before the Kaduna crisis indicate that memories from the past problems could create future tolerance.

2.8 Causes of Ethnic and Religious Tolerance

In every heterogeneous society like Nigeria, ethnic and religious differences serve as a potential source of tolerance; this is because ethnic and religious has so many aspects that make it susceptible to tolerance. Collier and Hoefflerd (1998; 2002) opined that tolerance is triggered by greedy intensions. Ethnic and religious tolerances are caused by a number of related psychological, sociological political processes. The ethnic and religious tolerance is caused by high level of illiteracy among Nigerians. Naturally, illiterate members of ethnic and religious groups are susceptible to manipulation, exploitation which is easily employed to achieve selfish ends by unpatriotic ethnic and religious leaders.

Omotunde (1991) cited in Njoku (2004 ;250) rightly observed that militant leaders could unleash terror on mankind through diabolical manipulation of unwary congregation. According to Jana Krause (2010) in principle, the root cause of conflict are well understood. Nigerian scholars have elaborated the problem of indigene rights in several publications. Yet there has been a lack of political will to address the situation. The subsequent escalation of large-scale urban and rural violence over the last decade contributed to the protracted conflict in Kaduna State

up till date. A thorough reframing of a once – localized conflict over indigence rights into a religious crisis of regional and national dimension took place. Ten years of violent confrontations and the utmost brutality of the last year’s massacres around Kaduna State left many residents traumatized. Religious identities have become strongly polarized and one sided conflict narratives internalized. When you see your family slaughtered, much of the religious values society; the situation in Kaduna State has only worsened the main political actors in the perpetuated crisis have been on the scene over the last decade.

(a) Unemployment and poverty

Unemployment and its associated poverty, has frequently been named as a remote and at times the immediate cause of ethnic and religious tolerance. Poverty within the context of the Nigerian society means lack of employment and employment benefits. It also includes lack of access to good education, house to live, health care and nutritious food. However, poverty and the increasing unemployment of our willing and able young men has a translate security implication for the country, because the idea hands of the youth have on several occasions been manipulated by the economic and political elites in which most times the jobless youths because some of the perpetrators were caught by soldiers’ in which they confessed that they were paid a thousand naira to kill and destroy properties. The poverty level in Nigerians has suffered economic deprivations and injustice and insecurity as a result of the tolerance involved in Kaduna State.

Tolerance over value differences over values such as ideology and religion, have also been the sources of tolerance in the past and present in the country Nigeria. However, the

2000 Kaduna violent ethnic and religious conflict that claimed lives, was allegedly sparked off by the protest against the implementation of sharia, which was as a result of religion has caused immoral, contrary minds to the ethnics of religion, in which destruction and killings, are done in the name of God. Religion has been misconception, which has caused lack of trust between various groups, religious sentiments, religious differences, religious discrimination and religious disagreement. This has led to tolerance over the value of religion in our country Nigeria.

- I. Introduction of Islam legal system (Sharia) in northern Nigeria is being considered as a major cause in more recent years. This has resulted in increasing hostility between the Muslims and Christians. This is because the Christians see Islamic legal system (Sharia) as an attempt to Islamic or diminish the strength of Christianity, a perception which was wrongly inculcated into the followers by selfish Christian elites and also verbal attacks on other religions open air sermon in or outside the religious worship premises can bring about tolerance ,Some religious leaders are in the habit of making unguided statements and verbal attacks directed at the members of other faith or religious belief. This can provoke members of other religions thereby creating disharmony among religious groups.
- II. Security Problem: There are lapses in the Nigerian security system in the areas of preventive (i.e. detective) and quelling religious violence. In most cases, security personnel act late coupled with inadequate number of police personnel, lack of adequate equipment. This often lead to the drafting of more security personnel from the neighbouring states and even members of the armed forces (i.e. army, navy and air force), to help in quelling the unrest as a result of religious crisis.

Finally, it has been opined that tolerance are caused from different divergent views which connotes indigene settler problems with ownership, dominance ethnicity and sentiment so also unemployment and poverty plays a major role in tolerance as well as marginalization, power allocation, boundary land disputes and tolerance over value. All these listed above has influenced ethnic and religious tolerance in Kaduna state and others in Nigeria as a whole.

2.9 Effects of Ethnic and Religious Tolerance on Nigerian Certificate in Education Students of Kaduna State.

Ethnic and religious tolerance has caused a setback in the various societies of Nigeria from the six geo political zones, which has made the status quo of the nation unbalance, because of the instability, corruption, social dislocations, physical and psychological dislocations that conflict has brought. So with at these negative response listed earlier, has been chiefly the obstacles hindering a gross development and growth to the country because instead of focusing on relative matters to ensure progress, rather matters will be focused on tolerance resolution, political stability, eradication of corruption and reconstruction of damaged properties which is a distraction for achieving progressive goals for the country.

Destruction of properties : Tolerance occurrence regularly has destroyed properties structurally and structurally worth millions of naira beyond replacement to be reconstructed by government agencies for years . Furthermore, loss of properties is quite a serious consequence of tolerance in Nigeria in which house, bindings; business ventures, recreation centres, hospitals, schools etc. have been demolished and destroyed

in regards to conflict. Moreover it is as a result of ethnic religious tolerance in September 2002 Federal College of Education Zaria.

(a) Death: Death is bound to occur in tolerance due to the violent and the destructive nature that it entails through its process. Moreover, a series of uncountable account of death has been recorded over the ethnic religious tolerance in ZangonKataf crises of 1992, 2002 sharia crises, the college of Education Crises in 2002 and a host of others. As a result of the regular outburst of intolerance, there is the high level of displacement within the indigenes and settlers of affected areas in terms of destruction of shelters like houses, hostels, resorts etc. which makes them homeless and be forced to migrate from place in search of refuge, food, water, and clothes. So actually, ethnic religious tolerance has caused a deep lapse in the fabric of the society whereby people are homeless without food, clothes, due to displacement via tolerance. Finally, the consequence of tolerance like death, destruction of property etc. is a vast problem that needs to be tackled. So however, solutions are needed to stop the reign of such negative phenomenon.

(b) Displacement: As a result of the regular outburst of tolerance, propagates the high level of displacement within the indigenes and settlers of affected areas in terms of destruction of shelters like houses, hostels, resorts etc. which makes them homeless and be forced to migrate from place to place in search of refuge, food, water and clothes .Furthermore , the recent problems that occurred in Federal College of Education Zaria in September 2002 noted more than one hundred (100) refuges in Kaduna State. So actually, ethnic and religious tolerance has caused deep lapses in the fabric of the society whereby people are homeless without food, clothes, due to displacement via tolerance. Statist in growth and development : Ethnic and religious tolerance has caused a setback in the

various societies of Nigeria from the six geo political Zones, which has made the status quo of the nation unbalanced, because of the instability, corruption, social dislocations, physical and psychological dislocations that tolerance has brought. So with all this negative response listed earlier, has been chiefly the obstacles hindering a gross development and growth to the country because instead of focusing on relative matters to ensure progress, rather matters will be focused on tolerance resolution, political stability, eradication of corruption and reconstruction of damaged properties which is a distraction for achieving progressive goals for the country. Finally, the effects of tolerance like death; destruction of properties etc. is a vast problem that needs to be tackled.

2.10 Review of Empirical Studies

The greatest tragedy of ethnic and religious problems is the ugly situation of tolerance which puts an end to peace and pose problems in the society. The issue of tolerance is more complex than it is commonly recognized, there are certainly no perfect societies on earth and every society goes through crying period. Most tolerance and crisis tend to occur yearly in Nigeria seasonally, this is the most societies and in Kaduna State in particular. The emphasis in the review is chiefly focused on ethnic and religious tolerance, problems, causes and effects in Kaduna State and the possible ways of remedying this Ugly phenomenon. Kukah (2004) conducted a research on ethnic and religious tolerance and he postulated that contrary to what has become very popular among us today, difference (ethnic and religious tolerance) do not necessary lead to conflict. The idea that the manipulation of religious per sec. they have foundation in failed politics and distorted economics, which are rooted in insatiable greed, crude

politics and corruption of those who have taken upon themselves to rule over us on their own term.

The study concluded that the tremendous diversity presented by the ethnic composition, social- economic structure and physical characteristics of the country has had far – reaching spatial consequences for the nature and spiral of protected social tolerance in Kaduna State. Kukah further discussed that, when the various sections within the civil society felt alienated from the centre of power, they began to build up structures to defend and protect their interest. It is these identities that become politicized and the end it is turning up armies that turn competition into bloody business. Kukah blamed the lack of mental capacity and political will on the part of the social contract that should exercise control, regulate and protect the various identities. Kukah therefore, warned that if a state control is weaken be its inability to fulfil its own part of the social contract, these groups can become a great threat to stability and cohesion.

Adedeji (2004) who studied ethnic and religious crises cannot be ignored in Nigeria, it is often than not exploited and manipulated by those who are bent of promoting conflicts. Throughout the world, conflicts are the fear of the lives in the past and that of the future too. It is a collective fear based on the history of uncertainty. Due to the fear in the state to arbitrate justly between conflict groups or provide credible guarantees and protection for the groups, resulting in the emergence of anarchy and societal fracture. According to Adedeji, also sees competition for resources as lying at the heart of tolerance. This account for the intensity of the struggle for political power is much state within the countries of Africa. In these nations, political power is being sought in the order of interlaid to acquire control over the means of production. Those who win in the intense

and brutal power competition no longer need to exempt themselves in furthering the economic well-being political victory and it ensures this automatically.

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 religious 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 effects of the government in resolving conflict. It was a consensus that government only suppressed conflict by drafting police, mobile police , mobile police and even soldiers when such situations arose, but 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 can only be built through Social Studies as an existing school subject , There is so much doubt 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 is aimed at assessing the impact of Social Studies Education on

religious tolerance and peaceful coexistence. The researcher is unaware of any work done in Social Studies with this regards, therefore, it was necessary to embark on this study to mobilized students to be more tolerant in the face of diversity. Teachers are indispensable to any educational system; and as a matter of diversity.

Yahaya, (2004), conducted a study on ethno-religious conflict and political stability in Kaduna State. The aims and objectives of the study were among others: To identify the motive behind the eruption of the February 21, 2000 and to find out groups/ interests behind the conflict. Some of the findings were the elites/ petty- bourgeoisie in Kaduna metropolis they manipulated people by mystifying their material interests under the cover of ethnicity and religious phrases. This act by the elite/petty- bourgeoisies was partly aided by government's indecisive action over the years to deal with those responsible for tormenting conflicts in the state largely because the state itself has been sucked in such conflict. Connected to this is the failure of the welfare state project envisaged by the Nigerian founding fathers on the eve of colonial departure.

This collapse creates a veritable ground for social unrest. It has been observed that consequent upon the withdrawal of the various support mechanism by the state, installed by the prolonged economic crisis that Nigerian State has been passing through, made worse by a variety of vicious anti-people economic reforms programmes embarked upon by the preceding government, the Nigerian state becomes increasingly "meaningless" to most people. In essence the state simply becomes disconnected from the rest of the society in terms of performing its basic economic functions. In the specific case of Kaduna metropolis this prolonged economic crisis and its consequences coupled with the cosmopolitan nature of the town combined, to not only heighten ethnic consciousness and

religious sensitivity which were sparked up by the slightest provocation, it also polarized people along religious contours especially because the ethnic composition of the indigenous people was coterminous with religious boundaries.

Therefore in view of the preceding studies on ethnic and religious tolerance across the country need the assistance of all in finding a lasting solution to the problem. Ogbadoyi, (2011), has analyzed how this small arms and weapons which are supposed to be meant for security personnel came to the possession of ordinary civilians. Illegal possession of arms can increase the level of tension in the area, many –Government agencies especially the army and police are to be blame, and the Government is willing to curtail that menace it has control the rate at which trained armed men are been dismissed from service without been fully taken care up. Also, even the on service once has properly remunerated and encourages them by improving their general standard of living. The issue of arms in the possession of civilian is not only restricted to Kaduna but Nigeria as a whole and unless something is done the situation will become a serious threat to National security which means that no one is safe. Yahiya's, (2004), find out that it was the elites/ bourgeoisies in Kaduna metropolis that are manipulating the people to satisfy their interest under the cover of ethnicity and religion. In which case they are actually selfish interest the elite.

Summary

The topic impact of Social Studies Education on ethnic and religious tolerance among N.C.E. students of Kaduna State was chosen as mechanism through which the problem will reduced and stopping the problems from affecting our generation to come. The research is to assess the impact of social studies education on ethnic and religious

tolerance, and to find out areas of tolerance in Kaduna. Students have any relevance in the act of ethnic religious tolerance and the consequences of ethnic and religious disturbance as well as to provide a way forward. The perceptions of the various disputing parties were sought and discussed. The major likely causes of the tolerance are also highlighted the objectives of social studies was also discussed with various definitions by experts in the areas. The philosophy of Social Studies, aim, goals and objectives of Social Studies were also given attention. The Nigerian National Policy on Education which is a government way of achieving its national objectives using education as a tool was given a prior attention. The connections between the national objective and Social Studies objectives which are derived or drawn from the national educational objectives and are aimed at the realization of the aspirations of the National Education Objectives. The two are similar; they aimed at the achievement of similar goals, such as national consciousness, national unity, development of positive attitudes towards democratic values and citizenship, etc.

In spite of the widespread of ethno-religious' tolerance in Nigeria and their long history, the Nigerian governments (past and present) have failed to tackle this problems through articulate policy actions. The country's intolerance management has been poor as the government continues to rely on coercive method and always resorts to the use of white-paper emanating from them are often not implemented. Our experience in this research has so far revealed that ethnic religious tolerance are inevitable in a multi- ethnic and mullet- religious society like Nigeria. As it may be, it is hereby envisaged that the full acceptance and implementation of the recommendation aforementioned will see Nigeria emerge really as a free and democratic society; a society where for the worth and dignity

of the individual is accorded to all irrespective of religious and ethnic bigotry from the social system, there is hope that Nigeria of today shall be different tomorrow.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the description of methodology which will be used for this study to investigate the influence of Social Studies Education on ethnic and religious tolerance among Students of college of Education in Kaduna State. The following subtitle will be examined in this study. Research Design, Population of the Study, Sample and Sampling Procedure, Instrumentation, Validity of Instruments, reliability of Instruments, Data Collection Procedure and Statistical Analysis Procedure.

3.2 Research Design

A descriptive survey research design was employed for this study. Survey research method used to collect data using questionnaire which attempts to document current condition or attitudes to describe what exist at a moment (Winner and Domick, 1987). The 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 (France 2003).

3.3 Population of the Study

The population of this study consisted of Social Studies students of the second and third levels of the Nigeria certificate in Education (NCE), and students of the Federal College of Education Zaria and the Kaduna State College of Education GidanWaya, Kafanchan. The two levels N.C.E 2 and N.C.E 3 were used for this study

because they have more knowledge of social studies than N.C.E 1 and have acclimatized with their learning environment. The population of the two levels of NCE students both colleges was 940 (see table 3.1 below).

Table 1: Distribution of Students Population.

College Type	NCE II		NCE III		TOTAL
	MALE	FEMALE	MALE	FEMALE	
FCE ZARIA	124	186	126	174	610
COE G/WAYA	57	93	67	113	330
TOTAL	181	279	193	287	940

3.4 Sample and Sampling Procedures

The sample of study was drawn from the population of the second and third levels of the Nigerian certificate in Education (NCE) at the Federal College of Education Zaria and the Kaduna State and College of Education GidanWaya. The two levels had a population of 940. Thus out of the total population of 940 students, a sample of 250 students were used for this study. This sample represented 26.60% of the total population of the study. For a population of the magnitude, Nwana (1981) suggests that 25% can be used to select the sample size. The researcher therefore adopted 25% sample for this study. In order to ensure that certain characteristics such as course of study, level of study, gender and religion 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 (Christians, Muslims and African Tradition Religious females, males level of study and course of study) were fully represented. From each sub – group, random selection was used to ensure that every sub-group was represented

in the study. The researcher adopted this mode of sampling in order to ensure the representation of all sub-groups in the study.

Table 2: Distribution of Students Sample

College Type	NCE II		NCE III		Total
	Male	Female	Male	Female	
FCE ZARIA	22	32	31	42	127
COE G/WAYA	19	32	27	45	123
TOTAL	41	64	58	87	250

3.5 Instrumentation

The instrument used in data collection in this study was researcher made Questionnaire. The instrument is a close ended or structured questionnaires title: “Influence of Social Studies Education on ethnic and religious tolerance among NCE students of Kaduna State. The instrument contained 31 items which was used to measure the influence of Social Studies Education on ethnic and religious tolerance among NCE student of Kaduna State. The response format was structured along the modified 4-points Likert-scale of summing rating (Awotude 2002). The respondents were required to indicate on the adjusted Likert scale type the extent to which they agreed or disagreed with the statements provided by ticking as follows:

SA = Strongly Agreed (4 points)

A = Agreed (3points)

D = Disagreed (2points)

SD = Strongly Disagreed (1point)

Decision Rule: $4+3+2+1 = 10 / 2 = 2.50$

3.5.1 Validity of the Instrument.

The validity of the instrument was carried out at the initial stage by submitting the questionnaire to experts in Social Studies, Sociology department and supervisors who made intelligent inputs in order to make it better and valid. Also, experts in conflict management and resolution in Ahmadu Bello University, Zaria. Their criticisms and comments were necessary for the improvement of item structure and format of the research instrument. To establish the content validity, the supervisors and other experts in the field of measurement evaluation carefully read and modified the items to ensure the appropriateness of the language face validity and content validity.

3.5.2 Reliability of Instrument

The reliability of an instrument involves the consistency of an instrument involves with which the instrument measure what it's required to measure. Okam (2001) it is observed that, what an instrument supposed to measure, it is expected that the same result will be obtained after a time, consistently under the same condition. There are various methods for establishing the reliability, of an instrument, the most appropriate methods of reliability to this study is the Cronback alpha method which is used to compute variance of each test item. It is also used for essay test item scale that provide response such as strongly agreed, agreed, disagree and strongly disagree responses. Reliability of the instrument arrived at after pilot study was established in order to find out the degree of consistency which the instrument is supposed to measure in order to establish the

test item which is reliability coefficient value is 0.78 and 0.80 shows that the test instrument is reliable and can be used for the aim of this research work.

3.6 Data Collection Procedure

The researcher first collected an introductory letter from the department and proceeded to the institutions where it was presented to the authority of which it was accepted and permission granted to conduct the study. The researcher engaged the help of two research assistants, one for each of the two colleges, Federal College of Education Zaria and College of Education GidanWaya Kaduna State. The researcher and the research assistants carry out administration and collection of the research instruments in the two Colleges of Education on the same day, in order to avoid loss of questionnaires and external influence while filling the questionnaire.

3.7 Method of Data Analysis

For the purpose of this research, the data collected were organized in table and frequency distribution and percentage for the personal data and the research questions were answered using mean scores and standard deviation. The statistical tools used to test the hypotheses are independent sample t-test and ANOVA. All hypotheses were tested at significance level of 0.05. The statistical package for social sciences (SPSS) was used for the computation and analysis of data.

CHAPTER FOUR

RESULTS DISCUSSIONS

4.1 Introduction

This chapter discusses the analysis and interpretation of the data collected from the study. In the course of the analyses of the data, tables of frequencies and percentages were used. Consequently, the analysis is presented in phases or sections. Section one (1) is analysis of the personal data, section two (2) is on the answering of research questions, section three (3) is on testing the research hypotheses, section four (4) is discussion on findings.

4.2 Data Presentation, Analysis and Interpretation

Table 3 Distribution of Respondents by Level

Level	Frequency	Percent
NCE II	105	42.0
NCE III	145	58.0
Total	250	100.00

Table 3 shows the distribution of the respondents by level. Out of the total number of students involved in the study (250), 105 or 42.0% were NCE II while 145 or 58.0% were NCE III. In the distribution NCE III respondents outnumbered NCE II.

Table 4 Distribution of Respondents by Gender

Gender	Frequency	Percent
Male	99	39.6
Female	151	60.4
Total	250	100.00

Table 4 shows the distribution of the respondents by gender. Out of the total number of students involved in the study (250), 99 or 39.60% were male respondents while 151 or 60.4% were female respondents. In the distribution, female respondents outnumbered male respondents.

Table 5 Distribution of Respondents by Religious Affiliation

Religious Affiliation	Frequency	Percent
Christianity	137	54.8
Islam	113	45.2

Table 5 shows the distribution of the respondents by religious affiliation. Out of the total number of students involved in the study (250), 137 or 54.8% were respondents with Christianity affiliation while 113 or 45.2% were respondents with Islam affiliation. In the distribution, respondents with Christianity affiliation outnumbered respondents with Islam affiliation.

Table 6 Distribution of Respondents by Religious Affiliation

Age	Frequency	Percent
1	141	56.4
2	52	20.8
3	57	22.8
Total	250	100.00

Table 6 shows the distribution of the respondents by age. Out of the total number of students involved in the study (250), 141 or 56.4% were respondents aged with Christianity affiliation while 113 or 45.2% were respondents with Islam affiliation. In the distribution, respondents with Christianity affiliation outnumbered respondents with Islam affiliation.

Table 7 Distribution of Respondents by College Type

College Type	Frequency	Percent
FCE	127	50.8
State COE	123	49.2
Total	250	100.00

Table 7 shows the distribution of the respondents by religious affiliation. Out of the total number of students involved in the study (250), 127 or 50.8% were FCE respondents while 123 or 49.2% were state COE respondents. In the distribution, FCE respondents numbered state COE respondents.

Table 8: Distribution of Respondents by Tribe

Tribe	Frequency	Percent
Igbo	30	12.0
Yoruba	44	17.6
Hausa	63	25.2
Others	113	45.2
Total	250	100.00

Table 8 shows the distribution of the respondents by tribe. Out of the total number of students involved in the study (250), 30 or 12.0% were Igbo respondents, 44 or 17.6 were Yoruba respondents, 63 or 25.2% were Hausa respondents and 113 or 45.2% were respondents of other tribes.

Answering Research Questions

Research Questions 1:

What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state? To answer this research question a descriptive statistics of means and standard deviations were carried out. The result was presented in Table 9.

Table 9: Mean perception score and Standard Deviation of NCE II and NCE III students in colleges of education in Kaduna state

Level	N	Mean	Std. Deviation	Mean Difference
NCE II	105	108.68	4.016	
NCE III	145	110.29	4.941	- 0.925

Table 9 indicates that the mean opinion score of NCE II was 108.68 and that of NCE III was 110.29. The difference in the mean perception scores of NCE II and NCE III was - 0.925 in favour of NCE III. This showed that there was a difference in the mean perception scores NCE II and NCE II students about influence of Social Studies on ethnic and religious tolerance in Kaduna state.

Research Questions 2

What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state? To answer this research question a descriptive statistics of means and standard deviations were carried out. The result was presented in Table 10.

Table 10: Mean perception score and Standard Deviation of male and female students in colleges of education in Kaduna state

Gender	N	Mean	Std. Deviation	Mean Difference
Male	126	109.45	4.661	
				-0.32
Female	124	109.77	4.624	

Table 10 indicates that the mean opinion score of male students' was 109.45 and female students was 109.77. The difference in the mean perception scores of male and female was -0.32 in favour of female. This showed that there was a slight difference in the mean perception scores male and female students about of influence of Social Studies on ethnic and religious tolerance in Kaduna state.

Research Questions 3

What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state? To answer this research question a descriptive statistics of means and standard deviations were carried out. The result was presented in Table 11.

Table 11: Mean perception score and Standard Deviation of respondents with Christianity and Islamicreligious affiliationin colleges of education in Kaduna state

Religious Affiliation	N	Mean	Std. Deviation	Mean Difference
Christianity	137	109.35	4.425	
Islam	113	109.93	4.880	0.58

Table 11 indicates that the mean opinion score of respondents with Christianity Religious Affiliation was 109.35 and that of respondents with Islam Religious Affiliation was 109.93. The difference in the mean perception scores of respondents with Christianity religious affiliation and respondents with Islam religious affiliation was 0.58 in favour of respondents with Islam religious affiliation. This showed that there was a difference in the mean perception scores of respondents with Christianity religious affiliation and respondents with Islam religious affiliation about influence of Social Studies on ethnic and religious tolerance in Kaduna state.

Research Questions 4

What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state? To answer this research question a descriptive statistics of means and standard deviations were carried out. The result was presented in Table 12.

Table 12: Mean perception score and Standard Deviation of NCE II and NCE III students in colleges of education in Kaduna state

Age	N	Mean	Std. Deviation	Mean Difference
18-22	141	110.37	4.569	
23-27	68	108.84	4.380	1.53
28-32	41	108.29	4.875	

Table 13 indicates that the mean opinion score of students' age: 18-22 was 110.37; 23-27 was 108.84 and 28-32 was 108.29. The difference in the mean perception scores of the students based on age is in favour of respondents aged 23-27. This showed that there was a slight difference in the mean perception scores of the students based on age regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state.

Research Questions 5

What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state? To answer this research question a descriptive statistics of means and standard deviations were carried out. The result was presented in Table 13

Table 13: Mean perception score and Standard Deviation of NCE II and NCE III students in colleges of education in Kaduna state

College Type	N	Mean	Std. Deviation	Mean Difference
FCE	127	108.66	4.345	
State COE	123	110.59	4.739	1.93

Table 13 indicates that the mean opinion score of FCE students was 108.66 and that COE students were 110.59. The difference in the mean perception scores of FCE students and COE students was 1.93 in favour of COE students. This showed that there was a difference in the mean perception scores of FCE students and COE students about the influence of Social Studies on ethnic and religious tolerance in Kaduna state.

Research Questions 6

What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state? To answer this research question a descriptive statistics of means and standard deviations were carried out. The result was presented in Table 14

Table 14: Mean perception score and Standard Deviation of students based on Tribe in colleges of education in Kaduna state

Tribe	N	Mean	Std. Deviation	Mean Difference
Igbo	30	110.33	4.452	
Yoruba	44	110.23	4.528	1.5
Hausa	63	109.62	4.992	
Others	113	109.18	4.528	

Table 14 indicates that the mean opinion score of the students based on tribe was: Igbo 110.33; Yoruba 110.23; Hausa 109.62 and others 109.18. The mean perception score of Yoruba respondents is the highest which shows that there was a difference in the mean perception scores of students based on tribe regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state.

Testing the Null Hypotheses

Null Hypothesis 1

There is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state. To test this hypothesis, independent sample t-test was carried out and the result presented in Table 15.

Table 15: Mean Perception Scores of NCE II and NCE III

Level	N	Mean	Std	t	df	P-value
NCE II	105	108.68	40.16	-2.527	248	.006
NCE III	145	110.29	49.41			

Table 15 shows that there was a significant difference between the mean perception scores of NCE II and NCE III students on the impact of Social Studies on ethnic and religious tolerance as supported by $t(248) = -2.527, P = 0.006 < 0.05$. The result indicated that there was a significant difference in the mean opinion scores of NCE II and NCE III students on the influence of Social Studies on ethnic and religious tolerance; hence the null hypothesis which says no significant difference was rejected.

Null Hypothesis 2

There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state. To test this hypothesis, independent sample t-test was carried out and the result presented in Table 16.

Table 16: Mean Perception Scores of Males and Females Respondents

Gender	N	Mean	Std	t	df	P-value
Male	126	109.45	4.661	-.548	248	.584
Female	124	109.77	4.624			

Table 16 shows that there was no significant difference between the mean opinion scores of male and female Students influence of Social Studies on ethnic and religious tolerance as supported by $t(248) = -.548, P = .584 > 0.05$. The result indicates that there was no

significant difference in the mean opinion scores of male and female Students on influence of Social Studies on ethnic and religious tolerance; hence the null hypothesis which says no significant difference was retained.

Null Hypothesis 3

There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state.

Table 17: Mean Perception Score of Students Based on Religious Affiliation

Religion	N	Mean	SD	SEM	t	Df	p-value	Mean Difference	Std. Error Difference
Christianity	137	76.79	3.936	.336	.553	248	.581	.266	.482
Islam	113	76.52	3.603	.339					
Total	250	153.31							

Table 117 showed that there is no significant difference in the mean perception scores of Christians and Muslims in Colleges of Education on the influence of Social Studies on ethnic and religious tolerance. The mean opinion score of Christian students was (M=76.79, SD=3.936) and that of the Muslims was (M=76.52, SD=3.603), with a mean difference of .266 in favour of Christian students. This is supported by $t(248)=.553$, $p=.581 > .05$, which showed that there is no significant difference in the mean perception scores of Christian and Muslim students in Colleges of Education on the influence of Social Studies on ethnic and religious tolerance. Therefore, the null hypothesis which stated that there is no significant difference is retained.

Null Hypothesis 4

There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state. To test this hypothesis, one-way ANOVA was carried out and the result presented in Table 18.

Table 18a: Mean Perception Score of Students Based on Age

	Sum of Squares	df	Mean Square	F	P-value
Between Groups	192.833	2	96.416	4.617	.011
Within Groups	5158.531	247	20.885		
Total	5351.364	249			

Table 18b: Scheffe`s Post Hoc tests of Multiple Comparisons

(I) Age of Respondents	(J) Age of Respondents	Mean Difference (I-J)	P-value
18-22	23-27	1.531	.078
	28-32	2.076*	.039
23-27	18-22	-1.531	.078
	28-32	.546	.834
28-32	18-22	-2.076*	.039
	23-27	-.546	.834

Table 18c: Means for Groups in Homogeneous Subsets

Age of Respondents	N	Subset for alpha = 0.05	
		1	2
28-32	41	108.29	
23-27	68	108.84	108.84
18-22	141		110.37
Sig.		.794	.164

Table 18 shows that there was a significant difference between the mean perception scores of the students based on age on influence of Social Studies on ethnic and religious tolerance as supported by $F(2,247) = 4.617$, $P = 0.011 < 0.05$. The result indicated that there was a significant difference in the mean opinion scores of students based on age on influence of Social Studies on ethnic and religious tolerance; hence the null hypothesis which says no significant difference was rejected.

To establish which of the age group is responsible difference or direction for the significant difference, post hoc scheffe`s test for multiple comparison was applied on the means of the groups as presented in table 18b. The result reveals that significant difference exists between age group 18-22 and 28-32. The mean response score of respondents aged 18-22 (110.37) is significantly higher than that of 28-32 (108.29) with a mean difference of 2.076 and $p = 0.39 < 0.05$. The post hoc scheffe homogeneous subset presented in table 18c further confirms this out come as the means of the respondents were put in different subset, indicating that they have different level of mean response score.

Null Hypothesis 5

There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state.

Table 19: Mean Perception of Respondents Based on Colleges

College	N	Mean	SD	SEM	t	df	p-value	Mean Difference	Std. Error Difference
Federal	127	75.99	3.917	.348	-2.912	248	.004	-1.374	.472
State	123	77.37	3.523	.318					
Total	250	153.36							

Table 19 showed that there is a difference in the mean perception scores of students in Federal and State Colleges of Education on the influence of Social Studies on ethnic and religious tolerance. The mean opinion score of Federal students was (M=75.99, SD=3.917) and that of the State was (M=77.37, SD=3.523), with a mean difference of -1.374 in favour of state college of education students. This is supported by $t(248)=-2.912$, $p=.004<.05$, which showed that there is a difference in the mean perception scores of students in Federal and State Colleges of Education on the influence of Social Studies on ethnic and religious tolerance. Therefore, the null hypothesis which stated that there is no significant difference is rejected.

Null Hypothesis 6

There is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state. To test this hypothesis, one-way ANOVA was carried out and the result presented in Table 20.

Table 20: Mean Perception Score of Students Based on Tribe

	Sum of Squares	df	Mean Square	F	P-value
Between Groups	53.653	3	17.884	.830	.478
Within Groups	5297.711	246	21.535		
Total	5351.364	249			

Table 20 shows that there was no significant difference between the mean opinion scores of the students of different tribes on influence of Social Studies on ethnic and religious tolerance as supported by $F(3,246) = .830$, $P = .478 > 0.05$. The result indicates that there was no significant difference in the mean opinion scores of the Students based on tribe on influence of Social Studies on ethnic and religious tolerance; hence the null hypothesis which says no significant difference was retained.

4.3 Summary of Findings

Arising from the analysis and interpretation of data, the following are the summary of the findings:

1. There was a significant difference between the mean perception scores of NCE II and NCE III students on the influence of Social Studies on ethnic and religious tolerance. ($p = 0.006 < 0.05$);
2. there was no significant difference between the mean opinion scores of male and female Students influence of Social Studies on ethnic and religious tolerance ($p = .584 > 0.05$);

3. there was no significant difference between the mean opinion scores of the students based on religious affiliation on influence of Social Studies on ethnic and religious tolerance ($p = .327 > 0.05$);
4. there was a significant difference between the mean perception scores of the students based on age on influence of Social Studies on ethnic and religious tolerance ($p = 0.011 < 0.05$);
5. there was a significant difference between the mean perception scores of the students based on college type on influence of Social Studies on ethnic and religious tolerance ($p = 0.001 < 0.05$); and
6. that there was no significant difference between the mean opinion scores of the students based on tribe on influence of Social Studies on ethnic and religious tolerance ($p = .478 > 0.05$).

4.4 Discussion of Findings

Hypothesis one states that there is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state. This study found that there was a significant difference between the mean perception scores of NCE II and NCE III students on the influence of Social Studies on ethnic and religious tolerance, $F_{cal} = 7.572$ at $df = 1$ and 248 , $p = 0.006 < 0.05$. This implies that NCE II and NCE III students did differ in their perception regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state. The descriptive statistics shows that mean opinion score of NCE II (108.68) was slightly lower than that of NCE III (110.29). This finding could the length of time the students

spend in college. This goes to show that level of students is a factor influencing perception of Social Studies students. This finding is in disagreement with Ibrahim (2014) and Husseni (2015) who found no difference in the perception Social Studies students' base on class level. It is however, in contrast with the finding of Otuenu (2011) who found no difference between the opinions of NCE II AND NCE III students.

Hypothesis two states that there is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state. This study found no significant difference between the mean perception scores male and female students regarding the influence of Social Studies on ethnic and religious tolerance, $F_{cal} = .300$ at $df = 1$ and 248 , $p = .584 > 0.05$. This implies that male and female students did differ in their perception regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state. This goes to show that gender of students is not a factor influencing perception of Social Studies students. This finding corroborates Husseni (2015) who found no difference between the perception of male and female Social Studies students.

Hypothesis three states that there is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state. This study found that there was no significant difference between the mean opinion scores of the students based on religious affiliation on influence of Social Studies on ethnic and religious tolerance, $F_{cal} = .965$ at $df = 1$ and 248 , $p = .327 > 0.05$. This implies that the perception of students based on religion did differ regarding the influence of

Social Studies on ethnic and religious tolerance in Kaduna state. This goes to show that religious affiliation of students is not a factor influencing perception of Social Studies students. This finding corroborates Otuenu (2011) who found no difference between the perceptions of NCE Social Studies student's base on religion.

Hypothesis four states that there is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state. The finding of this study reveals that there was a significant difference between the mean perception scores of the students based on age on influence of Social Studies on ethnic and religious tolerance, $F_{cal} = 4.617$ at $df = 2$ and 247 , $p = 0.011 < 0.05$. This implies that the perception of students based on age did differ regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state. This goes to show that age of students is a factor influencing perception of Social Studies students.

Hypothesis five states that there is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state. The finding of this study reveals that there was a significant difference between the mean perception scores of the students based on college type on influence of Social Studies on ethnic and religious tolerance, $F_{cal} = 11.302$ at $df = 1$ and 248 , $p = 0.001 < 0.05$. This implies that the perception of students based on college type did differ regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state. This goes to show that college type of students is a factor influencing perception of Social Studies students.

Hypothesis six states that there is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state. The finding of this study reveals that there was no significant difference between the mean perception scores of the students based on tribe on impact of Social Studies on ethnic and religious tolerance, $F_{cal} = .830$ at $df = 3$ and 246 , $p = .478 > 0.05$. This implies that the perception of students based on tribe did not differ regarding influence of Social Studies on ethnic and religious tolerance in Kaduna state. This goes to show that tribe of students is a factor influencing perception of Social Studies students.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter summarized the objectives, methodology and findings of this study. Also, it draws out conclusion, recommendation, and suggestion for further study.

5.2 Summary

This study is entitled: Influence of Social Studies Education on Ethnic and Religious Tolerance among National Certificate of Education Students in Kaduna State.

The specific objectives are to:

- i. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state;
- ii. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state;
- iii. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state;
- iv. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state;

- v. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state; and
- vi. Find out the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state.

The following research questions guides the present study:

- i. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state?
- ii. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state?
- iii. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state.
- iv. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state?
- v. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state?

- vi. What is the difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state?

The following hypotheses are raised and tested at a significance level of 0.05:

- i. There is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance between NCE II and NCE III students in colleges of education in Kaduna state.
- ii. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on gender in colleges of education in Kaduna state.
- iii. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on religious affiliation in colleges of education in Kaduna state.
- iv. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on age in colleges of education in Kaduna state.
- v. There is no significant difference between the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on college type in colleges of education in Kaduna state.
- vi. There is no significant difference in the mean perception score of students regarding the influence of Social Studies on ethnic and religious tolerance based on tribe in colleges of education in Kaduna state.

The target population of the study was NCE II and NCE III Social Studies of Colleges of Education in Kaduna state. A sample of 250 students were drawn from the population and used in the study. The data collected were analyzed using frequency, simple percentage, mean, standard deviation, and ANOVA statistical tools. The findings emanating from the study are:

- i. there was a significant difference between the mean perception scores of NCE II and NCE III students on the influence of Social Studies on ethnic and religious tolerance;
- ii. there was no significant difference between the mean opinion scores of male and female Students impact of Social Studies on ethnic and religious tolerance;
- iii. there was no significant difference between the mean opinion scores of the students based on religious affiliation on influence of Social Studies on ethnic and religious tolerance;
- iv. there was a significant difference between the mean perception scores of the students based on age on influence of Social Studies on ethnic and religious tolerance;
- v. there was a significant difference between the mean perception scores of the students based on college type on influence of Social Studies on ethnic and religious tolerance; and
- vi. That there was no significant difference between the mean opinion scores of the students based on tribe on influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state

5.3 Conclusion

Arising from the findings of this study, the following conclusions are made:

- i. perception of students differs between NCE II and NCE III on the influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state;
- ii. no significant difference between the perception of male and female Students regarding the influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state;
- iii. no significant difference between the perception of the students based on religious affiliation on influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state;
- iv. a significant difference exists between the perception of the students based on age on influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state;
- v. a significant difference exists between the perception of the students based on college type on influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state; and
- vi. no significant difference between the perception of the students based on tribe on influence of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state.

5.4 Recommendations

Emanating from the findings of this study, the following recommendations are offered:

- i. Social Studies Education courses on ethnic and religious tolerance should be offered by non NCE Social Studies students as electives. This is necessary to ensure that the citizenry has all information needed for ensuring ethnic and religious tolerance.
- ii. The teachers of Social Studies Education at NCE level should be made to update their knowledge and skills on how to effectively translate the content of ethnic and religious tolerance through seminars, workshops and conferences organized by governments and professional bodies.
- iii. Social Studies Education should be taught in senior secondary school to enable smooth transition to NCE level.

5.5 Contribution to Knowledge

This study, contributes to knowledge and literature in the following ways:

- i. This study demonstrates that Social Studies Education is capable of creating ethnic and religious tolerant among students.
- ii. This study confirms earlier findings on the impact of Social Studies on ethnic and religious tolerance among national certificate of education students in Kaduna state.
- iii. This study added to body of literature ethnic and religious tolerance which other researchers can make reference to.

5.6 Suggestion for Further Study

This study was delimited Colleges of Education in Kaduna state. The findings obtained in this study might differ if all the Colleges of Education in North-West geo-political zone were studied. The researcher considers this as a limitation to the present study. The following is therefore, suggested for further study:

- i. This study should be replicated to cover all the Colleges of Education in North-West geo-political zone.
- ii. A Comparative study on this to with reference to government owned and private owned Colleges of Education in Nigeria is an area that might give different results necessary for study.
- iii. Also, this study could carry out on under-graduates students.

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APPENDICES I
**PERCEPTION OF SOCIAL STUDIES STUDENTS ABOUT ETHNIC AND
RELIGIOUS TOLERANCE QUESTIONNAIRE (POSSAERTQ)**

Department of Arts and Social Science Education
Ahmadu Bello University, Zaria
(Social Studies Section),

Dear Respondent,

This is a research on the ‘influence of Social Studies Education on Ethnic and Religious Tolerance among National Certificate of Education students in 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, and then read the statement 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.

Yours faithfully,

AGBO, Oada Eunice

PERCEPTION OF SOCIAL STUDIES STUDENTS ABOUT ETHNIC AND RELIGIOUS TOLERANCE QUESTIONNAIRE (POSSAERTQ)

Section A: Personal Data.

1. Level of Study: (a) NCE II () (b) NCE III ()
2. Gender: (a) male () (b) female ()
3. Religious Affiliation : (a) Christianity () (b) Islam () (c) African Traditional Religion
4. Age Grouping: (a) 18-22 () (b) 23-27 () (c) 28-32 () (d) 33 and above. ()
5. College Type: (a) Federal () (b) State ()
6. Tribe: Igbo () Yoruba () Hausa () Others ()

Section B: INSTRUCTION

Influence of Social Study Education on Ethnic and Religious Tolerance among NCE Students in Kaduna State

Read each statement carefully and choose the response that best describes your opinion tick (√) only column that stand for your best answer your wish to give responses are coded as follows:

SA Strongly Agree A Agree D Disagree D Strongly Disagree SD

S/NO	QUESTIONS	SA	A	D	SD
1	Through Social Studies NCE students acquired the knowledge, attitudes, values and skills which enable developed ethnic tolerance.				
2	Social studies enable people to think critically and behave rationally, thereby tolerating one another`s ethic group.				
3	The knowledge, attitudes, values and skills Social studies NCE students acquires do not enable them develop ethnic tolerance.				
4	Social Studies curriculum contains concepts of unity, understanding, tolerance and co-operation				

- which has enable NCE students imbibe ethnic tolerance.
- 5 Social Studies curriculum content has no relevant concepts that will enable ethnic tolerance among NCE students.
- 6 Teaching resources used in delivery of Social Studies NCE content enable the students imbibe ethnic tolerance.
- 7 The teaching resources used in delivery of Social Studies NCE content do not enable the students imbibe ethnic tolerance
- 8 The teaching methods used in implementing Social Studies NCE curriculum contents enable students developed ethnic tolerance.
- 9 The teaching methods used in implementing Social Studies NCE curriculum contents do not enable students developed ethnic tolerance.
- 10 Social Studies evaluation strategy offers learners the opportunity of developing ethnic tolerance
- 11 Social Studies evaluation strategy is not capable of helping learners developed ethnic tolerance.
- 12 Teaching of Social Studies promotes ethnic tolerance and peaceful coexistence among NCE students.
- 13 Teaching of Social Studies has not promoted ethnic tolerance and peaceful coexistence among NCE students.
- 14 Social Studies is an effective tool for instilling ethnic tolerance NCE among students.
- 15 Social Studies is not an effective tool for instilling ethnic tolerance among NCE students.
- Influence of Social Studies Education on Religious Tolerance**
- 16 Through Social Studies NCE students acquired the knowledge, attitudes, values and skills which enable religious tolerance.
- 17 Social studies enable people to think critically and behave rationally, thereby tolerating one another`s religious group.
- 18 The knowledge, attitudes, values and skills Social studies NCE students acquires do not enable them develop religious tolerance.
- 19 Social Studies NCE curriculum contains concepts of unity, understanding, tolerance and co-operation which has enable the students imbibe religious tolerance.

- 20 Social Studies NCE curriculum content has no relevant concepts that will enable religious tolerance among NCE students.
- 21 Teaching resources used in delivery of Social Studies content enable NCE students imbibe religious tolerance.
- 22 The teaching resources used in delivery of Social Studies content do not enable the NCE students imbibe religious tolerance
- 23 The teaching methods used in implementing Social Studies NCE curriculum contents enable NCE students developed religious tolerance.
- 24 The teaching methods used in implementing Social Studies NCE curriculum contents do not enable students developed religious tolerance.
- 25 Social Studies evaluation strategy offers learners the opportunity of developing religious tolerance
- 26 Social Studies NCE evaluation strategy is not capable of helping learners developed religious tolerance.
- 27 Teaching of Social Studies promotes religious tolerance and peaceful coexistence among NCE students.
- 28 Teaching of Social Studies has not promoted religious tolerance and peaceful coexistence among NCE students.
- 29 Social Studies is an effective tool for instilling religious tolerance among NCE students.
- 30 Social Studies is not an effective tool for instilling religious tolerance among NCE students.
-

APPENDIX II

OUT PUT OF DATA ANALYSIS

Frequency Table

Gender of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	99	39.6	39.6	39.6
Female	151	60.4	60.4	100.0
Total	250	100.0	100.0	

Level of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid NCE II	105	42.0	42.0	42.0
NCE III	145	58.0	58.0	100.0
Total	250	100.0	100.0	

Religious Affiliation of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Christianity	137	54.8	54.8	54.8
Islam	113	45.2	45.2	100.0
Total	250	100.0	100.0	

Age of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
1	141	56.4	56.4	56.4
2	52	20.8	20.8	77.2
3	57	22.8	22.8	100.0
Total	250	100.0	100.0	

College Type of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid FCE	127	50.8	50.8	50.8
State COE	123	49.2	49.2	100.0
Total	250	100.0	100.0	

Tribe of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	30	12.0	12.0	12.0
	2	44	17.6	17.6	29.6
	3	63	25.2	25.2	54.8
	4	113	45.2	45.2	100.0
	Total	250	100.0	100.0	

RESEARCH QUESTION ONE

Group Statistics

	Level of Respondents	N	Mean	Std. Deviation	Std. Error Mean
QTL	NCE II	105	108.68	4.016	.392
	NCE III	145	110.29	4.941	.410

NULL HYPOTHESIS ONE

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	10.490	.001	-2.752	248	.006	-1.613	.586	-2.768	-.459
Equal variances not assumed			-2.844	244.662	.005	-1.613	.567	-2.731	-.496

RESEARCH QUESTION TWO

Group Statistics

Gender of Respondents	N	Mean	Std. Deviation	Std. Error Mean
QTL Male	126	109.45	4.661	.415
Female	124	109.77	4.624	.415

NULL HYPOTHESIS TWO

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	.049	.825	-.548	248	.584	-.322	.587	-1.478	.835
Equal variances not assumed			-.548	247.984	.584	-.322	.587	-1.478	.835

RESEARCH QUESTION THREE

Group Statistics

Religious Affiliation of Respondents	N	Mean	Std. Deviation	Std. Error Mean
QTL Christianity	137	109.35	4.425	.378
Islam	113	109.93	4.880	.459

NULL HYPOTHESIS THREE

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variances assumed	1.956	.163	-.982	248	.327	-.579	.589	-1.739	.582
Equal variances not assumed			-.973	228.773	.331	-.579	.595	-1.751	.593

RESEARCH QUESTION FOUR

Descriptive

QTL								
					95% Confidence Interval for Mean			
	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
18-22	141	110.37	4.569	.385	109.61	111.13	101	118
23-27	68	108.84	4.380	.531	107.78	109.90	101	118
28-32	41	108.29	4.875	.761	106.75	109.83	101	117
Total	250	109.61	4.636	.293	109.03	110.19	101	118

NULL HYPOTHESIS FOUR

ANOVA

QTL					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	192.833	2	96.416	4.617	.011
Within Groups	5158.531	247	20.885		
Total	5351.364	249			

Post Hoc Tests

Multiple Comparisons

QTL

Scheffe

(I) Age of Respondents	(J) Age of Respondents	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
18-22	23-27	1.531	.675	.078	-.13	3.19
	28-32	2.076*	.811	.039	.08	4.07
23-27	18-22	-1.531	.675	.078	-3.19	.13
	28-32	.546	.904	.834	-1.68	2.77
28-32	18-22	-2.076*	.811	.039	-4.07	-.08
	23-27	-.546	.904	.834	-2.77	1.68

*. The mean difference is significant at the 0.05 level.

Homogeneous Subsets

QTL

Scheffe

Age of Respondents	N	Subset for alpha = 0.05	
		1	2
28-32	41	108.29	
23-27	68	108.84	108.84
18-22	141		110.37
Sig.		.794	.164

Means for groups in homogeneous subsets are displayed.

RESEARCH QUESTION FIVE

Descriptive

QTL								
					95% Confidence Interval for Mean			
	N	Mean	Std. Deviation	Std. Error	Lower Bound	Upper Bound	Minimum	Maximum
FCE	127	108.66	4.345	.386	107.90	109.42	101	118
State COE	123	110.59	4.739	.427	109.75	111.44	101	118
Total	250	109.61	4.636	.293	109.03	110.19	101	118

NULL HYPOTHESIS FIVE

ANOVA

QTL					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	233.248	1	233.248	11.302	.001
Within Groups	5118.116	248	20.638		
Total	5351.364	249			

RESEARCH QUESTION SIX

Descriptive

QTL								
	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Igbo	30	110.33	4.452	.813	108.67	112.00	103	117
Yoruba	44	110.23	4.528	.683	108.85	111.60	101	118
Hausa	63	109.62	4.992	.629	108.36	110.88	103	118
Others	113	109.18	4.528	.426	108.33	110.02	101	118
Total	250	109.61	4.636	.293	109.03	110.19	101	118

NULL HYPOTHESIS SIX

ANOVA

QTL					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	53.653	3	17.884	.830	.478
Within Groups	5297.711	246	21.535		
Total	5351.364	249			