

**AN APPRAISAL OF STUDENTS OPINION ON THE IMPACT OF SOCIAL
STUDIES ON CULTURAL PRESERVATION IN KOGI STATE NIGERIA**

BY

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DECLARATION

I declare that the thesis titled “ An Appraisal of Student’s Opinion on the impart of Social Studies Education on Cultural Preservation in Kogi State Nigeria” has been written by me in the Social Studies Section, Department of Arts and Social Science, Faculty of Education under the supervision of Dr. M. C. Ubah and Dr. Sadiq Muhammed. The information derived from series of literature has been duly acknowledged in the text and a list of references provided. The study was not previously presented for the award of another degree or diploma in any University.

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CERTIFICATION

This thesis entitled “An Appraisal of Student’s Opinion on the impart of Social Studies Education on Cultural Preservation in Kogi State Nigeria” by IBIKUNLE OLABODE ABIMBOLA meets the requirement governing the award of the degree of masters of education in Social Studies of Ahmadu Bello University; and is approved for its contribution to knowledge and literacy presentation.

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DEDICATION

This Thesis is dedicated to my caring mother Mrs. Eunice Monishola Ibikunle for her love, caring and support.

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I thank God for His love, mercy, privilege, protection and guidance through the period of this academic exploit in this great institution. I appreciate and owe a debt of gratitude to the collective sacrifices and good will of so many persons notably my Supervisors; Dr. M.C. Ubah who is my major supervisor and my minor supervisor, Dr. Sadiq Muhammed. The encouragement and guidance of Dr. I.D Abubakar (MAYANCHI) and Dr. H.I Bayero are of greater value to the completion of this research work. The relentless efforts of professor, Inekwe, Dr. Ibrahim Mauruf and Dr. Ojo in ensuring that the statistical aspect of the work is free of doubts is worthy of commendation. The effort of Dr. Minna, and some lecturers in Social Studies Section of Ahmadu Bello University Zaria are worthy of commendations as they took time to read the scripts, critique and offer useful suggestion

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ABSTRACT

This study set to evaluates” An appraisal of students opinion on the impact of social studies on cultural preservation in Kogi state Nigeria”. The respondents for the study are upper basic 7-9 students of the Local Government Areas. The population of the study was Four Thousand, Five Hundred and Eighty two (4582). ANOVA and t-test instruments were used in the analysis of data at an alpha level of 0.05 level of tolerance. The instrument used in this research work is structured questionnaire with Survey research design and the sample size and Procedure and Size was Four Hundred and Ninety (490). The study reveals that both male and female students are of the strong believe that Social Studies Education has imparted valuable cultures in students in the urban areas than students in the rural areas. It was also observed that, both urban and rural areas are of the same belief that there is no significant difference between effects of Social Studies education on cultural preservation. That, Social Studies students learn more about their culture from basic 7-9, and finally, that the effects among the junior classes the students exhibit in their early life. The null hypotheses were accepted and it was therefore recommended that, Government should review the Social Studies curriculum regularly to take care of the dynamic cultural background of the people, parents should augment teacher’s effort by their children some of the notable cultures in their society and it was equally suggested that the further study be carried on their dear for cultural preservation in Yagba West and East Yagba Local Government Areas of Kogi state.

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LIST OF ABBREVIATIONS USED

U.S.A.I.D – United State of America International Development

N.E.R.D.C – National Education Research Development Council

CHAPTER ONE

INTRODUCTION

1.1. Background to the Study

The concept of culture in Social Studies context is used in various ways with different meaning”. These usages are either colloquial or scientific. In colloquial terms, the cultured person is taught to be one who is well educated well mannered and reserved in his behavior” (Livingstone, 2007). In scientific usage, culture is often defined in blanket term as the total way of life of the people (Oyeronke, 2006). More especially, Otite & Ogionwo (1979) viewed that culture is the complex of man’s acquisition of knowledge, morals, belief, art, custom, technology, etc. which are shared and transmitted from generation to generation”. Brown (1963) had earlier defined culture as” the sum total and the organization or arrangement of all the group ways of thinking, feelings and acting. According to her, it includes the physical manifestations of the group as exhibited in the object they make i.e. clothing, shelter, tools, weapons, implements, utensils, etc.” For Kata, (1975), culture means, “the totality of knowledge and behavior, ideas and objects that constitute the common heritage of a society.

Livingstone (2000) proffered that a people are known by their culture. For instance, you will recognize an Igbo woman at a glance because of her peculiar culture. In Nigeria, some Social Studies textbooks claim that, many ethnic groups in Nigeria are yet to be identified. One can easily distinguish each of the different ethnic origins by their own appearances as an aspect of culture. People’s culture is dedicated by what people do in response to what is happening around such a people. For instance, some culture use Rat as delicacy while others see this same rats as poison for human consumption. In the same way, our physical environment decides whether we should move about in boat, donkey, or horses. Those who live in the riverside areas move about

in boat while those live in semi-desert regions ride horses, camels, donkeys and the likes. By this application therefore, boat has become part of the culture in the riverside part of Nigeria. While horses, donkeys, camel has become part of the culture of the far northern part of the nation.

As Yunisa (2000) Posited that, traditional African society had its form of indigenous Education and Curriculum before the advent of the first Missionaries in 1942. There was something to be taught and learnt, in spite of the fact that, most were not in written form or formal. Its objectives were to transmit cultural heritage there by equipping the child with the ability to survive in the society. This according to Yunisa was aspect of cultural indigenous education, which is relevant to Social Studies education in nature because it studied man's cultural environment which man was in turn affected.

The concepts of Social Studies either in the traditional period or in its period of formal inception in Nigerian School curriculum have played greater impact on Nigerian culture. Since man's environment influences his culture. Social Studies Education has its direct linkages with the society since group of people makes the society and culture is the foundation on which every society is built and culture affects every spheres of the society. Social Studies education has greater effects in the area of cultural preservation among Junior Secondary School Students in Kogi State and the nation at large. The major ethnic groups in Kogi State include; the Igala's in the East, the Okuns in the West and the Ebiras in the North Central.

We shall discuss in to detail the cultural practice in Yagba West and East Yagba Local Government Areas in the Western aspect of Kogi State and the impact Social Studies Education has made on its preservation among the Junior Secondary Schools in Kogi state.

1.2. Statement of the Problem

It is obvious to note that Nigerian cultures have been relegated to the ground and mixed up with cultures of the western countries due to the advent of modern technologies, modernization, internet facilities, films, corrupt magazines, etc .which turn the whole world to a ‘ room and parlor.’” Some cultures that are much useful for national heritage and development are neither utilized nor considered relevance.

Western countries have gone in no small measure in destroying the Nigerian culture. An aspect of development which education is supposed to promote is the socio-cultural set up of any society. A critical look at the Nigerian education system shows that, there is inconsistency between education and social development. Yunisa argued that, western education has made people to neglect their culture. The modes of dressing and feeding have been changed to western types. The neglect of our traditional culture which is a bye product of western education has become an obstacle to the national development, because, development must originate from within the society. It is obvious that education in any given country should reflect the culture of that country in question. We should imagine a situation where by

- Children have no respect for their elders and the authority e.g. shaking their elder while standing, calling them by name, embezzlement of Government funds etc.
- Nigerians abandon their own cultural dressings and hair styles for foreign types which does not reflects the true “ Omoluabi” of Nigeria e.g. armless dressing, short or mini skirt, fixing of artificial air and nails etc.
- Accessibility to internet facility, watching of foreign movies, reading of foreign magazines have corrupt the Nigerian cultures through the way our

children have been exposed, there by watching and learning nudity, crimes, blue films, war films etc.

- Abandon their cultural food for junks type that are foreign in nature which include burger, ice cream, meat pie etc. which sometimes has adverse effects on our health.
- People like to behave like foreigners relegating our culture to the ground there by placing foreign culture over theirs.

It was also observed that, the influence of the Western world is destroying the cultural heritage of our country. (Nigeria). Current trend shows that, there has been a massive slide in standards, especially in the area of education (which include both formal and informal), agriculture and cultural values. Benefit of technological development has a lot of draw back on our ethnicity, as the culture shocks and influences of the Western World are destroying our cultural heritage. Our youth are ashamed of speaking their dialect in the public or eating our food, which is a challenge that everybody must take up, stressing that, there must be need to build capacity for the youth to appreciate the cultural values and the legacies of the founding father.

It is against this background that Social Studies education is to be assessed of its impacts on how our culture will not be swept away by the effects of modernization and westernization effects but rather preserved for the upliftment and glorification of Nigerian economy and how these cultures can be further developed to meet the nation's challenges of dynamism. Since there is no society that is static but subjected to changes. Cultures in kogi state are valuable and attract growth if well utilized. With regard to this, this research is attempting find out how this culture will be well preserved and developed for future national development.

1.3. Objectives of the Study

The objectives are to guide the researcher in the course of this study toward achievable conclusions.

The objectives of this research are as follows:

- i. To examine the opinion of Upper Basic 7-9 students between the Urban and Rural areas on the impact of Social Studies education on cultural preservation with respect to school location in Kogi State.
- ii. To examine the opinion of males and females junior secondary school students on the impact of Social Studies education on cultural preservation in Kogi state.
- iii. To examine the opinion of junior secondary school students among Upper Basic 7, 8 and 9 on the impact of Social Studies education on cultural preservation in Kogi State.

1.4. Research Questions

Some research questions were drawn to compare two variables in this research work in order to reach a valid inference.

- i. What are the opinions of Upper Basic 7-9 students of the urban and rural areas on the impact of Social Studies education on cultural preservation with respect to school location in Kogi State?
- ii. Do male and female junior secondary school students differ in opinion on the impact of Social Studies education on cultural preservation in Kogi state?

- iii. In what way are junior secondary students in upper Basic 7, 8 and 9 differing in their opinion on the impact of Social Studies education on cultural preservation in Kogi State?

1.5. Hypotheses

The following null hypotheses were formulated to answer the questions raised above.

HO₁: There is no significant difference in the opinion of upper Basic 7-9 students in the Urban and Rural areas on the impact of Social Studies education on cultural preservation in Kogi State

HO₂: There is no significant difference between the opinion of male and female junior secondary school students on the impact of Social Studies education on cultural preservation in Kogi state

HO₃: There is no significant difference among the opinion of junior secondary school students Upper Basic 7, 8 and 9 on the impact of Social Studies education on cultural preservation in Kogi State

1.6. Significance of the Study

The importance of culture in any society cannot be over emphasized because no society exists without culture and cultural transmission from one generation to another (Ughamadu 2002). It is important to note that, the essence of which this research is carried out is to analyses the opinion of junior secondary school students on the impact of Social Studies education on cultural preservation in Kogi state. Though various researchers have carried out some relevant works of this like with diverse purposes. But this research work is carried out with greatest significance to the National Policy

Planners toward relating the role of Social Studies education to National development, because culture forms the basis on which national policies are formulated and without culture, society will not be well organized and there by prone to lawlessness, anarchy, and disorderliness.

Moreover, this research work is also of significant purpose to Social Studies teachers / instructors that serve as imparters of societal cultures in learners. It is obvious to note that, students are more exposed to their societal culture through the learning of Social Studies education. To this end, Social Studies teachers have more roles to play in the cause of attaining Social Studies objectives toward enhancing perfect cultural preservation among the Junior Secondary School Students.

The significant of this study also is to help the parents and the students to understand the importance of Social Studies education as an effective instrument for cultural preservation that aid the students to inculcate the spirit of discipline, hard working, co-operation, moral value, societal acceptable behavior, respect to individual and the authority, etc. In addition, to embrace some traditional cultures that is of greatest advantages to the nation and the society.

Finally, subsequent researchers that may like to carry out their research work on a topic like this can also use this study as the basis of their research work.

1.7. Scope of the Study

This research work is designed to cover Upper Basic 7-9 students of Yagba West and East Yagba Local Government Areas of Kogi state. The study confined to Nineteen (19) junior secondary schools in Yagba west Local Government Area with the students population of Two thousand Four Hundred and fifty Two. Four (4) out of the total schools is used as sample population which are; Titcombe College Egbe, Government

Iyamerin Okeri, George Champion Secondary School Egbe, Government Secondary School Oke-ere with the sample population of Two Hundred and sixty (260) Students. While Seventeen (17) Schools is confined to in Yagba East Local Government Area with the student population of Two Thousand, One Hundred and Twenty. (2,120). The sample schools in East Yagba is Four(4) Which are St Kizitos College Isanlu, African Secondary School Mopo Isanlu, Community Secondary School Ejuku, Government Secondary School' Takete Isao with the sample population of Two Hundred and Thirty Four(234) The total student population of the two Local Governments is Four Thousand, Five Hundred and Eighty Two. (4,582)

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

The cardinal focus that shall be reviewed in this chapter as drawn from the research hypothesis include:

- Theoretical Framework
- Concept of opinion
- Upper Basic 7 - 9 education Policy in Nigeria
- Urban and Rural Settlement
- Concept of Gender in Social sciences
- Concept of “Impact “
- History of Social Studies in Nigeria
- Objectives of Social Studies in nigeria
- Concept of culture
- Cultures in kogi state
- Cultures of the Yagbas
- Objectives of Social Studies education in Relation to Cultural Preservation
- Justification for Social Studies in Nigeria
- Review of related empirical studies.
- Summary.

2.2. Theoretical Framework

The theoretical framework that forms the basis of this study is the Socio-cultural approaches to learning and development that were first systematized and applied by L. S.

Vygotsky and his collaborators in Russia in the nineteen-twenties and thirties. They are based on the concept that human activities take place in cultural contexts, are mediated by language and other symbol systems, and can be best understood when investigated in their historical development. At a time when psychologists were intent on developing simple explanations of human behavior, Vygotsky developed a rich, multifaceted theory through which he examined a range of subjects including the psychology of art; language and thought; and learning and development, including a focus on the education of students with special needs. However, his work was suppressed for 20 years and did not become accessible again until the late fifties and early sixties. Since then, socio-cultural approaches have gained increasing recognition and have been further developed by scholars in over a dozen countries. Contemporary interpretations and reinterpretations of Vygotsky's and his collaborators' work reflect the visibility and obscurity of this theory's sixty-year existence. The expansions and interpretations in the last 25 years have led to diverse perspectives on sociocultural theory. The dissemination of Vygotsky's ideas and the application of his work in diverse national contexts have contributed to "a complex of related but heterogeneous proposals" (Rogoff, Radziszewska, & Masiello, 1995, p. 125). Vygotsky's ideas are condensed, and at times not fully developed as he died at a young age of tuberculosis. Much of his work remains untranslated into English. In spite of these difficulties, his theories are increasingly influential in Western countries. The impact of Vygotsky's ideas has grown substantially in the United States, particularly since the publication of a selection of his writings in *Mind in Society* in 1978.

The power of Vygotsky's ideas lies in his explanation of the dynamic interdependence of social and individual processes. He arrived at his views by analyzing the crisis in psychology he saw in the two predominant schools in the field, "each of which claim[ed] to possess an explanatory system adequate to become the basis of

general psychology" (Kozulin, 1990, p. 87). In contrast to those approaches which focused on internal or subjective experience and behaviorist approaches which focused on the external, *Vygotsky conceptualized development as the transformation of socially shared activities into internalized processes*. In this way he rejected the Cartesian dichotomy between the internal and the external. The nature of the interdependence between individual and social processes in the construction of knowledge can be clarified by examining three major themes in Vygotsky's writings highlighted by Wertsch (1991): 1) individual development, including higher mental functioning, has its origins in social sources; 2) human action, on both the social and individual planes, is mediated by tools and signs; and 3) the first two themes are best examined through genetic, or developmental, analysis. In developing these themes, we will rely on Vygotsky's writings as well as the elaborations of his ideas by his coworkers and scholars influenced by his work. This theory therefore maintains that culture should be preserved in the context in which it is been operated against been affected by external forces, it is on the basis of this that Social Studies education is designed to ensure the preservation of culture for onward transmission to the on coming generation for the generality of the society. Therefore , Social Studies theory that complement this study is the basic fact that the goal of Social Studies instruction remains that of preparing the students for full responsible citizenship within their society and the nations in general (Gross, RE, Messic R, Chapin JR, Surther land J, 1978). The teaching of Social Studies has been accepted in many societies as one of the most critical pivot of educational practices which is essentially charged with the responsibilities of aiding the child in his interpretation of the social frame works (including the associated problems in which he operates as a human individuals, (Okam 1998). It has a unique potential for inculcating the right type of skills, attitudes and values in the learner through a unified and integrated

interdisciplinary studies of man with particular reference to his culture and the entire social environment.

Thus, Kissock (1981, p3) defined Social Studies as a “programme of study which the society uses to instill in the learner, the knowledge, skills, attitudes and values it considers important concerning the relationship human beings have with each other, their world and themselves”. This study is in no doubt billed to present one of such efforts toward making education a social, functional and responsive to the challenge and propagation of national unity, ethnic tolerance, and enhanced citizenship education, skill acquisition for independence, job creation, inquiry-oriented, national consciousness and social reconstruction. In the light of this challenge and the dynamism of the society, Social Studies programmes are continuously modified in the light of new social needs of the individual and the society.

2.3. Concept of Opinion

In Social Studies context, the concept of opinion cannot be overemphasized if valid inference is to be made in justifying the essence of which a research work is carried out. In general, an opinion is a judgment, viewpoint or statement about matters commonly considered subjective, i.e. based on that which is less than absolute certain and is the result of emotion or interpretation of facts. (Darmer, 2008). Mueller (2009), also view opinion as the attitudes, perspectives and preference of a population towards events, circumstances and issues of mutual interest. It is characteristically measured by sample survey or public opinion. What distinguishes fact from opinion is that: facts are verifiable i.e. can be objectively proven to have occurred. An example of fact is that, Nigerian gained her independent in the year 1st October 1960. An opinion may be supportive by fact in which case it becomes an argument, although, people may draw opposing opinion from the same set of facts. Opinion rarely changed without new

argument been present, that one opinion is better supported by the fact than another is by analyzing the supportive argument.

In casual use, the term opinion may be the result of a person's perspective, understanding, particular feelings, beliefs and desires. It may result to unsubstantial information, in contact to knowledge and fact.

Epistemology

In Economics, other social sciences and philosophy, analysis of social phenomenal based on one's opinion(s) is refer to as "normative" analysis (what ought to be) as oppose to positive analysis which is based on scientific observation (what materially is or empirically demons ratable)

According to Laugksch (2000), collective or professional opinion is defined as meeting a higher standard to substantiate the opinion.

Collective or Proffesional opinion

Public opinion: in contemporary usage, public opinion is the aggregate of individual's attitude or beliefs held by a population. (e.g., a city, state, or country)

Group opinion: in some social sciences, especially political science, Social Studies and psychology. group opinion is refer to the aggregates of opinion collected from a group or subjects. In this situation, researchers are often interested in questions related to social choice, conformity, and group polarization

Other types of opinion under collective or professional opinion include scientific opinion and legal opinion.

Individual opinion: according to Charles (2011), individual opinion is refer to an individual's perspective, understanding, feelings, beliefs and desires about a particular concept.

2.04. Upper Basic 7-9 Educational Policy in Nigeria

The Universal Basic Education (UBE), which was formally launched in 1999, is an educational reform programme of the Federal Republic of Nigeria. The Nigerian Educational and Research Council (NERDC) have developed a new 9 years Basic Education Curriculum in line with the philosophy to meet the need of the pupils and students respectively. It is highly pertinent to highlight the three components of the curriculum according to the corresponding levels and age of the pupils and students from primary 1 - 3, 4 - 6, and Junior Secondary school 1 - junior Secondary School 3. The 9-year basic education curriculum (Basic 1 - 9) has three components, namely,

- Lower Basic Educational Curriculum for primary 1 - 3 (age 6 - 8) Basic 1 - 3
- Middle Basic Educational Curriculum for Primary 4 - 6 (age 9 - 11) i.e. Basic 4 - 6
- Upper Basic Educational Curriculum of Junior Secondary JS. 1 - 3 (age 12 - 14) Basic 7 - 9. (NERDC, 2013)

Junior secondary schools, which are Basic 7-9, are located in both rural and urban settlement of Nigeria and the students either schooling in the urban areas or rural areas of Kogi State. What is rural and urban settlement?

2.05. Urban and Rural Settlement

It is obvious that, the new educational policy affect both urban and rural settlement in Nigeria, which is the universal basic education policy. According to oyewale (2012), every society, country, state or local government areas are characterized with mainly two types of settlements. These include urban and rural settlement.

Urban Settlement

The urban settlement according to him is those areas that have a developed or at least, relatively developed industrial, economic, infrastructural, and residential system. Most urban settlement is called cities. They include a system of transportation, a number of schools, paved streets and sidewalks, institutions, jobs, business, hospitals, cultural centers, etc. Students in these settlements are *urban students*

Rural Settlement

These are villages and they are not very developed when compared to the cities, with little or no roads, with few or one school(which is usually very small), no mass public transportation, no institutions, no economic or cultural centers ,they have minimum population and their main practice agriculture.Students in these settlements are Rural dwellers.

2.06. Concept of Gender

Gender according to Money (2005) is the range of characteristics pertaining to and differentiating between, masculinity and feminist. Depending on the context, these characteristics may include biological sex (i.e. the state of being male, female or intersex), sex -based social structures (including gender roles and other social roles), or gender identity.

The modern academic sense of the word gender in the context of social role of men and women dates from the work of John Money (1995). The use of gender in academia increased greatly, outnumbering uses of sex in the social sciences. While the spread of the word in science publication can be attributed to failure to grasp the distinction made in feminist theory. According to him, there is no universal standard to a masculine or feminine role across all cultures.

In the subsequent studies of this research work, we shall be considering the gender opinion on Social Studies impact on cultural preservation.

2.07. Concept of Impact

According to Oxford Advance Learner's Dictionary, The 6th edition, impact is refer to the powerful effects that something has on somebody or thing. According to Oyelade (2009), a good way of presenting differences between groups or changes over time in test scores or other measures is by effects of impact. According to him, impact is the determining factor that gives the direction in which changes or effect occurs and he viewed impact in two directions. This are

1. *Positive impact:* developmental change, progressive and growth characterize this.
2. *Negative impact:* this type of impact according to him is the changes that is characterized by backwardness or set back. It is of non-benefit in nature.

2.08. Social Studies in Nigeria

Nigerian scholars and writers are not even agreed as to when Social Studies made it first appearances in Nigerian schools. Obilo (1981) and Ezegebe (1987) put the emergence of Social Studies in Nigerian schools to the early 1960s. Obembe (1987) put it at the late 60s. To Adedoyin,(1982),Social Studies was introduced in Nigeria during the colonial era with the establishment of schools. According to her, Social Studies, which the colonial masters introduced, were couched in the then religious curriculum.

Mezieobi (1992) debunked these Social Studies imported origin hypothesis and said that, the ascription of the origin of Social Studies to the colonial masters is fallacy. He further disabused that, 1960s emergent theory of Social Studies is unique and

therefore unfounded. To Mezieobi, Social Studies has been there right from the inception of Nigeria in the pre- colonial era or rather in Nigeria's indigenous time with goals, concept, methodology and evaluative practices that met the aspiration of the then Nigeria. To Mezieobi, what is new is the concept of Social Studies, which became as a discrete subject in Nigerian schools. Even today in Nigeria, the Social Studies content is Nigeria specific needs as it focuses largely on the nation's environment and lifestyles.

The above analysis posited the fact that, Social Studies education is as old as man himself is. The indigenous or traditional Social Studies education portrays more of Nigerian culture and only formal Social Studies concept was borrowed. According to Mezeiobi (1992), there are some social areas content of the traditional Social Studies which it emphasis includes:

- (i) The learning of family's history, myth, oral literature, proverbs, riddle, the geography of the community and the adjoining neighborhoods
- (ii) Respect to elders, honesty and truth, fairness, fear of the god / goddess, learning of family gods, goddesses and the people ikenga.
- (iii) Character, values and value development and inculcation which traditional religion encourage and promoted
- (iv) Instruction on loyalty to the community, recognition of one is right, obedient to elders, recognition of seniority, hospitality, co-operation in common task and respect for elders.

The traditional discipline according to Mezeiobi (1992) embraces other sort of education which was designed toward societal perfection, continuity and cultural preservation, these include; vocational education, physical education, special education and higher education all of which content have been outlined elsewhere. Social Studies according to him, emphasized on values or learning, which is the bedrock on which

Social Studies of today is built. The affective learning on which indigenous Social Studies focused according to Mezieobi(1992) includes; appropriate ways to greet and address elders during occasions, respect and obedient to elders and constituted authority, respect to one's senior and mutual respect, loyalty to the family and the community, learning and appreciation of the myths and traditions of people, avoidance of taboo, unquestionable acceptance of the dictate of the elders, familiarity with other people's culture, acceptance of the community's belief, values and practices, knowledge of religious tenet, beliefs practices and religious sanctions and knowledge of the consequences for violating them which is incurring the wrath of the gods,

Social Studies during colonial era in Nigeria was much of a formal school setting which was traced to the year 1842 with the establishment of schools in Badagry. It was taught in canopy of general knowledge; general studies, civic education, history and geography were also part of the curriculum in the colonial primary schools, which provided the Social Studies content with foreign outlook. The then Social Studies before independent in 1960 according to Meziobi were;

- (i) Foreign cultural bound and was not relevant to the needs and aspiration of Nigerian.
- (ii) Some of Nigerian citizen that were exposed to colonial curriculum ,were Nigerians by birth but British in intellect and behavior due to British knowledge imparted in to them.
- (iii) The beneficiary of the colonial Social Studies curriculum , viewed knowledge from their separateness or compartmentalization as discrete subject, which made it possible for them to view their world wholes tic frame or as a whole.

The development of Social Studies education curriculum after independent as recorded by Oladele (2005) was another improvement ,when it was taught in Ayetoro comprehensive High school Egbado in the year 1963 under the auspices of the former western Nigerian Ministry Of Education and the United State for international development. (U.S.A I.D.)

Aiyetoro is a town in Ogun state and so close to Abeokuta the Ogun state capital. The then Western Nigerian ministry of Education saddled with Ayetoro Comprehensive High School with the responsibility of drawing up Social Studies syllabus for Form one and Form Two of the secondary schools .In the mid-August 1967 , seven members of the development were sent to the United State of America to attend five weeks work shop on Social Studies. In mid-seventies, a major landmark was achieved with the introduction of integrated Social Studies in to curriculum of primary schools, secondaries and teacher training colleges as a core subjects throughout Nigeria. The Mombasa conference of 1968 raised the status of Social Studies in African and the recognition of the subject in the curriculum in the curriculum of many African countries particularly at the primary school levels. Oladele further stress that, the Ayetoro comprehensive high school Egbado, with the assistance of joint effort of the Ford Foundation and the comparative Education study and Adaptation Center (C.E.S.A.C.) published a book titled; Social Studies for Nigerian schools. (Books one and two).

Ayetoro comprehensive High school Egbado helped to spread the teaching of Social Studies to other part of the country. The school played a pioneering role in popularizing the teaching of Social Studies. However, the introduction of Social Studies education in to schools and colleges in Nigeria and in different states of the federation was at various times and ways. The Social Studies Association of Nigeria (SOSAN) helped spreading Social Studies to different part of Nigeria. Moreover, seminars,

workshops and conferences were organized by NERC, CESAC, and SOSAN. These bodies were charged with the production of Social Studies textbooks which contributed immensely to the wider spread and development of Social Studies education in Nigeria.

2.09. Objectives of Social Studies Education

The question to burn in mind is that, why the emergence of Social Studies education in Nigeria and what was the discipline expected to yield after the imparting its knowledge in to learners / students. However, every country has different objectives towards Social Studies discipline. The objective is fashioned toward meeting the different needs and aspiration of each country.

According to Ikwumelu (2000), the following are the objectives of Social Studies, embraces by the general goals of education as enshrined in the National Policy of Education (N.P.E. 1988) towards making the society a better place to be. These national goals, which includes among others are;

- The inculcation of national consciousness and national unity
- Inculcation of the right types of value and attitude for the survival of individual and the Nigerian society
- The training of the mind in understanding the world around
- The acquisition of the appropriate skills, abilities and competences both mental and physical in nature

It is on the above goals that the philosophy of Social Studies was derived as Okobia (1984), Ezegebe (1988) and Mezieobi (1992) have shown. The overall aims of Social Studies is to make children patriotic, socially responsible, cultured, value oriented and good citizen by understanding the social milieu they are operating from.

Ololobou (1999) observed that, Social Studies in Nigeria seeks to re- established the pre-colonial African culture and educational values, which includes; honesty, hard work, mutual co-operation, conformity to traditional society order.

Ololobou (2004) further stressed that, a typical Social Studies program must encompass four cardinal objectives, which are, the environment, the various skills, value skills and invited issues. Ikwumelu (2000) categorized Social Studies objectives in to the following;

- (i) Citizenship education: i.e. to prepare the pupils for social responsibilities
- (ii) Humanistic education: i.e. helping pupils or learners to comprehend his life
- (iii) Intellectual education: i.e. introducing the students to the mood of thinking and enquiry to the social societies
- (iv) For Social Studies education to achieve its full aim it has a lot to do with the societal culture, since culture is the bed rock on which every societal is built and Social Studies education is the tools that shed light on the cultural environment and how it in turned affects the citizens.

According to Cook and Doll (1973), the program is designed to assist learners in developing favorable attitude towards appreciation of basic beliefs, values, and consequences of holding certain values. The contribution of individual and group of cultural differences are also the focal point of Social Studies program.

2.10. Concept of culture

In Social Studies context, the concept of culture is paramount in any giving society. There is no society without culture and for any society to attain a greater height of social development; culture is needed as an instrument. According to Bello (1988), the relevance of culture to social development is something on which there is virtually a unanimous agreement. It features in all the outstanding work of the nationalist,

academics, as well as the policies of the government. In this regards according to Bello, culture is not a one-man particular essential need for development but for National development, which individual and the nation collectively are saddled with the responsibility for it to be ascertained.

In the national cultural policy (1988), culture is more conceptually defined as the totality of the way of life evolved by a people in their attempt to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic, religious norms and mode of organization thus distinguishing a people from their neighbors.

Livingstone (2000) sees culture as the complete whole, which include; knowledge, belief, art, moral, laws, customs and any other capabilities and habits acquired by man as a member of his society. In the same vein, Ralph Binton(1983) opined that, culture of a society is a way of life of its members' the collection of ideas and habits which they learn, shared and transmitted from one generation to another.

Romans and Rubels (1986) contented that; culture is a way of life of a people. Culture according to them, emphasize the holistic integration. That is, totality of the way of life. Culture is more conceptually defined as, the totality of the way of life evolved by a people in an attempt to meet the challenges of living in their environments, which gives order and meaning to their social, political, economic, aesthetic, religious norms and their mode of organizations, which distinguishes a people from their neighbor. (National Council for Arts and Culture 1991). It further enumerated it characteristics and components as follows: Material aspect, Institutional, Philosophical and Creative.

- (i) Material aspect: This has to do with artifacts in it broader form which include; clothing, tools, food, medicine, utensils, housing, etc

- (ii) The institutional: This deals with the political, social, legal and spiritual objects.
- (iii) The philosophical: This is concerned with ideas, beliefs, and values.
While
- (iv) Creative deals with people's literatures (oral, written, as well as help to mould other aspects of culture. It could be deduced that, culture covers a wide range sectors in every society. I.e. it affects every sphere in our society, which include; social, economical, political, religious etc. it is also obvious that, culture is not statics in concept and practices but subjected to development. Culture changes over time and that synonymous to development.

Bello (1999) observed that, "as a cumulative effort of different generations in the history of different societies. Culture is an index of creativity in term of what they have been able to develop. Culture and development in this term are synonymous" He further stress that, culture represents development of specific people in specific societies which usually approximately with "civilization". Culture is thus seen as the ability of man through his creative energy to build on selected historical legacies as well as innovative and invent in the face of new challenges. This Is why culture is both creative and dynamic.

According to Wilmet (1979), culture can be categorized in two broad ways which are material and non material culture.

Material culture: this refer to the explicit aspect of culture which visible, concrete, physical acquisition of man in the society such as physical structures I e. houses, dams, roads, bridges, stadium, skyscrapers, among many others. Manufacture objects like tools,

furniture's, clothes, pots, hurts, and every other product of industries both local and modern which man uses in order to satisfy his needs.

Non-material culture: this is an aspect of culture, which consists; knowledge, attitudes, values, beliefs and philosophy. They are the implicit aspect of culture that is not visible but manifest through the behavior of a people. It outlines the does and does not of the people in a particular society. Examples of non-material culture are; languages, beliefs, virtues, kindness, hospitality, honesty, magic, knowledge, science, attitudes, legal system among host of others. (Ogungbemi 1977).

Some people argue that, non material culture is more useful than the material culture in the sense that, material culture is subject able to reproduction if the original is no longer in existence which does not justifies the true original object. For example, the stolen Festac head from Nigeria to Europe was reproduced (Livingstone, 2000). With this fact, man through knowledge and technical knowhow can always reproduce any stolen or destroyed objects, which cannot be through, or original objects.

2.11. Cultural identity

Francis (2005) asserts that, each Society is quiet identified with their different ways of life. This brings about differences in their culture. The ways the Igalas of Kogi state behaves in some aspects are quite different from Okuns, while in some areas that of Okuns are different from Ebiras. There are always mark of differences. This could refer to as “cultural identity”. Therefore, cultural identity is those behavioral traits that are associated with people. People all over the world look and behaves in different manners because their culture is different from one another. Livingstone (2000) proffered that, people are known by their culture. For instance, an Ibo woman is recognized by her dressing and language. Culture embraces knowledge, religion, music, art, customs, dressing, language, food, occupation and indeed all we do, make, use and learn to do to

satisfy our needs. An individual is identified with a particular culture. In Nigeria for instance, many sociology books claim that, we have 250 ethnic groups in Nigeria. However, a recent finding by the Bible society of Nigeria (1974) has proved that, Nigeria has 510 languages. By this findings therefore, it has become clear that, many ethnic groups are yet to be identified in Nigeria. One can easily distinguish each of different ethnic origin by their appearances as an aspect of culture. A people's culture is dictated by what the people do in response to what is happening around such people. Moreover, our physical environment decides what our cultural practices looks like.

Personal Identities

According to Roman (1989), an individual is identified by his culture as belonging to a particular culture or cultural group. Therefore, while cultural identity implies collective identification, personal identity on the other hand has to do with the identification of an individual or his personality as to which cultural group he or she belong to, imperatively, man is identified by social or cultural trait. It is obvious that language, dressing, pattern of dance, worshipping, eating pattern etc can determine one identity. Invariably, it is the sharing of common identity that makes people from one ethnic group to be regarded as brothers. Incidentally, one can acquire other people's culture through contact. For example, an Okun child who grew up in Igala land will definitely acquire some behaviors similar to that of Igala. However, that does not make the Okun child to be identified as Igalas. Personal identity also includes tribal marks, dressing, etc.

2.12. Levels of Cultural Identity

In analyzing levels of cultural identity in the context of Social Studies education, Ololobou (2000) revealed that there are five levels of cultural identity;

- (i) The family: This is the most primary of all levels of identity, families differs in term of dresses which they wear, the food they eat, houses in which they live, etc. These variations may be because of differences in income, taste, etc.
- (ii) Age group or peer group: this is made up of people that come from different families but usually they fall within the same age bracket. Each age group shared certain things or has similarities in their ways of life. This can be in the way they dress, their social habit and slangs, which they use.
- (iii) Cultural group: each ethnic group constitutes a cultural group. Each cultural group has something that is peculiar to it. For example, the Igalas, Ebiras, Basanges, Okuns, have certain ways of life that are peculiar to each of them such as the food they eat, and the language they speak among several others.

Political unity: this has to do with the state. Almost each state in Nigeria has her peculiar ways of life that is common among her citizens. This may be in term of the food they eat, their dressing and certain social habit. In addition, citizen of each state tend to identify themselves with their state.

National levels: citizen of the same country have certain things in common. In Nigeria for instance, the National anthem, flag, pledge, constitution, currency, coat of arms, arm forces and others have a national identity and application throughout the country.

2.13. Concepts Related to Culture.

Acculturation: the capture of weaker culture by stronger among powerful influential group. Argungu (2000), said the acculturation refer to the cultural exchange

that takes place when two unlike cultural experiences extended contact. In other word, if two cultures come together because of people associating and contacting each other, the superior and more progressive culture is eventually adopted. If such an adopted culture is actually progressive, positive and development to individual and society, then acculturation has taken place.

- Cultural relativism: this means that all cultures are related. Argungu (2000) asserted that, the goodness or badness of culture should only be seen in relation to the place or people practicing it. In other words, one-man food may be another man poison, depending on the acceptability or otherwise of that particular culture. Bank (1985) asserted that, cultural relativism connotes “we give full understanding of the behavior within a group only if we look at it from the perspective of that group culture”.
- Cultural xenocentrism: this is a preference for the foreign culture. The belief that home made goods and services, styles etc. are inferior to foreign ones. Many Nigerians today assume that anything from abroad is better, so many Nigerians are with the illusion that foreign life styles and idea make them look better than others. this concept of culture encourages dependency, which gives room to neocolonialism which at the end leads to the frustration of effort that are geared toward self actualization of a united, strong, and self reliant nation. The growth of our local industries is hampered and this affects our foreign exchange earnings. Any nation that fail to produce will end up in harboring second hand products serving as dumping ground for foreign goods.
- Ethnocentrism: this is defined as a tendency of each group to take for granted the superiority of its own culture. Horton and Hart (1983) says,

ethnocentrism makes our culture in to a yard stick by which we measure all other cultures as good or bad, high or low, right or wrong, as compare to ours.

- Cultural accumulation: this is the process by which new traits or elements are added to particular ones. This means there is cultural growth through innovations or discoveries by members of the society through cultural diffusions. Example of this include, mode of dressing, communication system, (GSM), transportation, marriage, occupation, family life style and others.
- Cultural change: Yamah (2009) refer to cultural change to a change in heritage. This may involve an addition or subtraction or modification or loss of certain cultural traits. According to him, society and culture are so close that is virtually impossible to maintain a rigid distinction between the two concepts when one changes the other changes and this leads to what we call social cultural change. Rothkop (2002) also argued that, culture is not static, but grows out of a systematically encouraged reference for selected customs and habits. According to Yamah (2009), change occurs because individual have unique personalities society has imperfection society tries to adapt itself there is a degree on the part of individual to be creative, to escape routine, to realize new needs, hence there always be modification on the pattern of life.
- Cultural diffusion; this simply means dispersal of one cultural practice to others.

- Cultural shocks mean exposure to a strange way of life that take one a back. An example of cultural shock is like visiting a strange society to discover that not all adults, men and women put on dresses etc.
- Cultural deviance; this is another concept of culture which simply means refusal to abide or concur with the culture of a particular society. Most cultural deviance are people who see life differently but find themselves among many lives of society in taught and actions. Such deviance can carve out their different ways of doing things as a sign of protest to the status. They may choose to dress, eat, act and behave in an opposite manners to show their opposition to the accepted standard of a particular society there by creating an impression of abnormality in their way of life. A typical example is where Hausa man distastes the dressing of his society and put on Yoruba attire.
- Cultural universal (Universality); Banks, (1985) refer to it as many ways in which all-human cultures are alike. That, is to say despite the cultural diversity in a particular area, some similarities are still paramount and inevitable in human cultures. For instance, all human societies have family, they die, have taboos, have acceptable form of governance etc.
- Cultural diversity; This is situation where by so many ethnic groups with their different culture differ due to ethnic, linguistic and religious differences it has been revealed in the earlier text that Nigeria has over five hundred and ten (510) different languages which belongs to various ethnic groups that have different cultural identity which make Nigeria a multicultural society.

- Cultural assimilation; this is fashioned from French word “assimilee” walter Rodney(1972)revealed that, French regarded African after receiving French education as one who stand the chance of becoming an “assimilee” that is one who should assimilate or incorporated in to the French superior culture. According to walter, the Portuguese used the word “assimilado” which means exactly the same. The above seems to be a situation where one is consider coming from a cultural group that is inferior, which acquire another culture and claim that it is superior to his own original culture. Such a person could be termed assimilator of a superior culture and has become an “assimilee”.
- Enculturation: Rosman and Rubel (1989) express that; enculturation is the process of learning and acquiring culture and infants. They further stressed that, the process of enculturation has a Tran’s generational quality, since it continues beyond the life and time of individuals. Culture therefore has continuity throughout time. By this it means that change occur through a consistency of pattern through time, despite changes that occur through environmental condition or contact with other cultures.
- Cultural Rules: this according to Rosman and Rubel (1989) is what is learnt or acquire and internalized by infants during the process of enculturation. For example, cultural rules govern what one eat, how one work, how one eat.
- Other concept related to culture are; folk ways, which refer to the customary or normal habitual ways of doing something. While mores are moral custom of a particular group of people. Horton and Hart (1980)

stressed that, mores are those strong ideas or right and wrong, which requires certain acts, and forbid others.

2.14. Cultures in Kogi state

Before we examine the cultural practice in Yagba West and East Yagba Local Government Areas of Kogi State, It is pertinent to first briefly highlight some cultures in Kogi State in general.

Kogi state has its capital in Lokoja, which was created in the year 1991 and presently has the total number of twenty-one Local Government Areas. Some of the present local government areas were carved out from the then Benue state and Kwara State and some of these local governments have cultural similarities (Iyekolo 2000)

2.15. Some cultures of the Yagbas

The yagba in general have their cultures quite similar to that of Yoruba land. It is believed that, Yagbas are section of okun land. The Yagbas found in okun land are; Yagba West, East Yagba, and Mopamuro Local Government Areas. Below are some cultures found in Yagba West and East Yagba Local Government Areas.

According to Igunnu (2008), Yagba people both West and East Yagba Local Government Areas have similar marriage rites except in some few aspects where we have some minor differences. It is believed that Okun people as a whole share the same culture with Yorubas for we are all descendants of Oduduwa. Olawole, (2006).

Yagba people have three stages of marriage. These according to Olawale include; the introduction stage, the traditional wedding stage, and the church/ mosque/registry stage.

1st stage: The introduction stage; this according to Oyelowo (2003) is the first step of marriage between man and a woman after their courtship and conclusion to stay

together as husband and wife for the rest of their life, this according to Oyelowo is the coming of the man's parent to the woman's parent to signify the intention of their son's interest in marrying their daughter. The items require at this stage include; a basket of fruits, some gallons of palm wine, hot drinks (schnapps' preferably), and some numbers of cola nut in coverable calabash plate. The acceptance of these offers signifies their consent in which precedes them to choose their traditional wedding date.

2nd stage: Engagement and Traditional wedding stage: The second stage of marriage according to Oyelowo (2003) is the traditional wedding stage. The man is expected to bring some items and some money called dowry or bride price accompanied by his family or some selected members of his clan. It is the Okun culture that, the bride parent does not alone collect the bride price of their daughter but the clan as a whole is responsible for the collection and it would be shared among them base on the clans rule. (Igunnu 2008)

Some other set of items required from the groom include; a box full of different types of expensive cloth, some big pieces tubers of yam which the number depends on the clans agreement, two bottles of original Aromatic schnapps, unmixed big kegs of palm wine, big gallon of red oil, some pieces of kola nuts and bitter kola, a bottle of honey, Bible if Christian or Quran if a Muslim, crate of soft drinks, cartons of beer, alligator pepper. Some clans require she goat while some big pig, and the dowry. The categories of the payment of the dowry are; (i) the bride price (owo ori iyawo), (ii) some amount of money for the wives in the brides clan.(owo iyawo ile) (iii) money for the bride's mother.(owo iya omo) , money for the bride's father(owo baba omo), some amount for the bride's sister's(owo aburo iyawo), amount for the old women in the bride's clan(owo agba ile), some amount of money for laboring in the bride's fathers

farm(owo eesu), Normally, the able men in the bride groom clan supposed to labor in the bride's father's farm for some good days but money could be used as supplement.

The couple is expected to put on local made fabrics, which could be one of aso oke, kente, aso ofi, or adire and be made with agbada and sokoto style for men, while iro, buba and gele style for women.

After the engagement ceremony, the clan's women are saddled with the responsibility of ushering the bride and bridegroom with native song and local drum with the face of the bride hidden at the back of the eldest wife in the bridegroom clan to the bridegroom's house. Pot full of clean water is broken at the feet of the bride's feet, which symbolize peace, and the new bride enters her husband house with right feet, which symbolizes prosperity to her husband.

3rd stage: Church, Mosque or Registry: this is not traditional, but subjected to the wishes of the couple for official and certification of their wedding and blessing of marriage. In some part of Yagba land, culture demands that, the new wife should move around her husband family house barefootedly accompanied by some eldest wives in her new home to sweep their surrounding. This symbolizes humility in her husband house

2.15.2. Festivals

According to Olayiwola (2009), there are various prevailing festivals in west and East Yagba Local Government Areas. These include;

- (i) New yam festivals (emu or agan)
- (ii) Egungun festivals
- (iii) Ogun festivals
- (iv) Oro festivals (festival of the god and goddesses)
- (v) Christmass and new year festival

(vi) Imole festivals

New Yam Festival

This according to igunnu (2008) and Olayiwola (2009) is the joyful season for new yam harvest celebration. According to them, this festival in Yagba land is usually done between the month of June and the month of August every year. Each town has her own peculiar festival date. For example; it takes Ere people three months to prepare for this festival. They offer a cow every year to *Aagan* ancestral spirit at *Akata* before the festival date is announced and it must coincide with the sighting of a new moon. *Aagan* festival is also a way of counting the number of months in a year in a traditional way. A year is usually fourteen lunar months (Iyekolo, 2006).

According to Opeloye(2008), it is forbidden for any one to eat the new yam before the yam festival day which the Oba and his council is charged with the responsibility of deciding the actual date after which the information is passed to the entire community. The first person to taste the new yam is the Oba and his council. Every member of the society is expected to contribute some numbers of tubers of yam, levied with some amount of money to buy cow and soup ingredient for the oba to celebrate this festival. According to Akin(2007), every woman in the community participate in the cooking and the Oba is the first person to be offered the pounded yam after which the council joins him and the interested members of the community are served to eat.

The following day according to Igunnu (2008) marks the general community festival. This day, free food and visitation to neighbor's houses is welcomed after which some groups in the community come together to sing, drink and make merriment. Oh! What an interesting day is that day?

The purpose of this festival is to;

- Provide the opportunity to commune with the ancestral spirit and the Aagan deity.
- The festival time is also for family reunion.

Egungun Festivals (Masquerades)

Egungun according to Ilesanmi (2010) are the agents of gods appearing to the public in humankind. There are various types of masquerades. Some are friendly i.e. they interact with people in friendly manner while some could be very harsh, dangerous and so harmful to man. Some common egungun found in Yagba East include; egungun oba (Kings masquerades), egungun alate (business masquerades), egungun ojigido, egun alake(axe masquerade), egun saaji etc. while some of the masquerades found in some part of Yagba West include; Igunnu lagboro, (it is the most tallest of all the masquerades and very neat in white attire), egungunoloja (marketmasquerade),egungunkoto Ogga (the god that guides Ogga community) etc.

Few of these masquerades will be discussed in our subsequent text.

Egungun Alate (Business Masquerade)

This is the type of *egungun* found in Ilafin, Isanlu town, Iye, Ilotin in East Yagba Local Government Area of kogi state (Peju, 2004).Their costume is of different colors with feather cap, which comprises of gold shine decoration. They are so friendly in nature and does not harm at all. This *egungun* symbolizes the god of market that boosts sales.

Egungun Ogun

Ogun is known as the god of iron which is as god and been represented by egungun. This is commonly found in Yagba land and it appears once in a year during

ogun celebration day. The ogun celebration comes up any month of the year depending on the choosing period or date of the year and mostly celebrated by the hunters.

Egungun ojigido

According to Opeloye (2008): These egungun symbolizes god of the land that disciplines and warns. They could be very dangerous and harmful. They came out mainly at night and hide in the nug and crannies of the community to torture the culprit that violate their law. They forewarned not anybody should come out at nights during their festival probably anything after seven o'clock. Young able men mainly carry this egungun. They use this opportunity to deal with their enemies.

Egungun Oba (king's Masquerades)

According to Igunnu (2008), this masquerade is the king over every other masquerade. It does not dance at all but work majestically to his seat at the village square where other masquerades dance around him and honor him. He is decorated with colorful bids and different attires. This masquerade belongs to the royal family and it comes out only once in a year. This masquerade is mainly found in Isanlu town in Itedo oba, ofin and Mopo isanlu. They are also found in Yagba East environs.

Egungun Alake (axe masquerade)

This is another masquerade found in Yagba East Local Government Area. According to Igunnu (2008), this type of masquerade is smart and powerful. He climbs the hilltops, tree, and rooftop with metaphysical power. Some of the masquerades found in Yagba West according to Peju (2004), are; Igunnlagboro, egungun koto ogga, egungun oloja, etc.

Igunnu Lagboro

This is the type of masquerade found in Agboro town in Yagba West Local Government. This masquerade is very neat. He knows all things, solve spiritual problem of any kind, and heals diseases of any kind. It can be seen any time of the year and very caring and loving. He relates some one purpose and problems of visiting him even when not been told. He reveals what discussed about him even when he was not there at point of discussion and it is tallest of all other Egungun in Yagba land. He gives out medicines and instructs the kind of rituals to carry out in solving a particular problem.

Egungun koto Ogga

This mainly found in Ogga in Yagba west Local Governmet Area of kogi state. During this festival, no stranger is allowed to come in to the town (ogga town) anything after seven o'clock in the evening and no one should be found outside because that is when the world powers meet. Some powerful bird representing each town in the world sang in that night of festivity and that is when blessing is shared for the year (Asala 2002). This masquerade blesses anyone he likes and any one that picks the medicine that drop from his body use it for various purposes like, curing of sickness. It comes out only once in a year.

Egungun Oloja (Market Masquerade)

This is also type of masquerade that comes out once in a year on the market day in Odo ere. This symbolizes blessings to the market people. Anybody it found in the market that day is believed to benefit and prosper in his business for the rest of that year (Igunnu 2008). Egungun festivals in both Yagba West and East Yagba Local Government are seen as blessing to every community and their festivals appeared so interesting and colorful. Other egungun found in Yagba West are; alarumo, which dresses in Palm tree leaves (palm front), straw hat and are turbaned with cotton attire of

black, white or yellow color. Its main function is to maintain peace and order during the festival. Masquerades represent the ancestral spirits of Yagba land and they appear once in a year at the festival time to bless people that worship them and the entire community.

Oogun Festival (*the god of iron*)

According to Ilesanmi (2010), Ogun is regarded as the god of iron and believed to be acknowledged by every community in Yagba land. It is seen as the god that protects against any form of accident that could result from metal made objects like motor, gun shut, plane, etc. Dog is the only animal that can be sacrificed to it, palm wine and red oil for appeasement. Ogun is symbolized with big stone or any form of steel object and it is celebrated yearly. The celebration festival used to be very colorful and fantastic. Foods like *amala*, pounded yam with *egushi* soup that must be prepared with the dog meat are used for the celebration. The ogun priest called asipa after which the meat is used to prepare the soup sheds the palm wine, red oil and the blood of the dog on the stone or metal object. Every hunter in the community is compelled to participate in the festival. Hunters from far and nearby communities are also invited to grace the occasion. *agere*, and *Ike* are the common music played in this occasion.

2.15.3. Agriculture

According to Peter (1998), agriculture is one of the major sources of income in Nigeria. About sixty-five percent of Nigerians practice agriculture. According to Ilesanmi (2002), agriculture is the cultivation of land for food production and the rearing of animal for human consumption. According to him, agriculture is divided in two; plantation agriculture and pastoral farming/ animal rearing. Plantation agriculture according to Peter is the cultivation of crop on extensive land.

According to ministry of commerce and industry documentation(1990) of Kogi state, Kogi state with diverse vegetation and soil type encourages the practice of agricultural activities such as, crop farming, forestry, fishery and animal husbandry.

Below are the agricultural resources found in Yagba West and East Yagba Local Government of Kogi State; Cassava, Timber, palm produces, Yam, Maize, grains, Guinea corn etc. some common animals found in the local and hybrid type are dog, fowl etc. but some of the animals rearing are peculiar to yagba west include piggery and fishery. The act of fishing in the local government is due to kampe irrigation dam in omi, which enhances the fishery act at commercial value. Some projects implement in the area includes, state agricultural project in each of the local governments, omi dam project in yagba west which enhances fish and crop production at a commercial value. Most of the people living around the area engage in the practice of farming which aids food and animal production.

2.15.4. Solid Mineral

Some areas in these two local governments are blessed with solid minerals which federal government is yet to utilize. According to the documentation of the department of solid minerals in kogi state as at 2011, some available solid minerals deposited in some towns in the local government areas include the following; Casstterite, which is deposited in yagba west, and East yagba, clay, columbine, gold, kaolin, quart and sound stone, marble etc.

Some solid minerals are deposited in Yagba West that were not in East Yagba. These according to Olawole, (2009) include Feldspars and mica. Those peculiar to East Yagba include Chalk, tantalite, germ stone etc. All these can boost the development of the areas if well and properly utilized.

2.15.5. Art, Craft, Clothing and Music

According to Bello, (1989) Kogi state is much enriched in this area as is a story whose success is international and worldwide. According to Opeloye, (2008), Amusain (2001) some of the cultural arts and craft in Yagba west and Yagba east include: pottery making in Ogga Yagba west local government where Federal government has invested a lot of money to enhance its production at a high commercial value, fibre for rope making in Odo-ara, clothes weaving like *adire*, *ofi*, *kente* and *aso oke* in some of the communities in yagba west which include, Egbe, Ejiba, Odo-eri, Odo-ara, Okoloke, Igbaruku, and some places in East yagba Local Government Area which include; Isanlu, Ejuku, Ogbom and Ife olukotun. Boat construction, pestle and mortar making are commonly found in Ogbom and Omi town in Yagba West Local Government Area. This is due to the riverside area. Bids (*ileke*) are commonly made in Okunran and Okoloke in Yagba West Local Government Area and Isanlu in East Yagba. Mat making in Okunran town. Manufacturing of Hoes, trap, cutlass and any other tinker works are found in Isanlu town in East Yagba. Calabash making and decoration are found in the two Local Government Areas. Other art craft and art work that are commonly found in the two Local Governments are cap making, hunting, palm oil production, timbering etc.

Dressing and Music: According to Otitoju (2002), Yagba West and East Yagba Local Government Areas have some common traditional styles of dressings which include; *buba and soro*, *agbada nla*, *dandogo*, *esiki*, *kembe* etc. these styles of dressings are worn with cap by men. The cap is made of *aso oke*, *adire*, or *ofi* clothes. For the women, their cultural style of dressings include; *iro* and *buba*, which are made of any of *aso oke*, *ofi*, or *kente* and *gele* (head tie) made from either of the traditional clothe. In some occasions, women chooses different hair styles like *suku ologede*, *koroba*, *patewo*, *kojusoko*, *suku elewo*, *shade adu* etc. with bids tied round the edges.

Music according to Ajibulu (2003) is food for the soul. There are some different types of music for different purposes in Yagba land. These types of music include;

- (i) Wedding ceremony music
- (ii) Festival music like egungun festival, new yam festival, ogun festival etc
- (iii) Mourning music
- (iv) Royal music
- (v) Imole music etc

Some brands of music found during wedding ceremony include; *Kokomo, elele* and *agere* and each of this music determined its dancing style. During *ogun* festival, *Ike* and *rara* are the kind of musics used. And for burial ceremony, *ofo, rara* and *aro* are the common music sang. In celebrating some traditional festivals, *imole, iregun* and *orin oba* are commonly sang in such ceremony. (Peju, 2004).

2.15.6. Beliefs values, attitudes and philosophy

Yagba West and East Yagba share almost the same beliefs, values, attitudes, and philosophy. According to Iyere (2003), every well-trained Yagba children must possess the attitude of *omoluabi* (a well-mannered child from a good background). And according to Igunu (2008), Yagba people believe so much in the culture of discipline which possesses high value and much encroached in their philosophy. To Peju and Igunu, these non-material culture manifest through behavior of people. This outlines the set standard of Yagba people i.e. the dos and don'ts. This includes in the areas of languages, values, virtues, kindness, hospitality, honesty, magic, knowledge, science, attitude, legal system, among host of others (Livinstone, 2000)

The general belief of Yagba people according to Iyemoja (2008) is that, everybody shall be hard working, honest, disciplined, and everyone believe and acknowledged the god and goddesses. Below are some other beliefs of Yagba people.

- Men experience scarcity of money when their wives are pregnant until when she delivers before they experience normalcy in their income and their work.
- It is also a belief that the spirit of the dead guides their family and can be communicated with through metaphysical means when the need arises.
- It is a belief that, the god and goddesses of the land will deal with any violator of the law of the land. This consequence could be death of the culprit, the relation or befalling of calamity on the household of the violator.
- It is a belief that people should not be walking through the market at night because that is when the spirit and the gods host their meeting.
- A child should fall off his or her mother's back a taboo. It is a belief that such child will die prematurely or experience the death of husband or wife up to seven times
- It is a taboo to greet an elderly person while standing for it is a belief that no one should look in to the elder's face when greeting him
- It is also a belief that no one should look in to the king's crown for that person will die before seven days
- It is a taboo that anyone died through water should be buried by the river for it is a belief that if buried at home the spirit will keep on tormenting the community. That palm tree should bury the same thing applicable to someone that fall from the palm tree.
- It is a taboo to put on cap while eating. It is a belief that food is king and has to be honored as king.

- The greatest value of the Yagbas is to learn the dialect, obey God, god and goddesses instructions, everybody be hard working, responsible etc.
- Anyone found cheating on his fellow brother, stealing, lazy, abusing his elder ones, engaging in an atrocity or dubious character will be prosecuted before the *oba* (the traditional king) and the fellow will be seriously dealt with by the youth on behalf of the community.

More of the attitude and philosophy in Yagba west and East Yagba according to Olale (2005) include;

Tales (*alo*): according to him, (Olale), this is a situation where by the children gather round the elders after their daily chores in the early evening and be told some educative stories. The story may be that of animal kingdom or man but the essence of it all is for the children to learn more of their culture and the children are asked some question after the story of what they learnt from the story. Some tales are short in nature and demand short instant answer. Some examples of these stories are; (1) what is that tiny stick that touches the earth and heaven at the same time? The answer is rain.(2) Another one is that, what passes in front of the king's domain without bothered to salute him? The answer is erosion etc. this type of tale is called "*alo apamo*". The story telling according to Iyemoja (2006), tends to impact the following attitude in children; discipline, hard working, wisdom, set of moral, beliefs, humility, sympathy for the needy, patience, unity, love, encouragement etc. some questioned asked after the long story telling type could be thought provoking type sometime.

Another set of attitude and philosophy found in Yagba land includes;

***Eesu* (cooperative work):** According to olawole (2006), it is seen to be an association, which their aim is to follow themselves one after the other to their farm to

work. This encourages large or extensive outcome or production. This may be in the area of farming, fetching of firewood by women etc.

Ajo (contribution) this is in the area of their finance. They come together to contribute some specific amount of money together and give it to a single member of theirs. The duration and amount of the contribution depends on the agreement of the members, it may be weekly, monthly or yearly until when all the members must have collected. This is to encourage savings and avoid financial misappropriation among the members.

Ise ilu (community service):

According to Igunnu (2008), community development services in Yagba land are fashioned toward age grades contribution toward the growth and development of their communities outside government effort. This may be in the area of maintaining the government constructed projects like Hospitals, schools, post office, police station oba's palace etc. either in the area of financing it or clearing the surrounding, employing more staffs etc. an agreed day is set aside in a week to carry out this function.

Games: According to Igunu (2008), cultural games are fashioned toward maintaining unity, love, cooperation, encouragement, patience etc. within and among the neighboring communities in Yagba land. It is believed that, ones attitude that is learnt and practice on the game ground is exhibited in the real world. Some games found in Yagba land according to Dele,(2002) include; *ayo olopon* which is made of wood with twelve round holes with seeds playing by two people, *Ekoto*; made with snail shell, traditional wrestling, foot balling, etc.

Oriki (eulogy): one of the values that's the Yagba people considers mostly is *oriki*. Each clan in each community in Yagba land has her lineage eulogy which makes group identification of their places of origin. It is believed that each clan in each

community has her places of origin but come together to form a community. Their coming together might be because of farm settlement at the beginning from different community, which later developed to a larger community. This eulogy defines individual places of origin. It's also believed that people of the same lineage or origin must not marry themselves because it is a taboo to Yagba custom. It is rendered for the purpose of appraisal during wedding, death of someone, for appeasing when angry and some children demand the constant rendering otherwise they may be falling sick time to time.

Some of the eulogies (*oriki*) found in Yagba West and their origin are; *gbele ede* which believed to originated from Odo - ere, *ogo* from Odo -eri, *agbadi* from Ejiba town, *ogi* from isaba in Egbe town, Godu from Ogbe, etc In yagba East some oriki found there are; agie from isanlu town,

Traditional cultural Name: Some names answered in yagba land are much associated with their tradition. According to Igunnu (2000) name is seen as personal identity accorded to individual. Children are believed to have been given by one god or the other and children are named after this god they believed to have blessed them. Eg. Some children are believed to have been given by *ogun* which is believed to be the god of iron. Such names includes; *OguntIeye or ogunteye*, meaning ogun is to be praised, *ogungbemi meaning ogun has benefited me*, *oguntimo*, *ogunbemiwo*, *ogunwale*, *oguntoba*,etc. some names that are associated with ifa includes; *ifalibe*, *ifaseun*, *ifatope*, *ifalogo*,etc

2.15.7. Traditional Food

According to Dele (2002), varieties of food are found in both Local governments i.e. they share common foods though there is little peculiarity. Some traditional food peculiar to Yagba people are;

Eepa. This is made from pounded yam or yam remnant and dried in the sun, which can be cooked like rice or used for making soup.oh! What an enjoyable delicacy? the soup can be used for eating pounded yam, *amala*, or semovita, while the ingredient for the rice are locust bean, red oil, onion, dried fish and pepper.

Ghagha botoboto: Also, this pure cultural delicacy is peculiar to Yagba people. It is made of beans, grinded guinea corn, red oil, onion and pepper. It is called *ghagha botoboto* because it last longer in ones belly when eaten.

Abari eto: This is made from grinded maize added with sliced garden egg, red oil, salt, and little magi, molded in banana leaf then cooked for some period.

Ojojo: This is made from yam that will be grated in to soft substance after which can be fried or molded in banana leaf. Oil salt, oil, onion, pepper, magi are added then cooked for some particular period.

Eelo: This is common to Isanlu people in East yagba local government area. The plant has tuber, which grows naturally in the bush. They uprooted the tuber, pilled and grinded it in to soft substance then cooked. The food is quite delicious and ingredient of one interest can be added.

Penkere: This is also made from grinded maize added with little beans, fried in red oil, which is used to drink gari. Onion salt and pepper are added.

Egbokuru: This is also made from grinded ginea corn added with little beans, mixed with little quantity of water, molded in to small round form the added six together in an arranged order then fried. Pepper, onion and salt are added. It is also used to drink gari.

Koto soup: this is the type of soup made from grinded beans. All soup ingredients are added to eat any food of one choice.

Other food found in the areas are; *amala, fufu, eba*, pounded yam, which are quite peculiar to the area and general one found there include; rice, beans, semovita, etc. though these ones are not given much value in the area like pounded yam and *amala*. Other traditional soups found there also include; *odere soup, egushi, locust bean soup, obe ogun*, etc. varieties of cultural elements are found in both Yagba West and East Yagba Local Government Areas but due to time and other constraint, much of these food could not be examined which subsequent researchers may have the opportunity to do.

In conclusion therefore, the enriched cultures of the Yagbas are much valuable than what can be easily washed away by the so call Western cultures. In the subsequent text, we shall examine how culture can be preserved among the junior secondary school students who are leaders of tomorrow and will transmit the culture to the coming generation.

2.16. Relevance of the Objectives of Social Studies Education to Cultural preservation

It is worthy to note that, Social Studies education is not introduced to eradicate these valuable cultural practices but sought to prevent them for national growth and development. As a field of study, Social Studies properly embraces the noble general objectives as stated in the national policy on education (N.P.E, 1981) which include among others,

- ❖ The inculcation of national consciousness and national unity
- ❖ The inculcation of the right type of values and attitudes for the survival of individual and the Nigeria society
- ❖ The training of the mind in understanding the world around
- ❖ The appreciation of the appropriate skills, abilities and competences both mental and physical in nature etc

It is based on the above goals that the philosophy of Social Studies was derived as Okobia (1984) Ezegebe (1988) and Mezieobi (1992) have opined. The overall aim of Social Studies education is to make children become patriotic, socially responsible, and good citizen by understanding the social milieu they are operating from.

The relevance of the objectives of Social Studies on Cultural preservation in any giving society is much underlined by the above philosophy. Culture imbibes consciousness, unity, right type of value and attitude in learners that suits a particular society, understanding neighboring culture, skills, ability, values, competency of both mental and physical (Ololobou, 2007). The above analysis Marks the primary effect of Social Studies on culture. In the area of it preservation and development Orakwe (2000); observed that, the appreciation of the diversity of Nigeria, positive attitude to citizenship, entrepreneurship, positive thinking, co-operation and honesty need to be inculcated in children. This inculcation according to orakwe are all element of culture which Social Studies education embarks upon through it philosophy.

Another relevance of Social Studies on cultural preservation and development is as stipulated by Alaez, (1991) that, “the essence of Social Studies education is to inculcate core societal value in children. The value referred to by Alaezi is the cultural type. Since culture embraces all aspect of the society, which include; political, social, economic, religious, and even Educational in which culture is based. The discipline appears to have capacity of inculcating cultural values in children.

Social Studies as a school subject assist pupils/learners to acquire the basic culture i.e knowledge, skills, and positive attitudes needed to be a responsible citizen and constitute members of the society (Alberta, 2000). Jakannifa (2005) also observed that, one of the anticipated outcomes of Social Studies education is a sense of efficiency in analyzing and participating in contemporary affairs, public matters and global issues as

commitment to democratic values and technical standard. This effect is base on cultural development in the aspect of institution, which deals with politics, social and economic.

Engel (1970) in Okam (2004) posit Social Studies as a broad subject area, which represents an applied field that attempt to give scientific knowledge with ethical, philosophical, religious and social considerations, which arise in the process of decision making as practice by the citizens, Culture, which entails, ideas, belief and values.

Social Studies education has inculcated in children or learners some immensurable value which has greater effect in the area of preserving the Nigerians cultures towards the sustainment of national development, which according to Orakwe (2000) include;

A. Appreciation of the diversity of Nigeria society:

Nigeria is a country that exists with people of various ethnic and cultural backgrounds and multiple religions. Yet, we agree to be federated and see one another as one family. Social Studies education helps in the appreciation of our various, cultural, ethnic and religious difference with the bid to see us as one.

B. Positive Attitude to citizenship:

Social Studies education teaches children/pupil positive attitude and how to be a good citizen in ones society or country. i.e. obeying constituted authorities, defending the internal and external integrity of the nation, living peacefully with one another irrespective of ones political, religious , geographical and cultural differences etc. This is done through citizenship education.

C. Entrepreneurship:

Social Studies education is tailored towards the acquisition of appropriate skills, and the development of mental, physical, social abilities and competencies as equipment

for individual to live and contribute to the development of his society. This is a means of cultural preservation and development among the citizens which therefore help to make an individual useful to his or herself.

D. Positive Thinking:

Social Studies education inculcates in learners the ability for reflective and critical thinking and come to sound conclusive judgment in his or her culture.

E. Co-operation:

The concept of co-operation among the various social groups is an antidote for the achievement of national unity. Social Studies education teaches and inculcates the values of co-operation among people through the formation of social groups, interdependence among one another either with our local environment or with international. Co-operations bring people together, relate and assist to people to see one another as one most especially in Kogi state where we have diversity in religion; culture etc. co-operation makes us one.

F. Honesty:

The cultural concept of honesty as a core value requires that, there should be fair in dealing in any form of interactions with fellow man devoid of fraud.

This helps to engender mutual respect, cooperation, unity of purpose, national consciousness and integration among ethnic groups in Kogi state, there by eliminating corruption, greed, personal aggrandizement, religious bigotry, ethnic chauvinism and crises.

G. Socialization:

Socialization is the process of acquiring the basic skill, ideas, values, attitudes, and ideas that are capable of making individuals a functional and acceptable member of

his/her society in which he lives. Social Studies education is responsible for inculcating this right value in individual so that they can become better citizens of their immediate and remote environment. Similarly, Alaezi (1991), observed that, the essence of Social Studies education is to inculcate core societal values in children. The principal responsibility is to make the child/pupils learn.

H. Provision of Knowledge:

The foundation of any development and civilization is knowledge. Some unsustainable behaviors in our society are due to lack of knowledge. Social Studies education enlightens the students about the knowledge of the cultures in their society, there by influencing in them positive thinking and knowledge towards national development.

I. Values:

The intimately linked with the role of knowledge in human civilization is that of values. The goals and pursuit of any society are driving by the values that the society chooses to prioritize. Values define human society through Social Studies education. Social Studies teach value that the society need for survival. This value is cultural in nature toward preserving and developing our culture.

J. Basic Right;

Citizens are much under subjectivity when they do not know their basic right. The right makes them to understand their worth. In order for any society to advance, basic right of the member or that society must be met. Unfavorable social conditions such as lack of education and information, and poor health condition severely limit a person's ability to work and enjoy personal economic growth and development. Ignorance this renders individuals as observers of any happening in their environment

there by failing to understand their cultural right. Social Studies education aids in teaching this right and means of acquiring it. This has gone a long way in cultural development.

K. Skills and Attitude:

Every societal culture teaches skills and appropriate attitude that makes him/her relevant to that society he/she belongs. Social Studies teach these skills and attitude that is expected to enhance (Social Studies objective) as derived from National Policy on Education – the acquisition of this skill create a right attitude which enhances the effectiveness of Social Studies education in cultural preservation and development.

It could be deduced that, Social Studies education has played a greater effect through curriculum designed, content, and interpretation in ensuring preservation and development of societal culture, which is more relevant to Kogi State ethnic groups. This is done through impartation of the cultural knowledge into the pupils so that they can grow into a youthful adult. Because of this, Social Studies education does not give room to absolute cultural “wipe out” but rather understanding the culture of the world around to enrich our culture, which leads to development.

2. 17. Justification for Social Studies in Nigeria in Relation to Cultural Preservation

The dynamic of the society and the demands it has placed on individuals and the entire society requires the search for solutions to arrest certain prevailing circumstances and challenges that these demands has placed on existing conditions. New realities and pressing social needs have compelled very many nations across the world to adopt Social Studies for the country(s) and schools. Reasons for the introduction of Social Studies among these countries are not far – fetched from what it is in Nigeria.

In the late 1960s, most educators in Nigeria clamored and agreed that the schools must be Nigerian in outlook rather than emphasizing foreign ideas. This is because in designing the form and content of education for Nigeria, the British colonizer according to Tikumah (2009) aimed at enlightening the Nigerian more about Europeans than about himself as a Nigerian. Based on these, it was thought that through Social Studies education, a love of the country could be developed in our school – children in such a way that they will develop a strong attachment for their country and government.

Tikuma (2009) rightly observed that Social Studies was introduced in Nigeria as a “correctives stud” that is to remedy the colonial activities of the past with the notion to properly address the present and future needs of Nigeria. The cultural and ethnic diversity of the Nigerian nation provided diverse relationship among the inhabitants of Nigerians. This relationship is manifested in multi-lingual, religious and ethnic sentiments that culminates in relative lack of peace and unity and undemocratic living. This specter of culture, linguistic and ethno-religious relationships appears to influence ember of animosity between Muslim and Christian worshipers in Nigeria. Thus, Okam (2002) is of the view that Social Studies in Nigerian aims at breaking the ethnic, religious, linguistic and cultural barriers that keeps apart the various groups that constitute the Nigerian society, so the nation building can be facilitated by the concerted efforts of those divergent people of Nigerian polity.

Amddi (2004) posits that Social Studies was introduces to make Nigerian understand as observed by Lebowitz (1981), in Tikuma (2009) that the people constituting the Nigerian population have much more in common than they differ. Illori (1994) observed that, if Nigeria is said to be a nation in need of “Ethical revolution”, then Social Studies as an inculcation of values and attitudes is indispensable for the country. Dubey and Bath in Amdeii (2004) instruct that the social function of Social

Studies has been the “preparation of pupils of students for responsible citizenship” thus, Social Studies was introduced as a program to help in developing and improving social living in the community, country, and in the world as a whole.

In conclusion, the introduction of Social Studies in Nigeria has attained some desirable extent. However, there are some short falls, which are yet to be clarified in meeting its holistic aims and objectives.

2.18. Review of related empirical studies

There is no doubt that quite a number of studies have been carried out in Social Studies by undergraduates, post graduate etc. but there are relatively been few researches work done on the effect of Social Studies education on cultural preservation. This is predicated on the fact that, Social Studies is relatively a new subject in the Nigeria school curriculum as reported by Dubey and Barth (1980) that Social Studies being a new subject in Nigeria, there has not been time enough to have a variety of empirical investigation studies on the effect of Social Studies education on cultural preservation in Nigeria.

Therefore, it will be quite unsafe to draw any generalization cogent enough to be appropriate in understanding the effects of Social Studies education on cultural preservation based on the previous researches. Nevertheless, the following will attest to the empirical studies of Social Studies effects on cultural preservation in Nigeria.

Edoh (2007) evaluated cultural values in the teaching of Social Studies in some selected areas in the northern state. The research set out the study the extent of cultural effect in the teaching of Social Studies education in some selected northern state. The studies accommodate four research questions and four hypothesis in cause if his work. The population of study includes some teachers of junior secondary schools, some junior

secondary school students from JSS one to JSS three in the selected northern states. The total population studied was 139.

The respondent to the questionnaire included the students of junior secondary schools students and some Social Studies teachers. The collection of data was carried out using questionnaire, interview and references to literature review. Analysis, variance, and percentage were used in the analysis of data at 95% Confidence interval of an Alfa level of 0.05 in the analysis of variance.

The research finding indicated that the important of cultural values cannot be overemphasized in any country, that Nigerian multicultural group and values added color to her beauty and uniqueness to her existence as a peculiar nation in Africa. The multi – cultural values have contributed in projecting the image of the nation. Largely, the diversified cultures values if well synthesized become added advantages in the area of rich cultural heritage. He finally admitted that, Social Studies as a discipline has the ultimate goal of preserving our cultural endowment and its proper transmission from one generation to the other. The central issue is to prevent the washing away of our cultural values.

Edoh study on cultural teaching or Social Studies is equally a helpful tool on the achievement of this present study (effects of Social Studies on cultural preservation among junior secondary schools). Though Edoh's work covers cultural effects on Social Studies Education while the present, study covers Social Studies effects on cultures. Edoh's work also covered some selected northern states. He added interview and reference to literature review as his instrument for data collection. Notwithstanding his work serves as an effective guide to this study.

Difference between Edoh's research and this work are as follows:

- i. Edoh's work focused on cultural values in the teaching of Social Studies, while this work focuses on effects of Social Studies on culture.
- ii. His work covered some selected areas in the northern states while this work covers some local government areas in Kogi State.
- iii. His work accommodated four objectives, four research questions and four hypothesis, while this work covers three research questions, three objectives and three hypotheses.
- iv. Collection of data was carried out using questionnaire, interview, and references to literature review.

Relevance of Edoh's work to this research work is as follows:

- i. The studies are both carried out on culture and the role of Social Studies
- ii. The studies both agreed that Social Studies education has the ultimate goal of preserving culture
- iii. The works were both designed for educational purpose.
- iv. Finally, they both used Junior Secondary School Students as their respondents.

John (2009) found out "the role of traditional culture in fostering unity among various ethnic groups in Kogi East". The research work entertains three research questions and three hypotheses. The studies made use a sample of 800 people of four tribes. The study revealed that traditional festival and cultural activities in a unifying force among cultural groups of Kogi state.

The Differences between John's research and this work are as follows:

- i. His work examined the role of traditional culture in fosters unity among various groups while this present work focuses on effect of Social Studies education on culture.

- ii. His work covered Kogi East while this work covers only Yagba West and East Yagba Local Government Areas of Kogi State.
- iii. The respondents made up of people of four tribes in his area of research in Kogi east while the respondent to this work are only the Junior Secondary School Students.
- iv. Interview observation and questionnaire were used in his work while only questionnaire is used as an instrument for data collection in this research work.

Relevance of John's work to this research work are as follows:

- i. They are both designed for academic purpose
- ii. They both focus on culture of the society
- iii. They both entertained three research objectives, three research questions and three hypotheses.

Atanu (2005), undertook a study on "the effect of western education on the culture of Igala people in Kogi state. The research was carried out to find out whether western education has positively or negatively affected the culture of the Igala people in Kogi state. Four objectives, four (4) research questions and (4) hypothesis were raised for the studies. The respondents of the studies include the chiefs, Madakis and some selected elders men and women. The sample of study was 1,500, respondents questionnaire, interview and observation were the instruments used for data collection.

Difference between Atanu's research and this work are as follows:

- i. His work focuses on the effects of western education on culture while this work focuses on the effects of Social Studies education on culture.

- ii. The respondents to his study included chiefs, madakis, elderly men and women while this present research made use of Junior Secondary School Students as his respondents.
- iii. Three instruments were used for his collection of data that is, questionnaire, interview and observation while only structure questionnaire is used as an instrument for data collection for this study.
- iv. Atanua study was carried out on Igala people of Kogi State while this research work is carried out on Yagba people of Kogi State.

Chi – square and simple percentage were used in the analysis of data. The study has revealed that the introduction of western education has caused significant change to the culture of Igala people both negatively and positively.

However, the study failed to embrace other relevant aspects such as, effects of Social Studies Education on cultures and non- relevant population compare to this research work were used instead of primary pupils or junior secondary school students, which the discipline embraces. His work covers the eastern part of Kogi state while this present study covers the Western part of the state. He also used various instruments to collect his data. It is pertinent to note that issues concerning culture should be tailor through Social Studies education, which the junior secondary school students are the focus. Although, the study does not defer significantly from the present study since this is a conventional cultural issues in the area of Social Studies effects.

Aliyu (2003) carried out his researched on “Emphasis of Social Studies education as an instrument for sustainable integration of Nigerian diverse cultural affiliations in the 2004 century”. The study accommodated eight research questions and hypothesis in the course of this work. The population of studies included academic staff, non-academic staff and students of Social Studies department of Federal college of education Zaria.

Instruments used are structured questionnaire, and interview. The revelation of the findings shows that Social Studies program is to a greater extent enhances national integration, unity, nation building, and interdependence among various cultural and religious groups. The introduction of Social Studies Education as a discipline has contributed immensely toward sustainable national integration of various cultural groups and according to him, more attention needs to be given to Social Studies program in our schools so as to achieve along side with national objectives.

Relevant instruments were used for data collection and the emphasis were both on Social Studies education on culture. However, the population use defers and it covers only Federal college of education Zaria. Notwithstanding, the study is highly relate to the present study.

In 2009, Balarebe studied the relevance of Social Studies education to the respect of diverse cultural group in Katsina state. The study accommodates five research objectives, five research questions and five hypotheses. The respondents of the study were students of junior secondary school 1, 11 and 111 of some selected secondary schools in Katsina state using 1,685 students as his population and employing Analysis of Variance and percentages at ninety five (95) percent using the interval of an alfa level of 0.05 in the analysis of variance. The collection of data was carried out using questionnaires as the major instrument and the research findings indicates that, Social Studies education respects diverse cultural groups in Katsina state and Nigeria as a whole.

Similarities of Balarebe's work to this research work are that, both research works were carried out to study culture, relevant instrument were used for the collection of data and the same research design were made use of. The differences between the two researches works is that, Balarebes work corvered Katsina state while this work covers

Kogi state. There are differences in the research objectives, number of hypotheses, and research questions. Notwithstanding, the research works were carried out for educational purpose based on the value of Social Studies education.

Summary

The chapters have attempted to review some facts that are related to the present study to gain an insight into issues bordering opinion of Junior Secondary School students on the impact of Social Studies education on cultural preservation in Kogi State.

The review was intentionally presented from two perspectives viz: the conceptual and previous studies perspective. Some of these issues that emerged at the literature reviews include; the introduction, the theoretical frame work and Social Studies concept, the origin of Social Studies in Nigeria, Objectives of Social Studies, education, goals of Social Studies education, Social Studies education and culture, concept of culture, cultural identity, personal identity levels of cultural identity, concept related to culture, cultures in Kogi state, History of Yagba West and east Yagba Local government Areas. Cultures in the selected Local Governments Areas, effect of Social Studies education cultural preservation, nature and content of Social Studies, philosophy of Social Studies education as related to culture, justification of Social Studies education, problem, or Social Studies education in Nigeria and summary of the literature reviews.

Observation from previous researchers has shown that, no study on the effect of Social Studies on cultural preservation has been carried out thereby creating a vacuum that necessitated the present studies. Thus, the researcher wishes to carry out the effects of Social Studies education on cultural preservation among the junior secondary schools students of Yagba west and East Yagba Local Government Area of Kogi state of all the researches there is no work that critically investigated the idea on the effect of Social Studies education on cultural preservation in the selected Local government areas.

With the proposed restricted instrument that was used by the researcher, touching on the objectives, the content, and the students of junior secondary schools in the areas. Researches made and therefore made for comparison. The researcher feels that, no work of this nature was conducted in Yagba West and Yagba East Local Governments Areas. Thus, this research work will provide relevant data for further empirical study with the purpose of general improvement on the teaching of Social Studies Education in Nigerian Junior secondary school.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter describes the procedure that employed in the answering of the research questions and testing the hypotheses of the study. The subsequent issues in this chapter to be discussed fall under the following sub – sections:

- ❖ Research Design
- ❖ Population
- ❖ Sample and Sampling techniques
- ❖ Instrumentation
- ❖ Validity and reliability of the instruments
- ❖ Data collection Procedure and
- ❖ Statistical analysis procedure

3.2. Research Design

The survey research design will be adopted for this study. The Variable for the study shall include Upper Basic 7-9 Students in Yagba West and East Yagba Local Government Areas. The researcher prefers to adopt this design because the study in question is survey by nature.

If survey research is the gathering of information about a large number of people and seeking for the response of view of them, then one can claim that the present study falls within the ambient of survey design. This is because in attempting to find out the “Opinion of Upper Basic 7-9 students on the impact of Social Studies education on cultural preservation in Kogi State”.

How the culture of the two local governments attract unity and how the discipline preserve the cultural value of the ethnics groups in two local governments, the researcher shall depend among other considerations on the sample opinion of a section of the population.

3.3. Population of the study

The population for the study will consist of Social Studies students of junior secondary schools in the two local government Areas. I.e Yagba West and East Yagba Local Governments Areas in Kogi State of Nigeria. The total number of students is four thousand five hundred and eights two (4582). (Kogi State Ministry of Education). Below are the tables for the research population

Table 3.1: Secondary schools in Yagba West Local Government Area

S/No	SCHOOLS	Location	Upper Basic 7		Upper Basic 8		Upper Basic 9		Total	
			M	F	M	F	M	F	M	F
1	Titcombe College Egbe	URBAN	70	90	70	76	50	68	190	234
2	Egbe Girls College Egbe	URBAN	20	24	26	22	20	16	66	62
3	Govt. Sec. Sch. egbe	URBAN	23	22	14	20	20	22	57	64
4	Comprehensive High Sch. Egbe	URBAN	36	22	24	24	35	20	95	66
5	Olutadudu High Sch. Od Ere	URBAN	30	34	26	28	25	30	81	92
6	United Secondary Com. College Odo Ere	URBAN	20	24	22	21	26	20	68	65
7	Yagba West L.G. Sec. Sch. Ejiba	URBAN	15	16	18	12	20	14	53	42
8	Okoto Comm. Sec. Sch. Odo-Eri	URBAN	18	22	25	20	23	25	66	67
9	Govt. Sec. Sch. Odo-Eri	URBAN	19	20	23	22	19	17	61	59
10	George champions sec sch Egbe	URBAN	39	41	50	42	43	30	132	113
	TOTAL									<u>1,603</u>
	SCHOOLS IN THE	RURAL	AREAS							
11	Comm. sec sch Odo-Ara	RURAL	14	11	14	20	20	15	48	46

12	Comm. Sec sch Omi	RURAL	16	10	12	16	13	12	41	38
13	O.O. grammer sch. Agumelowo	RURAL	11	12	10	11	13	10	34	33
14	Govt sec sch. Oke-Ere	RURAL	19	21	20	21	17	20	56	62
15	Obangidan sec sch. Ogbe	RURAL	13	15	13	12	16	10	42	37
16	Gss Iyamerin Okeri	RURAL	25	24	15	20	20	18	60	49
17	Comm sec sch. Okoloke	RURAL	18	20	10	14	14	20	42	66
18	Govt.secsch. okunran	RURAL	15	15	13	25	20	19	48	49
19	Comp. high sch. Isanlu esa	RURAL	20	14	17	19	20	18	57	51

Total rural student population in W/Y = 859

Population of yagba West =2,462

Table 3.2: Junior Secondary Schools in EAST YAGBA Local Government Area.

S/No	SCHOOLS	Location	Upper Basic 7		Upper Basic 8		Upper Basic 9		Total	
			M	F	M	F	M	F	M	F
1	ST kizitos College Isanlu	URBAN	40	49	46	39	42	45	128	133
2	Gss Makutu Isanlu	URBAN	23	27	20	23	33	28	76	88
3	Oluyori High Sch. Isanlu	URBAN	40	31	26	40	28	32	94	93
4	African Sec Sch. Mopo Isanlu	URBAN	23	25	26	24	19	21	68	70
5	Comm Sec Sch. Ijowa Isanlu	URBAN	13	17	16	15	20	24	49	36
6	Oke-Oyi sc sec sch Ponyon	URBAN	43	41	38	41	29	30	110	112
7	Jammat Nasir sec sch. Ife Olukotun	URBAN	15	17	18	20	28	18	61	55
8	Comm. Sec. Sch. Oke Ponyon	URBAN	14	16	16	20	18	12	48	58
Population Of Students In The Urban Areas									1,279	

SCHOOLS IN THE RURAL AREAS

9	Wesely High Sch ife- Olukotun	RURAL	15	25	14	18	19	20	48	53
10	E Y LG sec sch. Alalodu	RURAL	18	12	26	25	26	19	70	66
11	Govt sec sch. Takete- isao	RURAL	17	13	20	14	16	14	43	49
12	Comm sec sch. Ejuku	RURAL	16	14	10	12	19	19	45	65
13	Asetu Memorial Coll. Oranre	RURAL	15	15	18	13	10	22	43	40
14	Govt sec sch. Alu/ Igbagun	RURAL	20	16	13	27	10	13	43	46
15	Comm Sec Sch Ilotin	RURAL	9	11	13	12	19	10	41	34
16	Comm Sec Sch Ilafin	RURAL	11	11	14	12	10	19	35	42
17.	Govt sec sch. Iye	RURAL	13	13	14	16	10	12	37	41
Total rural student population in E/Y										811
Total J.S.S. population in EAST YAGBA										2,120

Total population of Junior Secondary School Students in Yagba west and East Yagba Local Government Area is **4,582**

3.4. Sample Size Procedure and Size

Four schools are selected each from Yagba West and East Yagba for this study.

This is according to Adetoro [1986] who recommended 20% for sample selection. Some 20% of the school in each size is about four [4] this compels the researcher to randomly pick four [4] schools, each from of the two [2] Local Government Areas.

According to Krejcie and Morgan [1971] the appropriate sample size for a population of 804 is 260 for Yagba Local Government while 234 is the corresponding sample size for a population of 601 for Yagba East Local Government. Therefore the total sample size for this study for Yagba West and East Yagba is four hundred and ninety-four 494.

Table 3.3: Yagba West Local Government students population and sample size from J.S.S 1 - 3

S/no.	Names of schools	Upper Basic 7-9 students Population	Upper Basic 7-9 students Sample size
1.	Titcombe College Egbe	424	135
2.	G.S.S Iyamerin Okeri	109	35
3.	George Champion School Egbe	153	49
4.	G.S.S Okere	118	38
	TOTAL	804	260

Table 3.4 East Yagba Local Government JSS student population and sample size

S/no.	Name of Schools	Upper Basic 7-9 Students Population	Upper Basic 7-9 Sample Size
1.	St. Kizitos College Isanlu	261	100
2.	African Secondary School Mopo Isanlu	138	54
3.	Community Secondary School Ejuku	110	43
4.	Government Day Secondary School Takate-Isao	92	36
	TOTAL	601	234

3.5: Population and samples of students in Rural and Urban Areas of Yagba West and East Yagba L.G.A of Kogi state

Yagba West: Students in Urban Areas

S/N	Name of schools	Total Population	Sample
1.	Titcombe college Egbe	424	137
2.	Okutadudu H. school Odo-ere	163	50
	Total	587	187

Students in the rural Areas

S/N	Name of schools	Total population	Sample
1.	G.S.S.Iyamerin Okeri	109	35
2.	G.S.S. Okere	118	38
	Total	227	73

East Yagba: Students in the Urban Areas

S/ NO	Name of schools	Total population	Sample
1.	St Kizitos college Isanlu	261	102
2.	African Secondary sch.Mopo Isanlu	138	54
Total		279	156

Students in the Rural Areas

S/ No.	Name of schools	Total population	Sample
1.	Comm. sec. sch. Ejuku	110	43
2.	Govt. day sec. sch. Takete Isao	92	35
Total		281	78

Total sample of students in the urban areas of Yagba west and East yagba = 343

Total sample of students in the rural areas of Yagba west and East yagba = 151

3.5. Instrumentation

A structured Questionnaire is used for the collection of data in the study. The title of the questionnaire is “opinion of Junior Secondary School Students on the impact of Social Studies Education on Cultural Preservation Questionnaire.” The respondents will be limited to the options that will be giving by the researcher. The instrument is divided into two section i.e. Bio-data which provide general information about the respondents, while the other section of the instrument are closed ended questions which the respondent either strongly agreed, agreed, strongly disagreed or disagreed.

The modified Likert 4 point scale will be used, which will require the respondents to agree or disagree with the attitude statements. The questions will be constructed in a very simple manner to elicit relevant information pertaining to the research question, and the questionnaire will be structured.

3.5.1. Validation of the Instruments

In order to establish the content validity and worthiness of instruments is used in the study the draft of the instruments will be subjected to content expert scrutiny. Research supervisors, Social Studies education professionals and statistician will be requested to give expert opinion on the language, relevance and suitability of the research items for the study. This effort to ensure the content validity of the instrument is in line with Kerlinger's (1973) specification that the usual process of certifying the content validity of an instrument is to subject it to the scrutiny of relevant judges.

3.5.2. Reliability of the Instruments

Reliability coefficient is concerned with establishing the strength of the consistency promise of measuring instruments in performing the job for which it is intended. (Gotan, 2004). The reliability coefficient value of 0.813 is obtained. The same instrument is administered on the same subject at an interval of two weeks later to ascertain the interval consistency of the instrument to ensure its reliability.

Pilot Study

The pilot study for this research work was carried out in Ogga/Ogbun Grammer School Agunbelewo in Yagba West Local Government Area. Forty (40) questionnaires were administered to ascertain the reliability of the instrument.

3.6. Data Collection Procedure

The data for the study will be collected through the administration of instrument with the aid of two trained research assistants who will be trained by the researcher. Official permission will be obtained from the principal head of the subject teacher of Social Studies of the sampled schools.

The trained research assistant therefore helps in the administration of the instrument by direct delivery technique and collect back the administered instrument from respondents after their opinion has been ticked.

3.7. Statistical Analyses Procedure

The analysis will be carried out based on the research questions and hypotheses selected. Both descriptive and inferential statistical technique will be used in the analysis of data. The descriptive statistics involved the used of frequencies and percentage, mean, standard deviation for the bio-data and other variables. The inferential statistics involved the answering of research question and testing of the postulated null hypotheses.

The analysis of data will be done through t-test method using percentage mean and mean difference. This will form the bases for answering the three research questions and testing the hypotheses of the study and to find out the differences between two variables. The data to be analyzed will be presented in three main sections. Section one bio-data analysis, section two for answering the research questions and section three for testing the postulated null hypotheses. To uphold or reject the hypotheses advanced for the study, an Alfa of 0.05 level of significant will be used.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1. Introduction

This chapter presents the data analysis, its interpretation and discussion of results. The respondents for this study are Upper Basic 7-9 students, which are 490 out of the 494 sampled for this study representing 99/1% involved in this study titled “Opinion of Junior Secondary School Students on the impact of Social Studies education on cultural preservation among junior secondary school students in Kogi State”. The analysis is presented in sections. Section one presents the frequencies and percentages of the bio data variables. Section two answers the Research questions while section three presents the tests and discussion of Research hypotheses at 0.05 level of significance. The fourth section presents the summary of major findings and recommendations concludes the chapter.

Table 4.1: Distribution of respondents by Sex

Sex	Frequency	Percent
Male	288	58.8
Female	202	41.2
Total	490	100.0

Table above revealed the sex status of the students. A total of 288 representing 58.8% of them are males while the rest 202 representing 41.2% are females

Table 4.2: Distribution of respondents by location

Location	Frequency	Percent
URBAN	346	70.6
RURAL	144	29.4
Total	490	100.0

346 of the respondents representing 70.6% are from urban schools while the rest 144 (29.4%) are from rural secondary schools.

Table 4.3: Distribution of respondents by Local Government

Local Government	Frequency	Percent
East yagba	226	46.1
Yagba West	264	53.9
Total	490	100.0

The Local Government Areas of the respondents shows that, 226 of them with 46.1 percent are from East Yagba Local Government while 264 with 53.9 percent are from West Yagba Local Government Area.

Table 4.4: Distribution of respondents by Class

Form class	Frequency	Percent
Upper Basic 7	96	19.6
Upper Basic 8	226	46.1
Upper Basic 9	168	34.3
Total	490	100.0

According to the above table, 96 (19.6%) of the students are in JSS1, while 226 (46.1%) are JSS II students as against 168 representing 34.3% that are in JSSS3.

4.2. Research Questions

Research Question 1: What is the perception of male and female students on the impact of Social Studies education on cultural preservation?

Table 4.5: perception of male and female students on the impact of Social Studies

Education on cultural preservation

S/NO	ITEMS	GENDER	Response Categories				Mean
			SA	A	DS	SD	
1.	SOCIAL STUDIES education has imparted valuable cultures students in the urban areas than students in the rural area	Male	250	2	12	24	3.6667
		Female	190	0	0	12	3.8218
2.	S/St. educ. has not been able to achieve its obj on students in urban areas regarding cultural preservatives due to their level of exposure to other peoples culture and urban influence	Male	36	12	0	240	1.4167
		Female	0	12	0	190	1.1188
3.	due to strict cultural sanctions in the rural areas Social Studies education has also helped in preserving our valuable traditional cultures	Male	252	24	0	22	3.7917
		Female	202	0	0	4.000	

4.	Social Studies education does not respect cultures of rural settlement but only urban areas due to levels or modernizations in the settlements	Male	12	0	12	264	1.1250
		Female	0	0	12	190	1.0594
5.	Students do not learn more of their culture from their school and parents but left on modernization influence like watching on television, internet facilities etc to gain their cultural practice	Male	12	0	36	240	1.2500
		Female	0	0	0	202	1.0000
6.	Social Studies education makes more impact on females students regarding cultural preservation due to their closeness to their parents than male students	Male	204	24	24	36	3.3750
		Female	166	0	0	36	3.4653
7.	male students does not have Social Studies impartation of cultural preservation due to their worries and struggles of education pursuit and peer group influence	Male	192	48	24	24	3.4167
		Female	166	24	0	12	3.7030
8.	Social Studies education has no any effect on cultural preservation among males and females students of the two local govt. area	Male	24	24	23	217	1.5000
		Female	12	24	0	166	1.2970
9.	Female students are more affected by Social Studies education on preserving their culture due to their level or learning of Social Studies contents and philosophy there by exhibiting cultural respect, greeting, and mode of dress discipline. Etc	Male	96	12	60	120	2.2917
		Female	82	36	0	84	2.5743
10.	Social Studies education could not achieve the aim of cultural presentation due to non respects to gender inequality	Male	0	0	72	216	1.2500
		Female	0	1	11	190	1.0595
11.	U.B 7 students have less Social	Male	0	36	24	228	1.3333

	Studies education on cultural experience due to their early period in sec school	Female	72	60	12	585	2.7228
12.	JSS in Yagba west and east yagba local government areas have no experience about culture at all	Male	12	0	72	204	1.3750
		Female	0	36	12	154	1.4158
13.	Social Studies education on cultural preservation has effects on both U.B 7-9 students which they exhibit in their early and later life	Male	252	0	0	36	3.6250
		Female	108	12	0	82	2.7228
14.	through Social Studies education students learn more about their cultural background from upper Basic 7-9 levels and this promote their culture	Male	228	60	0	0	3.7917
		Female	168	24	0	10	3.7327
15.	Social Studies education does not help students of U.B 7-9 to know about other peoples culture	Male	48	36	60	144	1.9583
		Female	22	0	36	144	1.550

Outcome of table 4.5 above revealed the Perception of male and female on the Effects of Social Studies Education on Cultural Preservation. Both male and female students are of the strong belief that Social Studies education has imparted valuable cultures in students in the urban areas than students in the rural area. This view attracted their highest mean responses of 3.6667 and 3.828 respectively. Details of male students' responses on this opinion showed that 250 were of strong agreement while 2 agreed as against 12 that disagreed and the rest 24 males students strongly disagreed with this view. In the same vein, the female student's responses on this opinion showed that while 190 of them strongly believe with this view, the rest 12 of the females strongly disagreed with this view.

Research Question 2: What is perception of Urban and Rural Students on the Effects of Social Studies Education on Cultural Preservation?

Table 4.6: Perception of Urban and rural students on the impact of Social Studies Education on Cultural Preservation

S/NO	ITEMS	LOCATION	Response Categories				Mean
			SA	A	DS	SD	
1.	S.Studies education has imparted valuable cultures in students in the urban areas than students in the rural area	Urban	310	0	9	27	3.7139
		Rural	132	0	3	9	3.7708
2.	Social Studies education has not been able to achieve its objectives on students in urban areas regarding cultural preservatives due to their level of exposure to other peoples culture and urban influence	Urban	27	9	9	301	1.3121
		Rural	9	3	3	129	1.2500
3.	due to strict cultural sanctions in the rural areas Social Studies education has also helped in preserving our valuable traditional cultures	Urban	320	18	0	8	3.8786
		Rural	134	6	0	4	3.8750
4.	Social Studies education does not respect cultures of rural settlement but only urban areas due to levels or modernizations in the settlements	Urban	0	9	18	319	1.1040
		Rural	0	3	6	135	1.0833
5.	students do not learn more of their culture from their school and parents but left on modernization influence like watching on television, internet facilities etc to gain their cultural practice	Urban	8	0	26	312	1.1445
		Rural	4	0	10	130	1.1528
6.	Social Studies education makes more impact on	Urban	260	17	17	52	3.4017

	females students regarding cultural preservation due to their closeness to their parents than male students	Rural	110	7	7	20	3.4375
7.	male students have less Social Studies impartation of Social Studies education on cultural preservation due to their worries and struggles of education pursuit and peer group influence	Urban	252	51	18	25	3.5318
		Rural	106	21	6	11	3.5417
8.	Social Studies education has no any effect on cultural preservation among males and females students of the two local govt. area	Urban	25	16	35	270	1.4104
		Rural	11	8	13	112	1.4306
9.	Female students are more affected by Social Studies education on preserving their culture due to their level or learning of Social Studies contents and philosophy there by exhibiting cultural respect, greeting, and mode of dress discipline. Etc	Urban	125	34	43	144	2.4046
		Rural	53	14	17	60	2.4167
10.	Social Studies education could not achieve the aim of cultural presentation due to non respects to gender inequality	Urban	0	0	60	286	1.1734
		Rural	0	0	24	120	1.1667
11.	U.B 7 students have less social education cultural experience due to their early period in sec school	Urban	52	68	27	199	1.9220
		Rural	20	28	9	87	1.8681
12.	J.SS in Yagba west and east yagba local government areas have no experience about culture at all	Urban	9	25	58	254	1.3902
		Rural	3	11	26	104	1.3958
13.	Social Studies education on cultural preservation has effects on both U.B 7-9 students which they exhibit in their early and later life	Urban	255	8	0	83	3.2572
		Rural	105	4	0	35	3.2431

14.	through Social Studies education students learn more about their culture background from U.B 7-9 levels and this promote their culture	Urban	277	61	0	8	3.7543
		Rural	119	23	0	2	3.7986
15.	Social Studies education does not help students of U.B 7-9 to know about other peoples culture	Urban	49	25	66	206	1.7601
		Rural	21	11	30	82	1.7986

Outcome of table 4.6 above revealed the Perception of urban and rural students on the Effects of Social Studies Education on Cultural Preservation. It was observed that both urban and rural students are of the strong belief that Due to strict cultural sanctions in the rural areas Social Studies education has also helped in maintain and preserving our valuable traditional cultures. This view attracted their highest mean responses of 3.8786 and 3.8750 for urban and rural students respectively. Details of urban students' responses on this opinion showed that 320 were of strong agreement while 18 agreed and the rest urban students strongly disagreed with this view. In the same vein, the rural student's responses on this opinion showed that while 134 of them strongly agreed with this view, 6 others agreed and the rest 4 of the rural students strongly disagreed with this view.

In addition, both urban and rural students are of the belief that through Social Studies education, students learn more about their culture background from UBE7 – 9 levels and this promote their culture. This opinion attracted their second highest mean responses of 3.7543 and 3.7986 by urban and rural students respectively with details of urban students showing that 277 strongly agreed while 611 agreed and the rest 8 strongly disagreed. The rural students responses on this view showed that while **119** of them strongly agreed, agreed and the rest 2 strongly disagreed with this opinion.

Research Question 3: What is perception of Upper Basic 7, Upper Basic 8 and Upper Basic 9 students on the impact of Social Studies Education on Cultural Preservation?

Table 4.7: Opinion of Upper Basic 7, Upper Basic 8 and Upper Basic 9 students on the impact of Social Studies Education on Cultural Preservation

S/NO	ITEMS	CLASS	Response Categories				Mean
			SA %	A %	DS %	SD %	
1.	S.Studies education has imparted valuable cultures in students in the urban areas than students in the rural area	U.B 7	96	0	0	0	4.0000
		U.B 8	226	0	0	0	4.0000
		U.B 9	120	0	12	36	3.2143
2.	Social Studies education has not been able to achieve its objectives on students in urban areas regarding cultural preservatives due to their level of exposure to other peoples culture and urban influence	U.B 7	0	0	0	96	1.0000
		U.B 8	12	0	0	214	1.1593
		U.B 9	24	12	12	120	1.6429
3.	due to strict cultural sanctions in the rural areas Social Studies education has also helped in preserving our valuable traditional cultures	U.B 7	84	0	0	12	3.6250
		U.B 8	226	0	0	0	4.0000
		U.B 9	144	24	0	0	3.8571
4.	Social Studies education does not respect cultures of rural settlement but only urban areas due to levels or modernizations in the settlements	U.B 7	0	0	0	96	1.0000
		U.B 8	0	0	0	220	1.0000
		U.B 9	0	12	24	132	1.2857
5.	stud do not learn more of their culture from their school and parents but left on modernization influence like watching on television, internet facilities etc to gain their cultural practice	U.B 7	0	0	12	84	1.1250
		U.B 8	12	0	12	202	1.2124
		U.B 9	0	0	47	121	1.2855

6.	Social Studies education makes more impact on females students regarding cultural preservation due to their closeness to their parents than male students	U.B 7	84	0	0	12	3.6250
		U.B 8	178	12	12	24	3.5221
		U.B 9	0	0	12	156	3.1429
7.	male students have less Social Studies impartation of Social Studies education on cultural preservation due to their worries and struggles of education pursuit and peer group influence	U.B 7	72	12	0	12	3.5000
		U.B 8	36	12	12	166	3.6814
		U.B 9	108	12	12	36	3.3571
8.	Social Studies education has no any effect on cultural preservation among males and females students of the two local govt. area	U.B 7	0	12	12	72	1.3750
		U.B 8	94	36	12	84	1.6372
		U.B 9	108	24	24	12	1.1429
9.	Female students are more affected by Social Studies education on preserving their culture due to their level or learning of Social Studies contents and philosophy there by exhibiting cultural respect, greeting, and mode of dress discipline. Etc	U.B 7	12	12	24	48	1.8750
		U.B 8	0	0	24	144	2.6195
		U.B 9	72	0	24	72	2.4286
10.	Social Studies education could not achieve the aim of cultural presentation due to non respects to gender inequality	U.B 7	0	0	12	84	1.1250
		U.B 8	0	0	24	202	1.1062
		U.B 9	0	0	48	120	1.2857
11.	jss1 students have less social education cultural experience due to their early period in sec school	U.B 7	12	48	0	36	2.3750
		U.B 8	36	36	0	154	1.7965
		U.B 9	24	12	36	96	1.7857
12.	JSS in Yagba west and east yagba local government areas have no experience about culture at all	U.B 7	0	24	12	60	1.6250
		U.B 8	0	0	36	190	1.1593
		U.B 9	12	12	36	108	1.5714

13.	Social Studies education on cultural preservation has effects on both U.B 7-9 students which they exhibit in their early and later life	U.B 7	96	0	0	0	4.0000
		U.B 8	144	12	0	70	3.0177
		U.B 9	156	0	0	12	3.7857
14.	through Social Studies education students learn more about their culture background from U.B 7, U.B 8, and U.B 9 and this promote their culture	U.B 7	60	0	0	36	2.8750
		U.B 8	204	12	0	10	3.8142
		U.B 9	96	12	0	0	3.5714
15.	Social Studies education does not help students of U.B 7-9 to know about other peoples culture	U.B 7	12	0	24	60	1.6250
		U.B 8	58	12	12	144	1.9292
		U.B 9	0	24	60	84	1.6429

Outcome of table 4.7 above revealed the Perception of Upper Basic 7, Upper Basic 8 and Upper Basic 9 student's opinion regarding on the Effects of Social Studies Education On Cultural Preservation. Irrespective of the students class they all believe very strongly that Social Studies education on cultural preservation has effects on both Upper Basic 7-9 students that they exhibit in their early and later life. This opinion attracted their highest mean response of 4.0000, 3.01777 and 3.7857 by Upper Basic 7, Upper Basic 8 and Upper Basic 9 students respectively. Details of Upper Basic 7 Students response on this view showed that all the 96 of them strongly agreed. In the same vein, the details of upper Basic 8 students on this showed that 144 of them strongly agreed while 12 agreed and the rest 70 strongly disagreed. The Upper Basic 9 students' details of response on this opinion revealed that while 156 of them strongly agreed the rest 12 strongly disagreed.

Hypothesis One: The null hypothesis state that there is no significant difference in the perception of male and female on the impact of Social Studies Education On Cultural Preservation

Justification for statistical technique: The Independent t-test sample statistics is used to test this hypothesis because the computed test quantitative variable of Effects of Education On Cultural Preservation (dependent variable) is being answered by two different groups of respondents of male and female (Factor/independent) variable)

Table 4.8: Independent t-test sample statistics on the perception of male and female on the impact of Social Studies Education on Cultural Preservation

Gender	N	Mean	std.dev	Df	T Calculated	T Critical	Sig (p)
Male	288	35.17	4.54				
Female	202	35.20	2.46	488	.089	1.96	.929

Calculated p > 0.05, calculated t <1.96 at df 488

The outcome of the Independent sample t-statistics above revealed that there is no significant difference between male and female respondents in their perception on the Effects of Social Studies Education on Cultural Preservation. Reason being that the calculated significance (P) value of .929 is greater than the 0.05 alpha level of significance while the calculated t value of .089 is less than the 1.96 critical t value at df 488. Their calculated mean perceptions were 35.1667 and 35.1980 by all the male and female students respectively. Therefore, the null hypothesis which states that there is no significant difference in the perception of Male and female respondents on the Effects of Social Studies Education on Cultural Preservation, is hereby accepted and retained.

Hypothesis Two: The null hypothesis state that there is no significant difference in the perception of URBAN AND RURAL on the impact of Social Studies Education on Cultural Preservation

Justification for statistical technique: The Independent t-test sample statistics is used to test this hypothesis because the computed test quantitative variable of impact of Social Studies Education on Cultural Preservation (dependent variable) is being answered by two different groups of respondents of Urban and rural (Factor/independent) variable)

Table 4.9: Independent t-test sample statistics on the perception of Urban and Rural respondents on the impact of Social Studies Education on Cultural Preservation

Location	N	Mean	std.dev	Df	T calculated	t critical	Sig (p)
URBAN	346	35.16	3.82				
				488	.185	1.96	.835
RURAL	35.23	3.84					

Calculated p > 0.05, calculated t <1.96 at df 488

The outcome of the Independent sample t-statistics above revealed that there is no significant difference between Urban and Rural respondents in their perception on the Effects of Education on Cultural Preservation. Reason being that the calculated significance (P) value of 0.835 is higher than the 0.05 alpha level of significance while the calculated t value of .185 is less than Studies than the 1.96 critical t value at df 488. Urban student's total mean perceptions were 35.1590 while that of the rural students were 35.2292. Consequently, the null hypothesis which state that there is no significant difference in the perception of Urban and rural respondents on the impacts of Social Studies Education On Cultural Preservation, is hereby retained and accepted.

Hypothesis Three:

There is no significant difference among the perception of U.B 7 Students, U.B 8 Students and U.B 9 students on the impact of Social Studies Education on Cultural Preservation. Justification for statistical technique: The Analysis of Variance (ANOVA) statistics is used to test this hypothesis because three different groups of respondents of U.B 7 Social Studies Students, U.B 8 Social Studies Students and U.B 9 Social Studies Students (independent variable) are answering the computed test quantitative variable of impact of Social Studies Education on Cultural Preservation (dependent variable)

Table 4.10(a): Analysis of Variance

(ANOVA) statistics on difference among the perception of JSS Social Studies U.B 7, U.B 8 and U.B 9 Social Studies students on the impact of Education on Cultural Preservation

Sum of Squares	Df	Mean Square	F ratio	F critical	Sig.
94.831	2	47.415	1.278	2.60	.069
7045.365	487	14.467			
7140.196	489				

Calculated $p > 0.05$ calculated $t < 2/60$ at $df 2.487$

The outcome of the Analysis of Variance (ANOVA) statistics above revealed that there is no significant differences among the classes of students of respondents (U.B 7, U.B 8 and U.B 9 students) on the impact of Social Studies Education On Cultural Preservation Reason being that the calculated significance (P) value of 0.069 is greater than the 0.05 alpha level of significance while the calculated F ratio value of 1.278 is less than the 2.60 F critical value at df 2, 487. Therefore, the null hypotheses which states that there

is no significant Difference among the perception of U.B 7, U.B 8 and U.B 9 students on the impact of Education on Cultural Preservation is hereby accepted and retained.

Table 4.10 (b): Descriptive statistics on the mean responses among the perception of Upper Basic 7, Upper Basic 8 and Upper Basic 9 students on the impact of Social Studies Education On Cultural Preservation

CLASS OF STUDENTS	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
U.B 7	96	34.7500	4.19774	.42843	33.8995	35.6005	24.00	38.00
U.B 8	22	35.6549	3.92772	.26127	35.1400	36.1697	29.00	46.00
U.B 9	16	34.7857	3.37327	.26025	34.2719	35.2995	28.00	40.00
Total	49	35.1790	3.82121	.17262	34.8404	35.5188	24.00	46.00

The table above revealed the differences among the Upper Basic 7, Upper Basic 8 and Upper Basic 9 student's respondents (U.B 7, U.B 8 and U.B 9 students) on the impact of Social Studies Education on Cultural Preservation. The table showed that their mean responses are 34.7500, 35.6549 AND 34.7857 for Upper Basic 7, Upper Basic 8 and Upper Basic 9 respectively, implying that there is no significant differences among the three classes OF Social Studies students in their perception regarding impact of Social Studies Education on Cultural Preservation.

4.3. Summary of Major Findings

The following are the major findings of the study:

1. Both male and female students are of the strong belief that Social Studies education has imparted valuable cultures in students in the urban areas than students in the rural area. This view attracted their highest mean responses of 3.6667 and 3.828 respectively. Details of male student's responses on this opinion showed that 250 were of strong agreement while 2 agreed as against 12 that disagreed and the rest 24 males students strongly disagreed with this view. In the same vein, the female student's responses on this opinion showed that while 190 of them strongly believe with this view, the rest 12 of the females strongly disagreed with this view.
2. It was observed that both urban and rural students are of the strong belief that Due to strict cultural sanctions in the rural areas Social Studies education has also helped in maintaining and preserving our valuable traditional cultures. This view attracted the highest mean responses of 3.8786 and 3.8750 for urban and rural students respectively. Details of urban student's responses on this opinion showed that 320 were of strong agreement while 18 agreed and the rest urban students strongly disagreed with this view. In the same vein, the rural student's responses on this opinion showed that while 134 of them strongly agreed with this view, 6 others agreed and the rest 4 of the rural students strongly disagreed with this view.
3. In addition, both urban and rural students are of the belief that through Social Studies education, students learn more about their cultural background from Upper Basic 7-9 levels and this promote their culture. This opinion attracted their second highest mean responses of 3.7543 and 3.7986 by urban and rural students

respectively with details of urban students showing that 277 strongly agreed while 611 agreed and the rest 8 strongly disagreed. The rural students responses on this view showed that while 119 of them strongly agreed, agreed and the rest 2 strongly disagreed with this opinion.

4. Irrespective of the students class they all believe very strongly that Social Studies education on cultural preservation has effects on both Upper Basic 7-9 students, which they exhibit in their early and later life. This opinion attracted their highest mean response of 4.0000, 3.01777 and 3.7857 by Upper Basic 7, Upper Basic 8 and Upper Basic 9 respectively. Details of Upper Basic 7 Students response on this view showed that all the 96 of them strongly agreed. In the same vein, the details of Upper Basic 8 students on this showed that 144 of them strongly agreed while 12 agreed and the rest 70 strongly disagreed. The Upper Basic 9 students details of response on this opinion revealed that while 156 of them strongly agreed the rest 12 strongly disagreed.
5. There is no significant difference between male and female respondents in their perception on the impact of Education on Cultural Preservation. Their calculated mean perceptions were 35.1667 and 35.1980 by all the male and female students respectively
6. There is no significant difference between Urban and Rural respondents in their perception on the Effects of Social Studies Education on Cultural Preservation.. Urban student's total mean perceptions were 35.1590 while that of the rural students were 35.2292.
7. There is no significant difference among the classes of students of respondents (Upper Basic 7, Upper Basic 8 and Upper Basic 9 students) the impact of Social Studies Education on Cultural Preservation. Their mean responses are 34.7500,

35.6549 and 34.7857 for Upper Basic 7, Upper Basic 8 and Upper Basic 9 students respectively

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1. Introduction

The summary, conclusion and recommendations of this study will be provided in the following section of this concluding chapter

5.2. Summary

The respondent for this study are Junior Secondary School Students the four hundred and ninety [490] out of the four hundred and ninety four [494] sampled for this study. A total of three [3] objectives, three [3] research questions and three hypotheses were equally used for this study.

The analysis of variance [ANOVA] was used in the testing of hypotheses and analysis of data at an Alpha level of 0.05 significance. Statical computer packages [SPSS] were used to analyses both the descriptive and inferential statistics of the data.

Significant relationship exists between the perception of male and female students on the effects of Social Studies education on cultural preservation. Significant relationship was also established between the urban and rural students on the effects of Social Studies education on cultural preservation and finally. It was also established that there is no significant difference among the perception of Upper Basic 7, Upper Basic 8 and Upper Basic 9 Social Studies students.

5.3. Conclusion

This study revealed that Social Studies education has important valuable cultures in students at both urban and rural areas, males and females, and the impartation cut across the junior secondary school levels which the students exhibit at their early and later life. To this end, Social Studies education is seen as an effective instrument for the preservation of our societal culture, if government, parent and the society contribute their

quota in the impartation and schools embark on excursions to see notable places of cultural artifact. Schools in the rural areas should be provided with relevant teaching aid and instructional materials to meet the educational challenges.

5.4. Recommendations

The following recommendation s results solely from the outcome of the data analyzed which will further buttress more on the effects of Social Studies on the preservation of our culture among students.

1. The government should review the Social Studies curriculum regularly to take care of the dynamic cultural background of the people.
2. Parents should complement the Social Studies teachers' effort by telling their children some of the notable culture in the society.
3. Social Studies students should be taken out regularly on excursion to see notable places of cultural artifacts.
4. The few cultural edifice or artifacts should be well secured and maintained for student's knowledge.
5. Government should also provide to the school in rural areas with more instructional materials, teaching aid, and means of power supply to carry the students along with what is happening in their immediate and remote environment.

5.5. Suggestions for Further Studies

This study is by no means exhaustible the researcher therefore suggest that further studies be carried out on the opinion of Junior Secondary School Students on the impact of Social Studies education students and teachers on cultural preservation in Kogi State.

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APPENDIXES

APPENDIX A

Social Studies Section,
Department Of Education,
Ahmadu Bello University,
Zaria.

Dear respondents,

QUESTIONNAIRE FOR RESPONDENTS

This research is designed to evaluate An Appraisal of Students Opinion on the Impacts of Social Studies on Cultural Preservation in Kogi State Nigeria

This study is being carried out as a procedure for partial fulfillment of the requirement for the award of M.ed Degree in Social Studies education of Ahmadu Bello University Zaria.

The purpose of this study is to help improve cultural preservation through Social Studies education in Yagba West and East Yagba Local government Areas of Kogi state. Your responses are for research purposes as you are requested to participate in this study and whatever information provided will be treated in strict confidence. You are therefore kindly requested to honestly provide the required information to the best of your ability.

Thank you.

IBIKUNLE Olabode Abimbola

(M.ed Student).

APPENDIX B

STUDENTS QUESTIONNAIRES

AN APPRAISAL OF STUDENT'S OPINION ON THE IMPACT OF SOCIAL STUDIES ON CULTURAL PRESERVATION IN KOGI STATE NIGERIA

SECTION A

Please tick, () fill or indicate as appropriate

Personal Data

Sex: male () female ()

1. Location: Rural () Urban ()
2. Form/ class: _____
3. Local Government Area: Yagba West () East Yagba ()
4. School: -----

SECTION B

This section contains question. Please tick () on the column that describe your opinion.

	Strongly Agreed	Agree	Strongly Disagree	Disagree
1. Social Studies education has imparted valuable cultures students in the urban areas than students in the rural areas.				
2. Social Studies education has not been able to achieve its objectives on students in urban areas regarding cultural preservation due to their level of exposure to other people's culture and urban influence.				

<p>3. Due to strict cultural sanctions in the rural areas, Social Studies education has also helped in maintain and preserving our valuable traditional cultures.</p>				
<p>4. Social Studies education does not respect cultures of rural settlement but only urban areas due to levels or modernization in the settlements.</p>				
<p>5. Students do not learn more of their culture from their school and parents but left on modernization influence like watching of T.V, internet facilities e.t.c to gain their cultural practice.</p>				
<p>6. Social Studies education makes more impacts on female's student regarding cultural presentation due to their closeness to their parents than male students.</p>				
<p>7. Male students have less impartation of Social Studies education on cultural preservation due to their worries and struggles of education pursuits and peer group influences.</p>				
<p>8. Social Studies education has no any effect on cultural preservation among males and females students of the two local government areas.</p>				

<p>9. Female students are more effected by Social Studies education on preserving their culture due to their level or learning of Social Studies contents and philosophy there by exhibiting cultural respects, greeting, mode of dressing, discipline e.t.c</p>				
<p>10. Social Studies education could not achieve the aim of cultural presentation due to non-respects to gender inequality.</p>				
<p>11. U.B 7 students have less social education cultural experience due to their early period in secondary school.</p>				
<p>12. Junior secondary schools in Yagba West and East Yagba Local Government areas have no Social Studies experience about culture at all.</p>				
<p>13. Social Studies education on cultural preservation has effects on both U.B 7-9 Students, which they exhibit in their early and later life.</p>				
<p>14. Through Social Studies education students learn more about their cultural background from upper basic 7-9 level and this promote their culture.</p>				
<p>15. Social Studies education does not help students of the upper basic 7-9 to know about other people's culture.</p>				

APPEDIX C

Population	Sample	Population	Sample	Population	Sample
10	10	220	140	1200	201
15	14	230	114	1300	207
20	10	240	140	1400	320
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	159	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	340
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	355
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	369
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379

180	123	900	269	40000	330
190	127	950	271	50000	381
200	132	\1000	278	75000	382
210	136	1100	285	100000 +	384

Krejie and Morgan (1970:228)