IMPACT OF SOCIAL STUDIES EDUCATION ON ETHNIC INTEGRATION AND PEACEFUL CO-EXISTENCE AMONG JUNIOR SECONDARY SCHOOL STUDENTS IN KATSINA STATE, NIGERIA

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DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,

FACULTY OF EDUCATION,

AHMADU BELLO UNIVERSITY,

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DECEMBER, 2018

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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER DEGREE IN SOCIAL STUDIES EDUCATION

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

DECEMBER, 2018

DECLARATION

I Hamza BARA'U, declare that, this dissertation titled"Impact of Social Studies Education on Ethnic Integration and Peaceful Co-existence among Junior Secondary School Students in Katsina State" was carried out by me in the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at any university. I am liable for any error found in the work.

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Name of Student	Signature	Date

CERTIFICATION

This dissertation entitle "IMPACT OF SOCIAL STUDIES EDUCATION ON ETHNIC INTEGRATION AND PEACEFUL CO-EXISTENCE AMONG JUNIOR SECONDARY SCHOOL STUDENTS IN KATSINA STATE, NIGERIA" by Hamza BARAU with registration No (P14EDAS 8065) meets the regulations governing the award of the degree of masters in Social Studies Education of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

Dr. I.D Abubakar Chairman, Supervisory Committee	(Signature)	Date
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Prof. A Dalhatu Head Department of Arts and Social Science Education	(Signature)	Date
Prof. S.Z Abubakar Dean, School of Postgraduate Studies	(Signature)	Date

DEDICATION

I dedicate this dissertation to my lovely parents, Mallan Shuaibu Yushau Bindawa and Malama Hadiza Abdulkarim Bindawa.

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ABSTRACT

This study examined the impact of Social Studies Education on ethnic integration and peaceful co-existence among JSS students in Katsina State. Four objectives, four research questions and four hypotheses were formulated to guide the study. Thus, survey research method was adopted for the study. And total population of 266,689 of all the JSS students in the state, the sample of 514 respondents from 14 schools were selected through the systemic random sampling, Out of 514 questionnaires distributed, 495 were returned. The population of the study includes JSS II and JSS III with the total of 95,911 male students and 68,418 female students bringing the students to total of (164,329 of JSS II and III students) across the state. The study was carried out with the use of the structure questionnaire which was divided into section A and B. By means of likert four point scale the researcher prepared questionnaire for the collection of data. The instrument was validated by team of supervisors and experts in statistics and language, reliability index power of 0.78 was found for the suitability of the instrument, the data collected was analyzed using t-test statistics in SPSS, in order to test the hypotheses at 0.05 level of significance, for hypothesis one, two, three and four, the hypotheses were tested and three were retained, while one was rejected. In other words, hypotheses 1, 2 and 4 were retained, while a hypothesis 3 was rejected.The result showed among other findings that there was no significant difference in the impact of social studies education on ethnic integration and peaceful coexistence among male and female JSS students in Katsina State. The result of the findings revealed further that there is no significance difference between rural and urban JSS social studies students on the impact of social studies education on ethnic integration and peaceful coexistence in Katsina State. Based on the findings, the researcher recommends periodic review of the social studies education curriculum so as to meet the needs of the changing society, organization of seminar, workshops and conferences, the use of instructional materials and effective teaching methods and using scientific approaches in teaching and learning process, qualified, competent and committed social studies teachers should be provided to schools.

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LIST OF ABBREVIATIONS

A	Agreed.
ABU	Ahmadu Bello University
AJSS	Albustan Junior Secondary School
CESAC	Comparative Education Studies and Adaptation Centre
D	Disagreed
FGN	Federal Government of Nigeria
GGJSS	Government Girl Junior Secondary School
GDJSS	Government Day Junior Secondary School
GJSTCC	Government Junior Science Technical and Commercial College
GJPSS	Government Junior Pilot Secondary School
ICSA	Interim Common Service Agency
JSS	Junior Secondary Schools
JSS I	Junior Secondary School I
JSS II	Junior Secondary School II
JSS III	Junior Secondary School III
LGAs	Local Government Areas
MAJSS	Maryam Ajiri Junior Secondary School
MOEN	Ministry of Education in Nigeria
NERC	Nigeria Educational Research Council
NERDC	National Educational Research and Development Council
NCSS	National Council for Social Studies
NCCE	National Commission for Collages of Education
NGO	Non-Governmental Organizations
NPC	National Population Commission

NPE	National Policy on Education
NTI	National Teachers Institute
NYSC	National Youth Service Corps
S A	Strongly Agreed
S D	Strongly Disagreed
SIUP	Students Integration for Unity Plan
SOSAN	Social Studies Association of Nigeria
SOSCEAN	Social Studies and Civic Educators Association of Nigeria
SPSS	Statistical Package for Social Sciences
SSS	Senior Secondary Schools
STUP	Special Teacher Upgrading Programme
TQJSS	Tahfizul Qur'an Junior Secondary School
HRW	Human Right Watch
USA	United State of America
UNESCO	United Nations Educational Scientific and Cultural Organization
SWAJS	Woman Arabic Junior Secondary School
ZEQA	Zonal Education Quality Assurance

CHEPTER ONE

INTRODUCTION

1.1 Background to the Study

The main objective of education in any nation is to attain full development of a person to become functional to him and the nation at large. In Nigeria, the main objectives of education derived from the national policy on education (2004).Isstriving towarda free and a democratic society; a just and egalitarian society; a united strong and self- reliant nation/society; a land full of bright opportunities for all citizens, In other words, it involves the general wellbeing of an individual. Nigeria is faced with many political and social problems. Social studies as a core subject in primary and secondary school was recognized by the new national policy on education as a vehicle for the attainment of the part of national goal.

Nigeria as a multicultural nation has experienced various crises as a result of differences in culture and religion. This has brought about ideological differences among her people. Therefore, there is a great need for the nation to be integrated for peaceful co-existence of her people (Ojo, 2006). The amalgamation of northern and southern protectorates in 1914 by Sir Fredrick Lugard was aimed at bringing people of Nigeria together in order to have a common heritage and live as one nation. National development can be made possible only if the citizens of the country are united, connected and work together successfully. Ojo (2009) stated that Nigeria is a country with diverse ethnic groups, have differences in culture, tradition, norms and customs. Since the amalgamation of Nigeria in 1914 by the colonial masters, Nigeria has been facing ethno-tribal crises, religious crises, political crises, social uprising, marginalization, favouritism and all kinds of corruption. All these problems stand as the factors that hinder integration and peaceful co-existence.

Ojo (2009) also mentions some of the effort made by subsequent governments of Nigeria to enhance ethnic integration and peaceful co-existence. Such efforts include series of national conferences, federal character and quota system, National Youth Service Corps (NYSC), national sports festival and cultural festival. Also, the government encouraged inter-tribal marriages where people from different ethnic group can get married, so as to enhance integration and peaceful co-existence among the various ethnic groups who get married. The need for ethnic integration was demonstrated by the government of Nigeria When it included the issue in the 1999 constitution in section 15 subsection 2 and 3. Also included in that section is the freedom of movement

Though Katsins State has been relatively, but it can not be devoid of conflicts because different ethnic groups ars residing in almost every part of the state. Some of these conflicts arise as a result of polities' religious and economic aspect. The problems are; the ethnic conflicts that erupted in 15th January, 1966, it is popularly known as "Zanga Zanga'' in Hausa which means riot; the 1999 Shia movement organized a kind of machine parade known as "Muzahara''; the revivalnof the sharia in katsina state in 2000. And wrong preaching by a postor started and Kafanchan in Kaduna state

Social studies education is designed to bring about ethnic integration and peaceful co-existence. As a result of this fact, the traditional subjects that make up the social sciences could not actually foster ethnic integration and peaceful co-existence separately; Social studies education was birthed to help us do this. Ololobbu (2000) conceptualized Social studies as an organized integrated study of man and his environment, both physical and social, emphasizing on cognition, functional skills and desirable attitudes, and actions for the purpose of producing effective citizenry. Social studies education is out to solve the problems of disunity, corruption, tribalism etc, through the inculcation of positive thinking and patriotism among students of primary and secondary schools.

Social studies is a key subject in the curriculum of schools in Nigeria. Its introduction into schools in Nigeria dates back to the early 1960; like any other subject, its acceptance by Nigerian educators and students alike has not been without some misunderstanding, part of which includes the believe its introduction as a school subject, would eventually displace history and social science, which had been properly entrenched in the curriculum of school (N.T.I /STUP, 2007).

As observed by Maina (2006), Nigeria is pluralistic in many ways; ethnical, linguistic, cultural and religious. Islam and Christianity have made in-roads into these ethnic groups and have won large followership. For this reason, one has no doubt to say that Islam and Christianity contain fundamental moral principles on which other aspects of Nigerian society and their culture are based. Religious education preserved and transmits many norms to the large society.

The democratic dispensation in Nigeria faces a lot of problems centered on religions and ethic aspect. The manifestation of what happened in Jos Sept.2002; ethno-religious crisis in1998, Zangon Kataf crisis in Kaduna State 7th September, 2001; Kano and the recent crisis in Yalwan Shendam Plateau State in June 2004 was testimony that indicated the problems of ethnicity in Nigeria. As a result of ethnic tension here and there in the country, the issues become a subject of discussion among students, teachers, parents, traders, stockholders etc. Most of the ethno-religious conflicts in Nigeria begin from one state and spreads to other parts of the country. According to Arisi,(2011), the knowledge taught in social studies is considered essential for worthwhile living and promoting ethnic integration and unity in Nigerian society. This is based on the fact that much of the content of social studies is designed on the basis of the problems of the nation and proper solutions to many problems.

Social Studies as a problem solving discipline can be used to transform the nation into a united and peaceful country. Social Studies Education is a field of study that is concerned with people in the society. Social Studies developed as a school subject which brings together many experiences of man as problems and new experience arise in an attempt to relate with members of the community in the environment (Omooba, Obi and Olabode,2008). The Social Studies objectives and that of the national policy on education go hand in hand, when effectively utilized by the Ministry of Education; Curriculum Planners, Schools administrators, teachers and students. Nigeria would be united and this could reduce the crises which result in the destruction of live and property in Nigeria and subsequently lead to under development.

Therefore, the more the research conducted in Social studies education issue, the more the chance will be opened for making the subject more coherent in the educational structure. The research will pave way for further research into the field of social studies and entire Curriculum issue; this will give opportunities for planners to utilize relevant findings for shaping the future of Nigerian education.

It is against this background that this study examines the impact of social studies education on ethnic integration and peaceful coexistence among junior Secondary School students in Katsina State, Nigeria.

1.2 Statement of the Problem

This study is concerned with finding out the impact ofsocial studies education; promote ethnic integration and peaceful coexistence among JSS students in Katsina State, Nigeria. The ethnic integration and peaceful co-existences have seriously and negatively affected the socio- economic and political development in Nigeria as a nation. Ethnic integration and peaceful co-existences have also become vital tools for mobilization and manipulation in the country, they have been so manipulated that virtually all institution in

the public and private sectors have been polarized along ethnic and religious lines. Civil servant, community, social workers, teachers and students are most victims of intimidation and appression in their place of work. Our unity and peaceful co-existences values should have a force that will encourage Nigerians to appreciate the great benefits derivable from working together as Nigerians in honesty and a better future irrespective of our ethnic and religious differences.

The focus of the study is to find out whether the contents of social studies education are adequate to cater for crisis resolutions, prevention of ethnic tension and mistrust in Katsina State Junior Secondary Schools. Social studies is a subject that deals with man and how he influences his physical and social environment and vice versa. With the effective utilization of social studies objectives, ethnic integration and peaceful coexistence will be achieved. Nigeria is a diverse nation; politically, culturally, linguistically and religiously. With plenty ethnic groups living side with each other, Nigeria is made up of about four Hundred (400) ethnic groups; three (3) types of religion and over one Hundred and eighty two million, thirty thousand and four hundred (182,030,400) people living together and interacting with one another (NPC,2017,). Quite often misunderstandings do occur, resulting in ethnic clashes or religious dispute. The problem of the study was to determine if the contents of the social studies education are highly effective in promoting ethnic integration and peaceful co-existing, reading, writing and understanding habits among the different ethnic groups in junior Secondary School Students in Katsina State.

The problem here is that the objective of social studies education has not been achieved in Nigeria. This is mainly because the old method of teaching is still in use by teachers who teach the subject. It is still teacher-centred, rather than students-centred. In other word, teachers do all the talking and demonstration in the class, while students sit and listen. Another problem is on the social unrests apart from the indices that indicate the limit

of the status of social studies education in our schools and colleges. This is based on the assumption that those youth who have engaged in violence and other social vices today have not been adequately taught vital concepts of social studies education such as the concept of culture, religion, tolerance, and intertribal marriage e.t.c. This situation has generated a lot of controversy and series of complains coming from across section of the larger society over the failure or inability of the subjects thought in our schools to foster ethnic integration and peaceful coexistence among school children.

Another problem is on the taxonomy of educational objectives. An effective educational objective must cover the cognitive, effective and psychomotor domain. Today, teachers and learners emphasize mostly on cognitive domain neglecting the effective and psychomotor domain which are equally important in teaching and developing critical thinking. This is the reason why our educational qualifications are based on paper alone leaving our behaviour and physical skills and abilities.This is one of the reasons we have negative attitudes and lack understanding of our various ethnic groups, thereby bringing about disintegration. The Nigerian society has suffered so much due to lack of understanding and acceptance of our different cultural and religious ideologies. Nigeria is one hundred years old and fifty six years of political independence; yet no significant development has taken place, Instead, the resources which apparently should be used for the development of the nation are used to repair facilities that were destroyed as a result conflicts. On the other hand, Social studies objective must effectively be used by the teacher and students alike since it was meant to solve problems that face man and his environment using the three domains of educational objectives.

The problem of study hinges on the determination to investigate into the Impact of Social Studies in Ethnic Integration and Peaceful Coexistence among JSS Students in Katsina State.

1.3 Objectives of the study

The general objective of this study is to determine the impact of Social Studies Education on ethnic integration and peaceful co-existence among junior secondary school students in Katsina State, Nigeria. To achieve this, the following specific objectives are to;

i. Find out the impact of Social Studies Education objectives on ethnic integration and peaceful co-existence among JSS students by gender in Katsina State;

ii. Find out the impact of Social Studies Education contents on ethnic integration and peaceful co-existence among JSS students based on geographical location in Katsina State;

iii. Find out the impact of Social Studies Education teaching method and resources on ethnic integration and peaceful co-existence among JSS students based on schools type in Katsina state;

iv. Find out the impactof Social Studies Education evaluation techniques on ethnic integration and peaceful co-existence among JSS students regarding their levels in Katsina State;

1.4 Research Questions

To achieve the objectives stated above, the study addressed the following questions:

i. What is the impact of Social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS student's in Katsina State?

ii. What is the impact of Social Studies Education contents on ethnic integration and peaceful co-existence among JSS students of Rural and Urban, in Katsina state?

iii. What are the impact of Social Studies Education teaching method and resources on ethnic integration and peaceful co-existence among JSS Students of public and private in Katsina State?

iv. What is the impact of Social Studies Education evaluation techniques in promoting ethnic cooperation and peaceful co-existence among JSS II and JSS III studentsin Katsina State?

1.5 Null Hypotheses

The following null hypotheses were formulated and tested at pc.05 significance level to guide the research:

HO_1- There is no significant difference in the impact of Social Studies Education objective on ethnic integration and peaceful co-existence among male and female JSS students in of Katsina state.

HO_2- There is no significant difference between Urban and Rural, JSS student in the impact of Social Studies Education contents on ethnic integration and peaceful coexistence in Katsina State.

HO3 - There is no significant difference between public and private JSS students in the impact of Social Studies Education teaching method and resources on ethnic integration and peaceful co-existence in Katsina State.

HO_4 - There is no significant difference between the impact of Social Studies Education evaluation techniques in enhancing ethnic cooperation and peaceful coexistence among JSS II and JSS III students in Katsina State.

1.6 Significance of the Study.

The impoetance of the study is increase the awereness of the dangers of violence to students in various educational institution of learning and in the socio- economic and political development of Nigeria. Teachers, students, curriculum planners, schools administrators, muslims, Christians, government, private sectors, and researchers of religion, economics, sociology and history in Nigerian schools will find the work benefiting to them asit furnishes them with current information on the country social, economic, political and religious development, various ethnic groups inorder to stimulate strategies and way of combating the re-occurrence of violent action and this could reduce the crise which result in the distruction of live and property in Nigeria.

This study will be useful to all Nigerians especially the teachers and students of educational institutions where Social Studies Education is being used and taught. The study will contribute to the unity of the various ethnic groups in Nigeria and also sensitize the citizens on the importance of living together as one nation.

The study will help the Social Studies Education planners in placing added emphasis on ethnic integration in the Social Studies Education. The study will enable the subject specialist in the field of social studies to contribute in the formulation and development of Social Studies objectives. Also, to select and organize the means of the curriculum in writing and assessment of social studies syllabus and text books, which must reflect ethnic integration and peaceful coexistence.

The study will help the school administrators to incorporate their training need. The study will provide the teachers with the opportunity to identify the needs, interest and difficulties of their students it will also help them make use of right methods and instructional material in teaching with effective participation of students from various cultural and religious groups so as to enhance ethnic integration and peaceful co-existence.

With regard to this, the study will help the Katsina State Government to effectively provide the required instructional materials that are relevant to the Social Studies in both public and private schools for the successful teaching of Social Studies Education in achieving ethnic integration and peaceful co-existence among students. On the part of students, the study will bring about positive change in their behaviour, thereby improving their attitudes toward fellow citizens from other tribes and religions and work for unity and diversity.

This work will enable teachers and students of Social Studies to use the right concepts and methodologies in teaching and learning of the subject. Also, it will give the curriculum implementers adequate knowledge of the importance of effective use of the taxonomy of educationin achieving the behavioural objectives in Social Studies topics and will enhance ethnic integration and peaceful co-existence.

The study tries to acquaint educational planners, professionals and public members on the approaches for solving one of the greatest Nigeria problems that is, achieving unity in diversity through the encouragement of peace education. It is also intended to show means of resolving conflict which is very important aspect in any democratic dispensations. The study also paved a way for further researches into the missing link of curricula aspect on ethnic integration and peaceful coexistence among students.

Lastly, the study will help the government to identify ways by which the much needed national unity, ethnic integration and peaceful co-existence in Nigeria could be perfectly achieved. Inthis research social studies is pointed as a subject that should be made comprehensive in attaining peace and propagate the values of living together and strengthening the nature of human relation.

1.7 Scope of the Study

This study is restricted to public and private junior secondary schools in Katsina Stateand it will only focus on the impact of Social Studies Education on ethnic integration and peaceful coexistence among junior secondary school students in Katsina State, Nigeria. The major concern is to find out the opinions of students on how best Social Studies Education should be implemented to reduce or curb ethnic mistrust and enhance peaceful coexistence among junior secondary schools in Katsina State.

Katsina State is made up of 34 Local Government Areas, with about four hundred and fourteen (414) public and private Junior Secondary Schools. And a total number of two hundred and sixty six thousand six hundred and eighty nine (266,689) male and female students of JSS 1, 2, and 3 (Ministry of Education Research and Statistic Department Katsina, 2017),

For convenience of the study, fourteen (14) junior Secondary Schools were used. These fourteen schools represent the total number of JSS across the state. The study will, therefore, be limited to all students of JSS 2 and 3 level of schooling. The JSS 2 and 3 students have a total number of ninety five thousand, nine hundred and eleven (95,911) male students and sixty eight thousand, four hundred and eighteen (68,418) female students, which bring it to a total number of one hundred and sixty four thousand, three hundred and twenty nine (164,329) students across the State. As such, the respondents for the study are drawn from among the students of class 2 and 3 of the junior Secondary Schools.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.01 Introduction

This chapter reviewed related literature on the topic, which served two purposes in the research report. first, to set the theoretical base for the research report and second to set the current research into perspective to show how the study fits into the whole scheme of things. It examines the researches previously conducted on the problem of the study and evaluates what these researchers have and had not achieved in solving the problem that is the focus of the study. This chapter discusses the following subheadings:

- Theoretical Framework
- Concept of Social Studies
- Objective of Social Studies in Nigeria
- Nature of Social Studies
- Scope of Social Studies
- Historical Development of Social Studies in Nigeria
- Objective of Junior Social Studies Programmes
- Concept of Ethnic Integration and peaceful co-existence
- Gender and Peaceful Co-existence in Nigeria
- Ethnic Conflict in Nigeria
- Ethnicity and Ethnic Conflict Global Perspective
- Causes of Ethnic Conflict in Nigeria
- Effects of Ethnic Conflict in Nigeria
- Importance of Ethnic Integration in Nigeria
- Problems Associated to Ethnic Integration and Peaceful Co-existence In Nigeria

- Effort Toward Achieving Ethnic Integration and Peaceful Co-existence in Nigeria
- Composition of Ethnic Group in Katsina State
- Evidence of Ethnic-religious Conflict in Katsina state
- Some Social Studies Topic that Tread Ethnic Integration and Peaceful Coexistence
- Review of Related Empirical Studies
- Summary

2.02 Theoretical Framework

Many theoretical frameworks were put in place in explaining the impact of Social Studies Education on ethnic integration and peaceful co-existence among JSS students. However, three (3) theoretical approaches are used in this research work to explain the Impact of Social Studies Education on ethnic integration and peaceful co-existence among JSS students. They are Social Contact Theory, Cultural Accommodation and Cultural Assimilation Theory, and Functionalist Theory.

2.02.1 Social Contact Theory

Also, known as intergroup contact theory; the theory was presented by Allport (1958). Allport claims that various types of social contact have influential clout in either reducing or increasing prejudice held toward out group members. The various levels of contact are: inter group contacts, residential contacts, occupational contacts, casual contacts and goodwill contacts. Although. Allport's theory was developed in terms of prejudiced attitudes towards ether groups.

The theory explains that integration among various ethnic groups in schools can be established subject to four conditions. The first condition in developing integration in schools is the establishment of equal status among students. Multi ethnic students must feel that they have equal opportunities to achieve excellence in Education. Second, it is the establishment of commona objective, students from all communities must have these same

goals in strengthening the relationship between communities for the well-being of the country. Third, it is to achieve the same objectives of social, economic and political stability. Finally, integration efforts in schools must receive. Support from government institutions or Non-governmental organizations for the realization of inter ethnic relation in the country. In addition to the above Allports four conditions. Pettigrew (1998) adds the fifth condition, which is time for integration where he argues that there should be a relationship long enough in creating intimacy among students. The potential for a strong friendship fosters a sense of empathy and intimate relationship with each other in order to foster ethnic integration and peaceful coexistence in schools.

Bennet, (2005) explains that under this theory, integration among students is fostered through a continuum of processes beginning initially with hostilities among the students of various ethnic groups (the lowest level of integration) towards being cordial and friendly (the highest integration level). The hostility end of the continuum begins with stigma, then discrimination and ends with tolerance, followed by respect and ends with a situation where students of various ethnic groups work together for a common good. Bennet adds that this theory is used as a guide to reduce the challenges of ethnic integration and peaceful coexistence in schools. According to Houlette et al, (2004) the critical time to promote ethnic integration is when students are in primary and junior secondary schools. This is because during this early stage of schooling, stereotypes and prejudiced attitudes will exist among students and when they reach adolescence, they will receive information and make this own assessment of ethnic integration in their groups. Therefore, the school environment plays a very important role in fostering ethnic integration and peaceful coexistence among students or different ethnic groups.

However, the aim and objectives of this theory in achieving ethnic integration and peaceful coexistence been propounded by Allports has been adopted by Zaid (2010) has

adapted as a vital tool and are also relevant to this study in the following ways: Multi ethnic students must cooporate, mutually respect and trust one another so that optimal integration can be achieved in this country. This practice is already implemented in the education system in Nigeria where multi ethnic environment enhances ethnic integration patterns among the students at the schools. This theory is(found) prominent in the aim, objective and the activities implemented under the plan (SIUP) among multi ethnic students of different school types and it produces a generation of students, who are knowledgeable, possess spiritual spirit and personality with high sense of unity and capable of facing challenge collectively and comprehensively through their participation in specially designed integration activities. Under the SIUP, different types of schools in the same district are grouped together. Each group has students from public, private, unity and Federal schools with each group being made up of a multi ethnic student's composition. These selected students will participate in activities carried out in one of the schools with the help and support of the local community, government agencies and NGOs. Each school will turn to organize SIUP activities. These activities are aimed at achieving four (4) objectives: to promote a for teamwork that help to create an atmosphere of goodwill; produce understanding and tolerance among students of different ethnic,

Zaid (2010) opines that to achieve these set objectives relevant to this study, the SIUP is implemented by N.T.I specially designed for integrated activities, to achieve the following:

i. Academic Excellence: At their own school, students study within their own ethnic group. SIUP activities provide students from different ethnic groups the experience of learning together under a multi ethnic environment, where integration can be promoted through academic activities and at the same time, students learn to achieve academic excellence together. SIUP activities that are categorized under academic excellence

include the field strip, work question, quizzes on ethnic integration and peaceful coexistence, art and literature, Contest and short story writing competitions. Through these activities, students of various ethnic groups undertake learning and problem solving together, share their knowledge and help one another. The goodwill that is formed through these activities will provide the opportunities to instill respect, understanding and tolerance among all students, as well as the spirit of achieving academic excellence together.

ii. Spirit of Sportsmanship: provides an excellent opportunity to promote ethnic integration for SIUP. Through sports and game, students of various ethnic groups will develop sense of team spirit, working together, understanding, tolerance and handling challenges collectively. Sports carnival give students the opportunity to forms teams comprising of different ethnic groups and participate in numerous team competitions, also encourage students of various ethnic groups to handle challenges collectively as a team. Through these activities, students get new experience of sports activities as well as increasing the number of friends of different ethnic groups.

iii. Co- curricular activities: Each school organized its own co-curricular or extra-curricular activities. Under SIUP, co-curricular activities are specially planned and organized to promote ethnic integration and peaceful co- existence. Co-curricular activities under SIUP are divided under categories namely, cultural activities, which include cultural carnival, courtesy week, cultural show, ethnic food activities. National cultural celebration categorizes include edul-fitr, Christmas. Through these activities, SIUP promotes a sense of integration through the appreciation of different cultural practices. Basic knowledge and experience in knowing the types of food, festival, fashion, and culture of various ethnic groups, will create awareness among students that there are similarities and differences in all ethnic groups.

iv. Community service: The spirit of unity among students of various ethnic groups and different schools can also be inculcated through community service activities, (also be inculcated through community service activities), which also involve local government agencies and NGOs agencies. School students with the participation of these agencies undertake community services activitieswhich includes various types of voluntary works, visits to elderly and orphanage homes, cleaning public facilities and recreation places, greening the earth campaign, recycling projects, raising community awareness about the threats of typhoid fever. Through these activities, students will also foster the spirit of volunteerism and ethnic integration and peaceful co- existence.

In a nut shell, Ethnic Integration and peaceful co-existence is top on agenda in Nigerian schools. Through this theory, it is explained how social contact theory was put into practice within the design of school, ethnic integration program named as Students Integration for Unity (SIUP) Toward achieving ethnic integration and peaceful co-existence in JSS students.

2.02.2 The cultural accommodation and cultural assimilation theories

Mezieobi, (2014) notes that the theories of ethnic integration and peaceful coexistence fall into two categories: Cultural accommodation and cultural assimilationist version or cultural displacement, He further explained that cultural accommodation model involves the creation of cross-cutting affiliation among the different cultural groups within the society, while the cultural assimilation assumes that " primordial and civic ties are mutually exclusive and that integration takes the form of zero-sum game culminating in the emergence of a homogenous nation". This implies that extra group cohesion and loyalty to social classes or the society called the state before Integration can occur. He also stated that the cultural accommodation and assimilationist theories of ethnic integration are particularly very important for two principal reasons: they offer descriptions of various

forms of integration and an explanation of the condition which sustain them, and they provide insight into the requisite socio-economic and political policies and structures for creating and meeting these conditions and achieving ethnic integration.

Cultural perception and assimilation create room for accommodation and harmonious co-existence of diverse ethnic group in Nigeria (Osahon, 2013). According to Jackson, and Chinatu, (2014) the nation is a cultural entity that binds people together on the basis of culturally, homogenous ties, common or related blood, a common language, a common historical tradition, common custom and habit. It is clear that, positive attitude and coexistence over a prolonged period of time can weld people of distinct nationality groups together and thus, create a new society out of an old one. Mezieobi (2014) is of the view that "social communication-transactional theory" entails cohesiveness among individual'sandcommunities, which can be promoted by increased mutual relationship and interaction among them. This means that, the greater the transaction exchanges between the members of a group, the greater the cohesiveness of a group. Furthermore, three types of major interaction are: communication-which involves the interchange of messages, trade and mobility- the movement of person and the frequency of personal contact.

2.02.3 The functionalist theory

This is another theory that is used to explain the research topic. The functionalist theory evolves from the ideas of Emile Durkheim (1858-1917). It is concerned with how societies maintain internal stability and survives over time. It sought to explain social cohesion and stability through the concept of "Solidarity". According to Durkheim, the more primitive societies were based on mechanical solidarity; every one performing similar tasks held the society together, such societies tend to be segmented, having equivalent parts that are held together by shared values, common symbols or systems of exchange. While in more complex societies, members perform very different tasks, giving rise to a strong

interdependency between individuals. Durkheim argues that modern complex societies are held together by organic solidarity based on the metaphor of an organism in which many parts function together for the sustenance of the whole. All social and cultural phenomena are therefore seen as being functional in the sense of working together to achieve the state of equilibrium and are perfectly deemed to have a life of their own.

Wiley, (2011) explains that the functionalist theory focuses on the way universal education serves the need of the society. Functionalists first see education in its manifest role: conveying basic knowledge and skills to the next generation. Durkeim (the founder of functionalist theory) indentified the latent role of education as one that socializes people into mainstream. This "moral education" as he called it, helps form a move cohesive social structure by bringing together people from diverse backgrounds, which echoes the historical concern of 'Americanizing' immigrants.

According to Wiley, functionalists point to other latent rules of education such as transmission of 'core valves' and social control. The core valve in American education reflects those characteristics that support the political and economic system that originally fuelled education. Therefore, children in America receive reward for the following schedules, directions, meeting deadlines and obeying authorities. Another benefit that functionalist see in education is sorting separating on the bases of merit. Society's need demands that the most capable people get channeled into the most important occupations. Sociologist, Talcott Persons, Kinsley Davis and Wilbert Moore referred to this as social placement. After storing, networking (making inter- personal connections) is inevitable. The most significant role of education in this regard is match making. These may lead couples of similar backgrounds, interest, education and income potential to work together. Wiley also stated that functionalists point to the ironic dual role of education in both preserving and changing culture. More educated individuals are generally more liberal,

while less educated people tend towards conservatism. Therefore, education is to preserve and pass on knowledge and skills and transforming them. Education also serves as placement of the family. Many issues of carrier development discipline and human sexuality once the domain of the family now plays a routine part in the school curriculum.

The Functionalist Theory in Relation to Education and Ethnic Integration

This study is out to find out how social studies education can bring about ethnic integration and peaceful co-existence among teachers and students. Education is the key stone of ethnic integration and looking at the objective of social studies, the functionalist theory of education has analyzed the function of education which is out to serve the need of the society. Okobiah, (1985) stresses that in an effective classroom, social studies education was meant to assist learners cultivate virtues that will transform them into effective citizen with skills, competence, attitude, moral values and inform political judgment to effectively leave, interact, interrelate and contribute positively to the economic, social, political, and cultural development of Nigeria. The functionalist theory is relevant to social studies because they both focus on the transmission of core values and social control which support the political and economic systems. Sorting and networking will make student more serious as every child will love to be placed on a higher level.

2.03 The Concept of Social Studies

Like all other fields of study or all Social Science subjects, Social Studies has been defined differently by different scholars. Social Studiesis the course that realizes that man is confronted with problems in all his life experiences and how to manipulate and how to find solutions to their problems. Man does not live in isolation; rather he lives in a group setting or society, which in simple term is a group of people living in a definite area. In whatever society man lives, he must do at least two things. First, he must relate to his fellowmen and secondly, he must relate to the part of the world in which he leaves, in other

word, he must interact with the social and physical environment. Man influences this environment and in turn influences his life and activities. It is therefore the interest of social studies to look at and study such an interaction. Its outcome and the effects that take place, and then use them to make progress in society

It is, however, based on such relationship, influence, interaction and their processes that attempts were made to define social studies as a subject. However, the concept of social studies is a programme of study in school; it is generally seen as the study of man and his environment. The United States of American Commission and rehabilitation of secondary education defined social studies as a "subject matter that is related to the organization and development of the human society and man as the member of social groups". (Nwanna Nzewunwa, Girigiri and Okoh,2007) According to the National Council for the Social Studies (2009), social studies is "the integrated studies of the social science and humanities to promote civic competence". Within the school program, social studies provide coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, as well as appropriate content from the humanities, mathematics and natural sciences.(In essence, social studies promote knowledge of an involvement in civic).

Mezieobi, Fubara and Mezieobi (2013) define social studies as an integrative field of study which deals man`s symbiotic relationship with his environment, endows man with the reflective or contemplative capacities, intellectual, effective, social and work skills, to enable him understand his world and its problems and to rationally solve them for effective living in the society. Ndan and Jariri, (2011) stated that" in Nigeria, social studies is perceived as the field of education or the common learning of man`s interaction with his social, physical, economic and political environment which influence and brings about human improvement". Arisi (2011) explains social studies as the study of man within his

environment, physical, social, economic, psychological, religious, political, cultural, scientific and technological. In other word, social studies is the integration of different subjects aimed at inculcating national consciousness and national unity , imbibing the right type of values and attitude for self and national survival, the acquisition of necessary skills ability and competences which individuals need to be able to contribute to national development (Chukwu, 2011).

While the National Teachers Institute, (2002) conceptualized social studies as a subject that deals with man's interaction with his environment in order to acquire relevant skills, knowledge, attitudes and values that will make his live harmoniously with his environment. Akinlanye (2002) sees social studies as the studies of man and his environment. To him, every society has its own peculiar problem/problems which make it possible to introduce social studies to help them solve their problem. Kissock in Mbaba, (2007) define social studies as "a program of studies which a society uses to instill in students or learners knowledge, skills attitude and actions considered important concerning the relationship humans have with each others, their world and themselves". Therefore, the above definition suggests that social studies is a vehicle through which desired culture, values and norms of the society could be transformed.

Tikamah, (2009) conceives social studies as the type of learning that aims at creating a free society of responsible and responsive citizens by imbibing them with desirable attitude and values as appropriate, meaningful and interaction. Kadiri, (2002) wrote that "social studies is interested on the social, physical and emotional characteristics of man. This mean that it is a broad based curriculum that de-emphasizes subject boundary rather emphasize inter-disciplinary approach to the study of human activities. In social studies, man and his activities are investigated as whole not part. Equally, Nnon, (2011), opines that social studies is an investigation of human activities which studies man at

home, at work, in politics, at play, in the community, nation and every programme of his living/life. It is an embracing subject as at it stresses the relationship between all aspects of life and learning, incorporating the knowledge of the individual subjects in the discussion of all aspects of man and his environment.

In another attempt, Ebirim and Edi, (2014) are of the view that, basically, man is the epicenter of social studies and the environment (physical and man-made) is the base for survival and the existence in the environment in which he finds himself. Thus, man is being examined from the following comprehensive perspectives; social being, political being, legal being, religious being, cultural and economic being. In the words of Jackson and Chinatu, (2014) social studies are concerned with how human being influenced his environment within the view of getting the maximum benefit from it. It also deals with how the environment deals with human being in turn. It equally studies the society, the relationship between people and the world in which they live. They added that social studies could be defined from the spatio-temporal angle, while it is in the content of space and time. For instance, Nigeria after independence witnessed problems of integration; hence the need to teach tradition and unity which called for the introduction of the social studies education and its main focus on citizenship transmission. Also Ololobou, (2002) defines social studies as "the integrated study of man as he battles for survival in his environment both physical and social. He also added that social studies promote awareness, appreciation and understanding of the reciprocal relationship between man and his environment. Despite the view about what social studies is, there are some areas of agreement that social studies is the studies of society concerned with the relationship within the society and the central concern or focus of social studies is "man". Furthermore, Olabode, (2009) defines social studies as the studies that follow man in time (history), in

exploitation of resources (economics), in leadership (government), in space (geography), in graph (anthropology) and in response to stimuli (psychology).

Therefore, social studies are based on the foundation of different fields of study. It draws its contents from the social science subject such as history, political science, economics, anthropology, sociology, and geography. According to Okonkwo, (2000), social studies is the study of man and his physical and social environment and of how man interacts with others". Social study is a study of problems of survival in an environment and how to find solutions to them. It is a multidisciplinary study of topic, a problem, an issue, a concern or an aspiration," (Ogundare, 2004). Galadanci, 2007 sees social studies as an integrated study of social science and humanities to promote civil competence with aim of helping or cringing the culturally diverse democratic society to an independent world. Social studies is a discipline that deals with social change and ensures that a meaningful interaction of the recipients with their physical and social environment is attained. It endangers sound education of the citizens, as well as inculcates a sense of social consciousness and social responsibility. Social study is the study that can help an individual to understand his environment, find out the problems of his environments and solving existing social problems. It is a study that inculcates a value of honesty, cooperation, and the needs of the nation, as well as the desirable skills to environmental problems.

When we looked at all the above definitions of social studies, it will be observed that they have certain common elements, which are man and his environment or society. They all centered on man and his own interaction with the various environment and with the effects and influence between the two.

Therefore, the concept of social studies can be summarized and conceptualized as the studies concerned with man and his interactions with the economic, social, political, religious, historical and geographical environment.

2.04 Objectives of Social Studies in Nigeria

No subject can be included in the social curriculum as an end to itself. Determination of instructional objective is absolutely essential to start with. In Nigeria, social studies has become an acceptable subject of study. It has its own stated objectives which specify the type of knowledge, skills, values and attitudes that accrue to the learners through the teaching and learning of the subject.

Social studies objectives vary from one society to another based on their needs. Ajiboya, (1999) explains the following objectives of teaching social studies: it presentsknowledge as a whole unlike the traditional subjects such as history, civics and geography to mention but a few, which are taught separately.

- It helps create awareness and understanding of our evolving social and physical environment as a whole in its natural, manmade, cultural use and conservation of these resources for national development.
- It helps develop a capacity to learn and acquire certain skills, including, but not limited to those of listening, speaking, reading, writing and of calculation, but also those of observation, analysis and inference which are essential to forming sound socio-economic and political judgment.
- It helps ensures the acquisition of that relevant body of knowledge and information with essential prerequisite of personal development as well as to a positive personal contribution to the betterment of mankind.

- It helps develop in students' positive attitude of togetherness, comradeship, and toward a healthy nation, the inculcation of appropriate values of honesty, integrity, hard work, fairness and justice at work and play as ones contribution to the development of the nation.
- It helps correct or eradicate bad social behaviors, which are very common in our society today. Such social problems are drug abuse/addiction, cheating, smuggling, nepotism and other irresponsible behavior.
- It helps one to be alive to his civic duties, which make the society to be more enjoyable and pleasant.

In the subject, people learn about the need to pay their taxes and rates, taking care of the sick and needy, responding favorably to community work or self-help project, such as building of the town hall, constructing a place or post office. Jackson & Chiwatu, (2014) group the objectives of social studies into three broad categories for proper understanding, these are:

1. Knowledge: this means understanding the evolving social and physical environment, acquiring basic fact and information about the environment.
2. Skills: acquiring such basic skills as listening, speaking, reading and writing. Skills of observation, data-collection, analysis and inference, which are essential to the forming of sound judgment.
3. Attitudes and values: Development of positive attitude of togetherness, comradeship and cooperation, the inculcation of values of honesty, hard work, fairness and justice.

According to FGN, (2004) in NPE, social studies objective seeks to develop:

1. Children's self confidence and initiation based on the understanding of their own accomplishment, potentialities and their own worth.
2. Their desire for imagination and resourcefulness.
3. Their desire for knowledge and continued learning
4. Their appreciation of dignity of man and of liberty.
5. Their sense of compassion for the less privilege.
6. Their sense of respect for the tolerance of the opinions of others even in disagreement.
7. Their willingness to accept necessary changes within a system of law and order deriving from the will of the people.
8. Attitudes that is favorable to social, physical, cultural and economic development which will enable the children to participate in the life of the community, and when they leave school, to become innovators and doers of good in society.
9. Social attitudes and values such as cooperation, participation, interdependence on others open-mindless, honesty, integrity, trustworthiness, diligence and obedience.
10. A spirit of national consciousness and patriotism through interest and involvement in local, national and world heritage.
11. Their social awareness and critical judgment, as well as constructive effective thinking.

According to Mezieobi, (2014) a cautious identification of some vital attributes of social studies which are germen to coherent national/ world integration are most appropriate. These include: its social sensitivity nature, curriculum content emphasis, interactive process strategies and goal-objective. Tamiyu (2002) contented that in August 1965, a meeting was held by the Western State Ministry of Education in Ibadan to draw up a Social Syllabus for 1 and 11. The material to suit the Syllabus was assigned to Social

Studies department at Aiyetoro. In pursuance of the assignment, the group drew up certain objectives of the Nigerian Social studies Program. In line with this, Tamiyu, (2002)statedthat the initial objectives of the Nigerian Social Studies Program were as:

1. To make Nigerian students understand their environment and their relationship with the physical environment, economic, social, and cultural environment and to understand the same of other human beings.
2. To help them to know that all subject are related and that these subject are just like branches of a tree with a common stem.
3. To improve and broaden the basis of the Nigerian Education System which has been criticized from time to time as narrow and unimaginative.
4. To help Nigerian teachers, pupils and students to discover what is good and unique in the physical, social economic and cultural traditions, which have been neglected and forgotten
5. To develop, encourage and strengthen inquiring minds in pupils and students. It is the enquiring minds in pupils and students that can help them discover what has been neglected or forgotten.

It was believed that through social studies, some of the general, political, economic and social problems that face Nigeria could be eliminated. The introduction of social studies, therefore, is not a one day affair; it has passed through many stages and deliberations. It is in line with this that Okam (1998) asserted that the essence of social studies programme is to contribute its own quota in the social education of children toward playing an important role in the children social growth by providing them with insight into the use of various knowledge structure and processes that have relevance in modern civilization. Onwuka, (1981), Ezema (2001), and Nwuzor, (2002) notes that with social studies education, the student is able to “appreciate the diversity and dependence of

members of different communities the world over, To appreciate the need for cooperation, justice, fair play, tolerance, honesty and the need for patience, all of which are indispensable for the well being, progress and general development of every human community.

Social Studies was conceive as a subject to help heal the wounds of the civil war, ethnicity and to promote national unity, cooperation, good citizenship etc. According to the Nigerian Educational Research and Development Council, (2003) social studies as a school subject was intended to enable the Nigerian child develop the spirit of patriotism, tolerance and other type of productive qualities of citizenship. The objective of social studies Education in Nigeria took from the National Policy on Education (FRN, 2014) the following are the goals of Education:

1. The inculcation of national consciousness and national unity.
2. The inculcation of right type of values and attitude for survival of the individual and the Nigerian society.
3. The training of mind, in the understanding of the world around. And
4. The acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live and contribute to the development of the society.

Orakwue, (2000)Opines that one of the objectives of social studies is to inculcate in children the appreciation of the diversity of Nigeria, positive attitude to citizenship, entrepreneurship, positive thinking, cooperation and honesty. In the same vein, Haruna, (2015) observed that the essence of social studies is to train citizens to understand one another, tolerate one another despite their differences. Social Studies emerged in the school's curriculum with the aim of reforming education, for the purpose of sensitizing humanity so as to enjoy the resources available around them. It is a major tool for national

development and is cable of presenting partial or total solutions to issues of crisis and religious intolerance in Nigeria. Devis, (2002) opines that "one important purpose of social studies is helping young people develop the ability to make informed and reasoned decisions for the public as good citizen of a culturally diverse, democratic society in the independent world".

2.05 Nature of Social Studies Curriculum

The purpose of social studies is to provide a comprehensive survey of the whole range of human life in all periods of history and all parts of the world. It is also aimed at studying the man in his day today activities within his environment because social studies teaches members to live with other people within the society, how to interact, and communicate with other people in the community. It is also focuses on the importance of man and his environments. It is the only single science of society or science of humanity. Akinlaye, (1981) notes that it emerges as a subject of importance in schools as "study of basic characteristics of man and a detailed investigation into the many and varied expressions of the adaption of man to the area in which he lives and relationship with other men".

Busia, (1989) points out that social studies is capable of solving social ills better than can any subject solves. Social Studies, he said, develops in students the ability to make reflective thinking and decision so that the students later have ability to resolve personal and social complicit and also shape public policy by fully participating. Social studies also teach the child literacy skills and vocational skills which he/she could be able to earn a living as useful and productive citizen, contributing positively toward the nation's development and glory. Ololobou (2000) added that the young ones could not have a better understanding of the traditional costumes and complexity of the contemporary life unless through general, but integrated influence, implications and issues of social science.

Therefore, social studies deal with the "organization of material (of social studies) which must promote integration of experiences and thought not artificially restricted by it". The teaching methodologies should also reflect the integrated character of content drawn from various sources too.

In Nigeria, the predominant people are farmers, some are business men, and some are fishermen, while some are cattle rearers, because of their different environment. Therefore, man is the focus of study and his activities are studied in relation to his various environment. The new National Policy on Education (2004) emphases more values at the junior secondary school students lives. For that, the Universal Basic Education should have acquired appropriate level of literacy, numeracy, manipulation. Cumulative and lifelong skills as well as ethical, moral and civic values needed for laying a solid foundation for long learning as the basic for scientific and reflective thinking." In this case therefore, social studies curriculum has a significant effect on the ethnic integration academic performance of junior secondary school students in the study area.

2.06 Scope of Social Studies

As a subject that attempts to describe, virtually the totality of mans existence, the is very wide. It means studying man in a multiplicity of situations that are continually changing. This implies that almost everything relating to man becomes a potential of social studies. The scope of social studies, according to Mezieobi, Fubura, V.R Mezieoi S.A, (2008), refers to the subject matter, skills, values, attitudes and believes that has been or can be included in the social syllabus program. The scope of social studies is so vast or broad and ordinarily limitless. Awopetu, (2000) states that the scope of social studies is vast because essentially, it evolved as an integrated programme of study by integrating some of the relevant concepts in the social sciences, natural science, applied science and the humanities, while in cooperating still, a broader knowledge based on mans behavior in

the environment. The scope, however extensive, according to Esozobor (2009) drives it concept from the principle of holistic approaches to the acquisition of knowledge and in accordance with these principles, it in cooperates the relevant and related subject areas to constitute a body of knowledge, which is principally directed at the attainment of citizenship education. In other words, Fadeiye, (2005) reaffirms the scope of social studies as that which aim at "presenting knowledge as a whole rather than departmentalizing or in the exact word" of Ezosobor (2009) "compartmentalizing it as other social science subjects do".

Fadeiye, (2005) maintained further that social studies, studies man in depth and use the interdisciplinary approach in its teaching just in an attempt to present knowledge as a whole. Social studies does not believe in theorizing, instead it integrates the different theories with a view to understanding the problems confronting man offering realistic solution. More so, the scope of social studies, however, essential to better help in the understanding of intricacies of man's existence on earth. He also summits that "It uses concentric approach in teaching otherwise known as spiral or expending horizon pattern." that the knowledge in social studies is considered in different maxims which "proceeds from the known to the unknown, from concrete to abstract, from particular to general, from inductive to deduction; That the topics in Social Studies are topics graduate from home, school to the community, State, Nation and the world at large.

Nonetheless, the scope of social studies varies depending on the level one wants to consider it. Thus, Bayejusa, (1981) was positive when he maintained that "this scope of social studies will remain an ever changing area given the factors of space, time and human development". This position makes Mezieobi, Fubura, & Mezieobi (2008) version ofsocial studies appealing to them;

1. The content of social studies is tailored specifically to a particular society like Nigeria. Content can be drawn from anywhere in the universe to enrich or compliment the local content.
2. The content focuses largely on what is on ground, the present with an eye on what it should be in the future. The past is never ignored as there are experiences that may be drawn to enrich the present or future content of social studies.
3. The content of social studies is drawn from the social science, the humanities, oral history, contemporary issues, and mass media, personal or group experiences of learners, teachers and parents; and from resource, persons and places, ideas, past activities and thoughts.
4. The syllabus or curriculum of social studies is flexible and accommodates new trends or changes, problems or aspirations in the world or in the society that bears relevance to social studies teaching; as the classroom must reflecton the goings-on in the society. The implication of this is that, the scope of social studies is continuously enlarging to accommodate the rapidly changing social studies knowledge explosion and knowledge implosion.

The scope of social studies remains the study of the society with the aim of helping pupils/students to understanding the world in which they live and how come to be so that, they may become responsible citizens. The scopes therefore, a well planned social studies programme has to be broad enough to expose the learners to a broad range of human activities that are meaningful to them, and relevant to man's way of life in the environment.

2.07 Historical Development of Social Studies in Nigeria

One of the problems confronting Nigeria as a young democracy relate to the issue of achieving a great measure of unity amongst the various national groups that cosnstitute her society. As a political entity, Nigeria has brought together divergently and ethnically

different nations. These nationalities whether major or minor in their varying degrees of success or failure constitute a kind of centrifugal force within the polity. This political unhealthiness constitutes a major diverse force of great magnitude interms of threatening the cooperate existence of Nigeria as a country. For example, "There are barriers between groups and classes within the Nigerian society, which are as a result of birth, occupation, languages, race and religion; there are also barrier between generations, between townsmen and countrymen, between the school and the unschooled" (Cobin, 1983). This is exact and unreliable view about the origin of social studies, which according to Mezieobi, Fubura &Mezieobi, (2008), have created more confusion rather than shed light with exactitude, on the origin of social studies.

Nigeria emerged as an independent nation in 1960 after about 11 decades of colonial domination. Social studies as the contacts of history, geography and other social sciences have been an integrated subject that was introduced in Nigeria in the early 1960s. The methodology of the new subject, social studies, is active inquiring of learning. According to Aina, (1982) the modern history of social studies in Nigeria has its roots in the ripples of curriculum innovation which began in Europe in the 1930s. Debey and Barth, (1980), Joof, (1991)in Mezieobi, Fubura and Mezieobi (2009), Fedeiye, (2005) and Esezobo, (2009) assert that social studies originated from the western world, perhaps Europe or western Europe as a tool to give satisfactory answers to the problems confronting man in his different environments, Ironically, Osakwe and Itedjere (1993), cited Meziebi et,al (2008), social studies originated from the United State of America (USA). They went on to point out the direction which the spread of social studies went. To them from the USA, social studies found its way into Europe especially Britain.

Based on the primafacie impression above, it could be deduced that the answer to the modern history of social studies is twofold. One face as earlier mentioned isthe claim

by scholars that social studies has been in Nigeria from inception of the traditional time i.e. in the content of document curriculum of pre colonial times, which according to Iyela and 'Yar-Ali (2002) place unbounded emphasis on the cultivation of values, patriotism, inculcation of the spirit of responsibility for others, respect for worth and dignity of individual, and development of the attitude of tolerance, and economiy, increasing awareness for better human interaction and progress. According to Adeyoyin, (1982) social studies in Nigeria have its root in the ripples of curriculum innovation which began in Europe in the early 1930s. Many educators felt the need to introduce the teaching of democratic values as a matter of policy which was spear headed by the association of education in the world citizenship (AEWC). To support her view, Dubay and Bath (1980) earlier submitted that, social studies in terms of subject have always been part of our curriculum in the school. That the content of social studies is the content of history, geography and other social science, but with special connotation representing an integration of social science and humanities; that social studies also belong to the modern wave of good educational practice, which stresses the importance of the process of learning, he added that social studies was introduced in Nigeria in the early 1960s.

From whatever trend the development of social studies is considered, one fact remains recurrent inter alia in the available literature consulted as it relates to the history of social studies. This fact presents itself in the submission of Dubay and Birth (1980), Tiamiyu, (2002). Mezieobi, Fubura, and Mezieobi, (2008) and Esozobo, (2009) who have continuously maintained a position on the evolution of social studies in Nigeria to begin from the former western religion between 1950s – 1960s when the region had a joint educational venture tagged "Ohio project," which was responsible for the introduction of social studies into the teacher training colleagues in the western region. In the precise word of Esozobo, (2009), "it was the teacher training collages that first embraced the teaching of

social studies in Nigeria". A further evolution of social studies occurred in 1963 with the establishment of the Comprehensive High School at Ayetoro near Abeokuta. "Therefore, social studies was in the big plan to make education relevant to the needs of the country. In 1969, effort had been made at regional levels to develop the subject. For example, social studies program began in Aiyetoro Comprehensive High School in the Western Region in 1963. The textbooks for social studies were first produced in 1960. Furthermore, in 1965, an effort was made by Northern Nigeria Teacher Education Project (NNTEP) tointroducesocial studies into some selected Teacher Colleagues of Bauchi, Bidda, Ilori, Katsina, Maiduguri and Sokoto. (Nnom, 2011)"

As a matter of record it should be noted that by the end of 1968. According to Adeyoyi, (1982), this book received the acceptance of Nigerian educators at the critique conference held at the University of Lagos, sponsored by the Comparative Education Study and Adaptation Centre (CESAC) in 1960. Two important events, which affect the development of social studies, took place. Firstly, in January, 1969, the Social Studies Association of Nigeria (SOSAN) was lunched at the Cooperative Colleage, Ibadan. Its objectives among others were to;

1. Promote the development of new curricular in social studies.
2. Serve as a clearing house of ideas on social studies and
3. Encourage the teaching of social studies in Nigerian schools.

Secondly, in the mid 1969, a special conference on curriculum was held at University of Lagos to examine the issue of ideology, purpose, objectives of Nigerian education. This conference gave birth to the Nigerian Educational Research Council (NERC), which has since been functioning as an arm of the Federal Ministry of Education. which was the NNTEP continued to spearhead social studies; also the first National program for social studies was produce as a result of National Curriculum Workshop to be

actively involved in the department of curriculum and materials for social studies. It also sponsored frequently social studies in-service courses for teachers at all levels and offered a post-graduate diploma in education for social studies teacher.

In order to make social studies well established, conferences and seminars have been and are still being held from 1969 to date. The first national workshop on social studies was organized by the institute of Education, Ahmadu Bello University (A.B.U) Zaria in 1971. Now the conference, workshop and seminars are held every year. Also, the Nigeria Educational Research Council (NERC) convenes and coordinates seminars on the classification, meaning, ideas and concepts of social studies; the proceedings of which are published under the title "social studies, teaching issues and problem". Objective of social studies; There are types of objectives in social studies, which include specific and general objectives of social studies. Specific objectives are categorized into their domain, which are:

Cognitive domain - which deals with knowledge

Affective domain - which deals with the conduct, attitudes and values

Psycho-Moto domain - which deals with development of skills

The social studies teacher must ensure that students or learners develop correct skill to make independent decision in all aspectsof their life.

General objectiveof social studies emphasizes discovery, dialogue and experience. It gives the learners the opportunity to find out things for themselves by experiment, that is, why social studies has methods in teaching it, like excursion, questioning techniques, discussion, inquiring method and problem solving method etc.

According to Dubey and Birth, (1980) A.B.U Zaria pioneered the first B. Ed program in social studies and also offers a post graduate degree in social studies. It is now

possible to read up to PhD level in social studies in Nigeria. Okobiah, (1985) asserts that the crux of the perspective is geared at producing good citizens and of forging a cohesive society that will and support the notion of nation building. Social studies also inculcates social attitudes and values in the learners and it enables them to have the right attitude toward life such as courage, patriotism, self-discipline, presentation, endurance, etc. which leads to societal development.

Though Social Studies have made tremendous strides and impacts in the Nigeria educational scene, civic education become an integral part of it in 1971. According to Ogundare (2011) Said the coming of social studies, civic become an integrate part of social studies in 1971. Civic concepts like citizenship, democracy, civil right and responsibilities, leadership and followership were incorporated into social studies curriculum. The integration of civic concepts in social studies curriculum was possible because social studies teachesvalues and social norms. Mezieobi (2011) Opines that, Social Studies curriculum provides wide array of content and learning experience to promote the frontiers of civic education, Ogundare (2011) further pointed out that, during the 1991 curriculum review conference, it was decided that citizenship education should be taught as part of social studies at certain levels of education in Nigeria.

Keene, Baamphatlha andMoffat (2013) assert that the close link between civic educations, civic studies and social studies is unique. Civic Education no doubt is a dimension of social studies education. Though, link also exists between civic education and other subjects in the school curriculum like citizenship education and cultural education. There is a general agreement that civic education as a dimension of social studies education is about the grooming of good citizens. The goal is to build the young people so that they acquire the skills, knowledge and values necessary for active participation in societal activities. Important to social studies education are the efforts that are directed toward

bringing new meaning to citizenship participation in communities and national development. According to FRN (2007) the idea of civic education was conceived by the needs to redress the observed inadequacies in the absorption of some societal need such as civic right. Equally, social studies, for long, is regarded as an amalgamation of all social science subjectsincluding the humanities which, has become very unlikely to be taught effectively. Therefore, in line with a presidential directive (FRN, 2007) a new civic education curriculum was disarticulated from social studies. Similarly, the emergence of civic education curriculum has not affected the functions and structures of social studies at the various level of our educational system.

With the recent development of social studies education in Nigeria, Keene, Baamphatlha and Moffat (2013) emphasized that citizenship education is the core of social studies education curriculum in Nigeria. As the nation struggles to create viable programs,a midst problems of mass education, funding, inequalities in access to education, curriculum development, instructional methods, research and teacher education,citizenship education programs and activities have become crucial to sustaining the goals, objectives and aspiration of the Nation. According to Yusuf, (2017) Social studies education in collaboration with civic education, citizenship education and cultural studies have been seen as a strong and effective tool that can facilitate the attainment of political ethics through the production of responsible citizens that will contribute totally to the growth of societies. This can be seen from the citizens' behavioural disposition which may include honesty, dedication, forthrightness, hard work and productivity.

It has become very vital for the professional teacher of social studies education to seriously accommodate the view that current evaluation procedures in this subjected has to be concerned with assessing students' progress and development. Flowing from this is the philosophy of Nigeria Certificate in Education (NCE) social studies curriculum as to instill

in the students, the basic knowledge, desirable values and skills for investigating, analyzing and explaining in interrelateship of man and his conflex relationships with the world around and beyond. The National Commission for Collages of Education (NCCE) (2009) says that social studies programme is designed with the objective of producing teachers who are both professionally committed and academically competent in its philosophy, content and methodology. Towards this end, the NCE social studies curriculum is designed to achieve the following:

i. Produce professionally and academically competent NCE social studies teachers for the basic 1-9 schools.

ii. Prepare teachers who will inculcate in their pupils rational adjustment to their physical and social environment through acquisition of knowledge, attitudes, values, appreciation and skills necessary for developing social and civil responsibilities and.

iii. Produce students who are capable of benefiting from further Education in social studies and other related are (NCCE, 2009).

The implementation of the NCE social studies curriculum in Collages of Education in Nigeria over the years has left much to be desired. As a subject that is meant to make its learners competent in correcting and solving the ills of society, they rather have been more of victims and perpetrators of these ills like disrespect, indecent dressing, dishonesty, disdain for mutual labour, exam malpractice, sexual abuse etcetera. On this scenario, the National Teachers Institute (NTI) (2009) observed along other stakeholders that the product of the subject are rich in the knowledge of social studies concepts and facts but deficient in expected social valves, attitude and behaviours that characterize socially responsible citizen. NTI and a host of others not that the lecture method dictation and not taking which are not interactive coupled with non use of

instructional materials NTI assumes that the deficiency arised from "The way" the subject is taught and learnt in the classrooms.

Based on the necessity for Training of pre-service social studies teacher in primary and post primary school, NERDC produced syllabus for teacher /colleges in 1972 and the Institute of Education, ABU Zaria introduce the subject into its post graduate Diploma in Education (PGDE) programme. In the same year a degree course in social studies in ABU Zaria and Nigerian Certificate in Education (NCE) programme in Advance Teachers college Sokoto was introduce in 1973. 1974 and 1975 witnessed another development at the institute of Education, University Logas, where the subject was introduce at Associate ship and NCE level. 1976 was another year when universal free primary education was launched throughout the country, and the teaching of social studies in the primary schools replaced spate subject of the social sciences. It becomes compulsory in Teachers collages. In two year Bachor of Education (B.Ed) degree program in social studies was also introduce at ABU Zaria. Udoh, (1989) said that the revised guide was published by the Federal Ministry of Education in 1983. 1981 and 1984 witnessed another rapid development because many more universities started postgraduate degree programmes in social studies. Typical example of such institutions include; Ife, Ibadapn, Ilorin, Lgos, Nsukka and Jos. The Join Consultative Committee (JCC) also approved the Junior Secondary School Syllabus.

The National teachers institute did not only produce the grade 11 social studies syllabus and texts. It also went ahead to write course books in social studies for NCE for distance learning system the distribution of which started in January 1990. Almost all the Collages of Education now offer social studies in their current programmes. Degree and post-graduate programme in social studies are now being offered in more than fifteen (15) universities. The skepticism on the nature, scope and philosophy of

social studies has been over to some extent. It is now a compulsory subject in the first nine years of a Nigerian Childs Education courtesy of the new – 9 – year Basic Education curriculum launched in 2007.

2.08 Objective of Junior Secondary School Social Studies Program

Social studies curriculum development has been the responsibility of two main bodies, that is, Comparative Education and Adaptation Center (CESAC) and the Nigerian Educational Research Council (NERC). The CESAC drafted both the Junior Secondary (JSS) and the Senior Secondary School (SSS) curricular in 1977. Since then, the JSS syllable has been approved and implemented in all schools in Nigeria since 1982. Since then, social studies has been a core subject at the JSS level.

Since social studies was introduced into our schools in order to help the youth in many respects. For instance, after the Nigeria civil war there was the called for unity in diversity, educational reform and the collection of social problems from the Nigerian society. The Nigerian leaders through the Nigerian educators decided that social studies were essential in this regard. Kissock, (1981) opines that social studies was introduced into schools to help the youths in identifying and alleviating some of the social problems in Nigerian society such as unity and diversity, bribery and corruption, religious intolerance, mismanagement of public funds, nepotism etc. It was also introduced to install into the young ones a spirit of nationalism and patriotism, to be positive towards themselves, towards others, their community and the nation as a whole.

The aims of social studies are consistent with the goal of Nigerians education as stipulated in the National Policy on Education (FRN, 2014). These include:

1. Inculcation of national consciousness and national unity;
2. Inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;

3. Training of the mind in the understanding of the world around; and
4. Acquisition of the appropriate skills, abilities of the development of mental, physical and social skills and competence as equipment for the individual to live and continue to the development of the society.

The objective in many respects reflect in greater details the four educational pillars enunciated by UNESCO, (1998), namely; learning to know, learning to do, learning to be and learning to live together; so, social studies as a discipline helps in achieving the above goals. NERDC (Nigerian Educational Research and Development Council) (2009) has identified the following as objectives of social studies as to help individuals understand their environment, find out its problems and be able to solve the problems; to help individuals to understand the importance of hard work and honesty within the society; to acquaint individual with the knowledge to understand the laws of our country and be able to obey them; to help the citizens to understand the importance of cooperating with our family peer group and leaders; to help individuals understand the needs of our nation and think of ways in which they can carefully contribute to its growth and development; it help individuals understand the wealth of their culture and find ways in which they can use the past and present experience to plan and improve the quality of lives; it help individual understand the usefulness of being good citizens in our country (Nigeria); to help individuals learn, acquire useful skills, habits and attitude towards each other and the nation; to make individual appreciate and understand the role of races religion and cultures of the world; to enable individuals acquire desirable skills in order to solve our environmental problems and to train citizens to understand one another, tolerate one another despite their differences.However, the objectives of social studies to post primary education according to Okonkwo, (2009) are:

1. Make the student aware of the problems of his country and of the world in general, and to appreciate interdependence between people;
2. Create awareness and understanding of the evolving social and physical environment, its natural, Man-Made, cultural and spiritual resources together with the rational use and conservation of these resources for development.
3. Development in the students a positive attitude to citizenship and a desire in them to make a positive personal contribution to the creation of a united Nigeria;
4. Develop a capacity to learn and to acquire skills essential to the formation of a satisfactory professional;
5. Develop in the student an appreciation of his heritage, and a desire to preserve it;
6. Acquisition, development and inculcation of the proper value-Orientation for the survival of the individual and society; and
7. Acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community.

Furthermore, the objectives of social studies at JSS are summarized as follows by Dubey, et' al (1980).

1. To inform the learner and help him know about the physical and economic environment in which he lives.
2. To make the learner become aware of the natural and other man made resources around him.
3. Help the learner become aware of his culture as well as those of others in an attempt to bring about cultural tolerance and integration.
4. To develop and instill in the learner knowledge, desirable attitude and functional skills to fulfill participation in the development of their society.

5. To help the learner to understand the diversity of people of Nigeria and the wider world, so as to understand the cooperation and interdependence of many of them.
6. To help him develop ability in judgment, criticism and analysis of issue and actions as related to daily activities.
7. To help him differentiate between kinds of skill, such as that of reading, listening, observation and discussion through the use of inquiry method.
8. It helps him to become an effective leader and good followers, through instilling in him, the qualities of good leaders and good followers.

2.09 Concept of Ethnic Integration

Ethnics groups according to Irobi, (2005) in Areo, and Romanus, (2008) are communities of people characterized by linguistic and cultural identities and history, tradition, myth and origin. Ethnic groups are categorically distinctive within larger population of the society. Members are usually bound together by communities of race or nationality. Fear and Laity, (2000) see an ethnic group as "a group larger than family for which membership is reckoned primarily by descent and is conceptually autonomous and has a conventionally recognized natural history as a group".

Alba, (2005) maintains that ethnicity is a distinction that individual make in their everyday lives, that shapes their action and mental orientation toward others and it is typically embedded in a variety of social and cultural differences between groups that give ethnic boundaries concrete significance so that the members of one group think, they are not like us. Karner, (2007) sees ethnicity as triad of construct; in terms of structures that affect social action, as cognitive process affecting perceptions of the world, and as an emotional way of experiencing like situations. Ross, (1979) in Akinjobi, (2004) in Ared and Romanus, (2008) identified two schools of thought on the definition of ethnicity. The objective school defines ethnicity by its concrete cultural institutions and patterns; a

distinctive folktale, food clothing, etc. The second school, which is subjective, considers ethnicity as a reflection of a shared 'us feeling' and even an 'us-against=them' feeling. This idea of ethnicity is expressed in Musket and Apple, (1990). Egbokhare, (2004) in Ared and Romanus, (2008) also notes that ethnicity encompasses a sense of group identity deriving from real or perceived common bounds such as language, race or religion. Language is said to be the most important attribute of an ethnic group.

Ethnicity is a social issues associated with some form of interaction between various ethnic group within a geo-political territory. In other words, it is a competitive struggle between a cultural-linguistic groups, Indeed, language is clearly the most pervasive and crucial variable in Nigeria and other parts of Africa (Nnoll, 1995). N.T.I (2001) contended that "ethnicity refers to the feeling of belonging to a group of people who share the same common language, common origin and common set of traits of customs and taboos".

Integration according to Jackson Chinatu, (2014), is the incorporation of desperate ethnic and religious element of the population into a unified society providing equality of opportunity for all members of that society. Kyari Tijani, (2005) observes that "integration is wider and it is a process of uniting groups with different backgrounds into one entity bound by common norms, values and interest. Each group or community has its own norms and values. It is not easy to set common norms and values for the country. What more among communities that are already different in terms of language, religion, economic function and descent. Tijani, (2005) states that integration is wider and it is a process of uniting groups with different backgrounds into one entity bound by common norms, values and interest. He further states that Nigeria should aim at full integration and then unity will automatically follow. Therefore, the problem of unity and integration of our country must be tackled forcefully, scientifically and permanently. But the situation on ground is

different in most big cities in our country. One still notice packets of communities living separately in various corners of our cities, they try to maintain their separate identities. Thus, you have the Hausa quarter in Ibadan and Hausa quarter in Maiduguri. Despite all efforts, the Hausa immigrants in the above mentioned cities have succeeded in maintaining their Hausa identity.

According to Mezieobi, (2014) Nigerian scholars have not agreed on the exact number of ethnic groups in Nigeria. He maintains that Ogungbemi, (2008) Arinze, (2001) and Orisa, (2013) are of the view that Nigeria has over 250 ethnic groups in Nigeria. Since the amalgamation of the Northern and Southern protectorates by the colonial masters, Nigeria is over 53 year old and still battling with disunity and disintegration.

Ethnic integration simply refers to as national integration; national unity.In view of this, Ojo, (2009) states the relationship between national cohesion, nation or ethnic integration, national unity and national building. Osahon, (2013) explains national integration as striking a balance between cultural relations in a multi ethnic policy as well as sensitizing the citizenry for peace education, cultural accommodation, developing attitude and values for collective national existence. National integration is the process of uniting different people from all ethnic groups, religion and works of life into a single whole; this will bring about the peace, stability, prosperity and performance. Maurice, (1976) in Ojo, (2009) defines national integration as "the process of unifying a society which ends to make a numerous city, based upon and order its member regard as equitable harmonious". Also Philip, Jacob and Henry (1964) in Ojo, (2009) maintain that ethnic integration is a relationship of communities among people within the same political entity. According to them, "it is a state of mind or disposition to be cohesive, to act together, and to be committed to mutual programmes". According to Elaigwu, in Odeh, (2011) national integration is determined by "the degree to which members and groups in a plural society

adapt to the demand of national existence, while co-existing harmoniously". Lastly, national integration can be described as a situation in which citizens of a country increasingly see themselves as one people bound by shared historical experiences and common value, and build by the spirit of patriotism and unity, which transcends traditional, primordial and diverse tendencies (Jega, 2002).From the above definitions of ethnic integration, it is necessary for a nation like Nigeria to be integrated because it will enhance unity, progress, development and fruitfulness.

2.10 Concept of Peaceful Co-existence

Peaceful Co-existence is a term derived from peace, which is state harmony characterized by lack of violent conflict commonly understood as the absence of hostility. Peace also suggests the existence of healthy or newly healed interpersonal relationships, prosperity in matters of social or economic welfare. The establishment of equality and a working political order that serves the true interest of all, in international relations, peace is not the absence of war or conflict, but also the presence of cultural and economic understanding. Caltung (2003) notes from the perspective of positive peace that it is for example "the process of serving justice at the different levels of human relation'', it is a dynamic concept that leads us to appear, face and resolve conflicts in a non-violent way aimed at achieving harmony between the person and him or herself with nature and with other people.

Caltung (2003) defines co-existence as a "necessary relationship between people based on networks of shared meaning. We understand that in daily life, we often find ourselves in situations in which we deal with different people when promoting personal or group projects. To succeed, we have to interact, coordinate, organize ourselves and relate to each other. Caltung (2003) further explains that at school, with the family, in organizations and in the neighborhood/community, etc co-existence is a established fact, we cannot choose whether or not to live with others, but we can choose how we want to do

so. A culture of peace is built from the many small cultures of peaceful coexistence. These can arise in schools, families and communities.

According to World Vision in Progress Foundation (2013), conceptualized peaceful coexistence existed among the creek nation that introduced the principle of peaceful coexistence among different nation for economic and social development by way of peace treaties. At that time this, principle was established on the basis of political, economic and security issues to protect the interests of each nation against its enemies. The term peaceful coexistence literally means to live with others in the same place at the same time in a peaceful way. Peaceful coexistence, on the other hand, according to Attaweel, (1991) is a concept in international relations called for by Chrushelex after Stalin's death and the means to pursue a policy based on the principle of accepting the idea of the multiplicity of ideological doctrines and understanding in international issues. It also called on all religious sects to peaceful coexistence with each other and to encourage understanding and dialogue and cooperation between different nations/languages. Peace generally connotes a state of quiet, calm response, tranquility, freedom from war and concord of ideas among different people (Lorata, 2008). These concepts, which are central to the survival and development of societies, should be reflected in the university and high quality education received by students. Learning about peace means obtaining knowledge and understanding of what contributes to peace, and what is the role of the student in the maintenance of peace in the school (Loreta, 2008).

2.11 Gender and Peaceful Co-existence

Basically, the term gender is often used both synonymously and interchangeable with sex and women in political discourse. Hence, it is imperative that we clarify the conceptual fog that be clouts the meaning and application of the word 'gender'. While sex is a biological fact, gender, on the hand, depicts the social construction of the biology.

Chabra (2005) notes that gender describes the characteristics that a society is culture delineates as masculine or feminine. He adds that gender divisions in the society are not fixed biologically, but constitutes an aspect of the wider social division of labour and in turn, is rooted in the conditions of productions and reproduction and reinforced by culture. Omotola(2007) argues that gender is a "constitute it element of social relationship based on percelved differences in the sexes'' a well as "a primary way of signifying relationship of power"

The United Nation Development Programme (UNDP, 1996) explains gender as the qualities associated with men and women that are social and cultural, than biologically determined. Gender includes the ways in which society differentiates appropriate behaviour and access to power for women and man. Although, the details vary from society to society and change overtime, Gender relations include a strong element of equality between women and men and are strongly influenced by ideology.

Peaceful Co-existence and Gender equity may be difficult to achieve where the growth and development of human society when peaceful co-existence is lacking. In other words, peace is a sin qua non for development. The inclusion of peaceful co-existence and gender equity in the educational system can be traced back to world war 1 (1914-1918) in which the United Nation Educational Scientific and Cultural Organization (UNESCO) worked on the idea of peace, as an after math of the war.

The right of education is a basic human right enshrined in the Universal Declaration of Human Right of 1948. Other declarations or pronouncements worldwide have emphasized the importance of promoting equal access to educational opportunities for both male and female, such as the convention on the discrimination against human (CEDAN) and Beijing Conference on women (1995). These pronouncements increased in the face of

persistence of discriminatory practices against female in access to education. Duffy (2009) observed that the problem of gender differences starts from childhood where differential socialization lead girls towards dependency and inferior self-image which can result in their being denied certain privileges. Family setting and responsibilities have also been found to be strongly associated with gender discrimination in education and other spheres of life. For instance, birth order, number of siblings, parenthood and its responsibilities among others; have been found to influence participation or access to educational opportunities. In on other vein, increased family responsibilities, for instance, are more detrimental to women education given some socio-cultural antecedents.

The negative feeling that one is being discriminated against just for belonging to a particular groups lead to a sense of deep injustice and discrimination, the discrimination and injustice do not stop with the individual, but is passed on from generation to generation, and it ethnic integration and peaceful co-existence that can eradicate this. Peaceful Co-existence and ethnic integration advocated for gender equality tried to teach people how to enjoy their own right without endangering the right of others, on how to advocate the equality of others.(Duffy, 2009). According to Bun and Aspeslagh (1996) peaceful co-existence embodies gender equity, violence in schools, and international security cooperation as ideals for future; from question of human equality to the teaching of sustainable development and environmental protection. They also emphasized the issues of conflict and conflict resolution which the youth can be taught to take creative approach to the conflict and how to find different possibilities for self-esteem and respect for others.

According to Savmel and Salomon (2005) Ethnic Integration and Peaceful Co-existence aims at helping students acquire skills for non-violent conflict resolution and reinforce these skills for active and responsible action in the society for the promotion of

the valves of peace. It aims at tolerance, equality, respect for differences and social injustice among the students and people in general. Ethnic Integration and Peaceful Co-existence is most effective when the skills of peace and conflict resolution are learned actively and are modeled by the school environment.

2.12 Ethnic Conflict in Nigeria

Nigeria as a political entity was created in 1914. That is why ethnic conflict in Nigeria is rooted in the 1914 merger of the northern and southern protectorates by the colonial administration - Lord Frederick Lugard. Nigeria is a multi-ethnic nation consisting of more than 200 ethnic groups speaks over 250 languages;

Ethnic mistrust and tension run high in Nigeria politics, ethnic loyalty remains stronger than national loyalty. All the ethnic groups complain of one form of marginalization or the other. The Hausa/Fulani are accused by other groups before now of monopolizing political power, the Hausa/Fulani accused the Yoruba's of dominating the economy and civic service, the Igbo blame their woes on the Hausa/Fulani political domination and also blame the Yoruba's denomination of economy and federal bureaucracy. Minority ethnic group in the oil-producing Niger – Delta region feel they are victims of a gang – up by the three major ethnic groups to share the nation's oil wealth among them. Ethnic sentiment permeates national life in Nigeria. Everything in the country has its own ethnic tag that is allegation of jobs, admission into schools, business transaction across and be heard in every state of the federation (Musa, 2009). Marson, (1991) opines that Nigeria was brought into being under British colonial rule, when in the early 1990's Lord Lugard forged together the Muslim protectorate and the southern Christian sphere.

Ethnicity and ethnic conflict in Nigeria according to Dogo, (2006) in Areo, and Rumanus, (2008) dates back to pre-colonial and colonial periods when inter and intra – ethnic conflicts, wars and rivalries were witnessed. He gave an examples of ethnic conflicts

that took place during this periods as Jukun – Tivi conflicts in Taraba state; Ijaw – Itsekiri, and Itsekiri – Urhobo in Delta state; Ogoni – Andoni in Rivers state, and Ijaw – Ilaje in Ondo state.

Ethnic hostility and conflict continued after independence and during the military rule that followed the January 15, 1966 coup the Nigerian civil war of 1967 – 1970 was a result of ethnic rivalry within the rank and file of the Nigerian armed forces and the political class (Mainasara, 1982). Between 1983 and 1999, there were ethnic conflicts such as Kataf and Hausa clashes in Kaduna State, the Jukun–Tiv conflict and the Ogoni revolt in 1995. However, ethnic clashes are more sporadic with the coming of the fourth Republic in 1999.

However, Mason, (1999) reported that retaliatory attacks were made on Yoruba people at Kano on 24th and 25th July, 1999 claiming over 100 live and properties worth millions of naira destroyed and looted. According to him there was another clash between the Ijaw and Ileja people of Ondo State on 30th July, 1999 which claimed not less than fifty lives. He furthes opines that "since the election of Obasanjo in may 1999, there has been around 700 deaths as a result of ethnic conflicts. The immediate reason for the spark of the conflict may differ, but the common theme is the enormous poverty and deteriorating social condition". Nigeria as an independent nation is being confronted with problems, but the dangerous one is the problem of maintaining sound, peaceful coexistence despite the heterogeneous nature of the country as a major factor claimed by the military intervention and seized power: but even the military regimes in Nigeria faced the problem of ethnic crises, for instance, during Babangida regime in 1987, there was Kafanchan crises of Kaduna State.These escalated to other part of Nigeria.

Egweni, (2010) observed that since the commencement of democratic rule on May 29, 1999; ethnic violence has come to occupy the center stage. The prevalence of ethnic

violence is attested to by the sheer dramatic rise in the incidences as well as volume of destruction of lives and properties that accompanied them and palpable tension and animosity it has generated in the relationship between different religions in the country.

Imobiaghe, (2003) maintains that the beginning of the new democratic dispensation, which was enthroned on May, 29, 1999 led to more escalation of violent clashes in Nigeria both religiouns and ethnic wise. To capture this more graphically, Ugoh, (2004) notes that within the first three years of Nigerian's return to democratic rule, it witnessed more than forty violent communal and ethnic violent clashes. Alubo, (2006) added that over 80 major eruptions have been recorded in various sections of the country in the 55 months of civilian rule with September, 2001, witnessing the highest form of violent disturbances with a figure of over 30,000 deaths, which would not be over estimate (from 1999 - 2001) which has never happened in any period of Nigeria's history (excluding the civil war).

On April, 14th 2000, Agyaragu crisis in Nasarawa State led to the killing of their fellow indigenes. The violence erupted when the militant youth of the town of Agyragu protested the location of local government headquarter against the choice of their town. On 16th May, 2000, also a bloody ethnic feud between Akasa and Igwama communities in Bayelsa State claimed many lives on both sides. Ethnic crises championed by militant youth which resulted in the killing on both sides, sparked off the ethnic feud. Thovoethin, (2005) said that the Kuteb and the Chamba of Taraba State clashed on August, 11th, 2000 of which about 200 persons died. The violence was closely followed by a clash in Lagos involving O'dua People Congress (O.P.C) on the 9th of September, 2000. Okirika and Eleme in Rivers State took the stage on October 4th 2000 in a fight of land ownership. Other conflicts worthy of note between the year 1999 and 2000 are the conflicts in Tafawa Balewa Square and other parts of Bauchi State (2000), The conflicts in Mushin, Ajengule,

Ketu, Agege and other parts of Lagos (1999 - 2000), conflicts in Kaduna metropolis May, 2000, the conflict of Gombe State September, 2000 and the conflict in Aguleri and Umileri areas of Anambra State in 2000. (Adebayo, 2006)

Furthermore, the Kano killing escalated to the south – east where northerners were killed and roasted in the cities of Onitsha and Aba, the conflicts between the tribes of Ikulu and Bajju in Zangon Kataf Local Government of Kaduna State in 2001 over the appointment of a district head further reveals the extent of mistrust, and hostility among ethnic groups in Nigeria.Few months after the clashes between the Muslims and Christians in Kaduna metropolis, which an unestimated number of people lost their lives over the proposed introduction of the Sharia law, a reprisal attack followed in Abia State of which about 450 persons were killed, that is, between 21st to 25th February. In May, 2001 the Tiv, Jukun and Fulani militants engaged in feud over a disputed land and property in Jukun land in Taraba State. Also on June, 2001 many lives were lost and property destroyed in Azara town Nasarawa State, when the people revenge the killing of the traditional leader of the Tiv's (Olukorede, 2002). Thoveethin (2005) reports that between 19th June and 4th July, 2001, over 100 persons were killed in clashes between the Muslims and Christians in Tafawa Balewa Local Government, Bauchi State (Anyinla, 2004). On 12th October, 2001, about 150 persons were killed in a religious in Kano sparked off by protests against the United States led military action in Afganistan over asylum granted to Osama bin Laden, Anyila, (2004). Worthy of note also, is the Zaki Biam case in Nigeria's continuing inter-ethnic violence. On October, 22th 2001 government troops carried out a brutal attack to avenge the killing of its 19 soldiers in Tiv land (Zaki Biam), Benue State. Anyila, (2004),similarly, in June, 2002 several people were killed in Yelwan Shendem Local Government Area, Plateau State over land and indegenship conflicts. The 2008 Jos Local Government crises ever thought may not reflect a radical shift from the 2001 crises, still

minors the extent and level of struggle for control of political and by extension economic resource in Nigeria. In this crisis, what began as an electoral dispute quickly snowballed into an ethnic and religious conflagration with grave consequences for many live and property. It stemmed from longstanding battle for control of political power and economic rivalry between different ethnic groups and between those labeled "indigenous" or "non indigenous" inhabitants of the area (Ambe – Uva. 2010).

Since 2009, increasingly frequent and sophisticated attack emerges in Nigeria. There was a shift from all the above mentioned violence clashes as in the use of guns machetes, bow and arrows etc. to bombing. The frequent and sophisticated attacks and bombing attributed to Boko Haram and ensuring heavy handed counter insurgency operations have caused death, destruction of property and significant displacement (AI 24th January, 2012, IRIN 18th July, 2011; SERAC 12th August, 2012). According to Human Rights Watch Boko Haram has killed more than 1,000 people since 2010 (HRW 1st March, 2012).

There was another deadly crisis in Jos on 17th January, 2010 at Michael Catholic Church in Nasarawa, Gwam Bukura where about 362 causalities were counted. Human Right Watch confirmed that well in Krukaran and more than 8,000 refugees in the Toro Local Government of Bauchi State. Boko Haram is a group which has been growing in ambition and capability, initially targeted the northern states, Bauchi, Borno, Yobe and Kano. It began to operate beyond its home grounds in late 2010, when it bombed buildings in Jos and has since push further south bombing the police and United Nation (UN) Headquarters, in Abuja on June, 6th and August, 26th respectively. (Shaka, 2011, Economic 27th August, 2011, 8th November, 23rd and 28th January, 2012). It initially targeted police, government facilities, Mosques and Churches, but began attacking bars and beer gardens in June, 2011. Boko Haram in Hausa, which means "western education is forbidden", was

founded a decade ago in the north – eastern city of Maiduguri. It rose to prominence in 2009 after launching and insurgency against the government in several northern states in which more than 800 people were killed Late December, 2011, a series of attacks in which more than 100 People were killed and some 90,000 displaced led the president Goodluck Jonathan to declare a state of emergency in large parts of the north and sent thousands of troops to fight the group. (Danjibo, 2009, Je'adayibe, 2010, Reuter, 2012) Boko Haram is a political, ethnic and religious issue.

Ethnic conflicts are some of the major challenges facing the world and Africa in particular, today. These conflicts also have a compounding influence on other issues such as political, economic and social stability. The case of ethnic conflict in Nigeria is an illustration of this point, and indeed multi – faceted and extremely complex. Although, Positive steps had already been taken by the past and present democratic government to tackle the menace

2.13 Ethnicity and Ethnic Conflict; Global Perspective

There is no doubt that the universe is made up of diverse races, ethnic groups and nation. The races and ethnic groups cut across the seven continents including the United States of America (U.S.A). According to Nguyen, (2010) ethnic conflict is definedas highly contrasted phenomena that has been a part of international politics throughouthistory and is still a common form of contemporary armed conflict around the world. Cordell and Wolf, (2010) opine that "ethnic conflict is conflict where at least one group defines its goals exclusively in ethnic terms and in which the front– line of confrontation is one of the ethnic variation. Stuff and Guertner, (2004) view ethnic conflict as an elementary force in international politics and significant threat to regional security and stability, Ethnicity as source of conflict has deep historical roots. Ethnicity is also defined by Donal, (1994) in staff and Gutner, (2004) as "a narrow self – identification and

basis for affiliation, loyalty and action, but elastic enough to embrace groups differentiated by race, color, religion, language, tribe or nationality".

An analysis of current conceptual and theoretical debates by scholars across disciplines, other ethnicity and ethnic conflict, show that there exist competing view and wider gulfs. In the field of academics it is ethnicity and ethnic conflict is perceived from different views that the argument can be categorized into three major theories or approaches of ethnicity and ethnic conflict namely; the primordialism, the instrumentalism and constructivism approaches. Each of these theories has specific assumption regarding the origin of ethnic identities and following from this they reflect different causes of ethnic conflict.

2.13.1 Primordialism

According to Primordialist school of thought, the only possible solution to identity ethnic conflict in a multinational/ethnic society, if one takes the logical conclusion of the Primordialist approach, if is self – determination, if extreme type or secession accordingly. Chindra, (2012) stated that membership of ethnic groups is, therefore, fixed and passed down intact across generation. Primordialism argues that ethnic identity is a scripture, in that membership is assigned at birth and thus difficult to change (Isajiw, 1993). Primordialism perceived an ethnic group as an objective entity (Perez, and Hirsch man, 2009). And ethnic identity for them is singular timeless and fixed with distinct social boundaries (Poata – Smith, 2013). Ethnic differences are perceived as central, deep and irreconcilable (Esteban, et' al, 2012) and as such ethnic conflict stems naturally and inevitably from ancient hatreds between ethnic groups (Weir, 2012). Connor, (1994) rightly observes that Primordialism explains the passions that led to the massacre of Bengalis by followers assumes of Punjabis or Sikhs in 1971 known as one of the worst genocides in history or the 1994 Rwanda genocide: The acts of rape (of man, women and children),

genocide hacking of limps mass displacement, torture, brutal murder. (Mckay, 2011) implies that in ethnically heterogeneous societies, there will naturally and inevitably be the violent ethnic conflict but this is not a fact given that some societies like Bostwana, an ethnically heterogeneous country which compared many African countries, have peaceful ethnic relations for as Horowitz (2000) posits that power of ethnicity is mirrored in the segmented economic and political organizational structures of ethnically divided society. However; the case of the homogenous Somalia challenges such a prediction; serious conflict can easily exist within a single cultural group (Kifle, 2007).

2.13.2 Instrumentalism

It is in response to the strong emphasis on Primordialism that the Instrumentalists school of thought emerged in the early 1970. Instrumentalists can be considered as the continuum or opposite pole of Primordialist. The instrumentalist theory sees ethnicity as "neither inherent in human nature nor intrinsically valuable" (Varshney, 2009). Varshney, (2002) says "its key proposition rests on the purely instrumental use of ethnic identity for political or economic ends by the elite, regardless of whether they believe in ethnicity". Ethnicity is perceived as a strategic basis for coalitions that are looking for a larger share of scarce economic or political power and so it is a device for restricting resources to a few individuals. (Collier, 2002) Coller argues that greed is stronger than grievance as a strong cause of ethnic conflict. Consequently, Chandra, (2004) sees ethnic conflicts asarises among rational agents over scarce resources driven by the aims of political leaders, for political or economic gain or a deliberate manipulation based on a rational decision to incite or encourage ethnic violence.

However, instrumentalists are also not free from blame (as to Varshney); for something to be manipulated by a leader when death, injury, or incarceration is a clear possibility, It must be viewed as a good by a critical mass of people, if not by all Varshney

further contends that a purely instrumental conception of ethnicity cannot explain why ethnic identities are mobilized by leaders at all. (Varshney, 2002) These alone are not sufficient to address the complexity of these phenomena.

2.13.3 Constructivism

The first major influence of this school was the approach by the Norwegian anthropologist Fredrick Barth. In his edited essay (1969), 'ethnic group and boundaries'; Barth describes a new approach to ethnicity. In that writing, Barth illustrates that fluidity of ethnic relations in different types of multi-ethnic societies, stressing that ethnics groupsmaintain boundaries. According to Barth, people may modify and shift their social interaction/contexts. Barth challenges the belief that "the social world is made up of distinct name groups and proposed that the identity of the group is not a quality of the container" (i.e. an 'essence' or a fixed, objective reality belonging to a cultural or ethnic group), but what emerges as a given social group interacts with other social group (Barth, 1969).

The constructivist's theory perceives ethnic identity as a socially constructed and fluid entity that can be formed through various means including conquest, colonialization or immigrations. (Wimmer, 2008), Pusner,(2004) contends that "ethnic groups are recognized to be social construction with identifiable origins and histories of expansions and constructions, amalgamation and division". Chindra, (2001) stresses that they are fluid and originate within a set of social, economic and political process, constructivists argue that each society has a historically constructed master cleavage and narrative that political entrepreneurs can manipulate (Brass, 2003). Constructivists take identity to be a social category distinguished by rule of membership characteristics (perceived as typical) or behavior expected in certain circumstances, (Fearon and Laitin, 2003). The role of language, history, symbols, and culture for constructivists, is significant instigating and

sustaining ethnic rivalry (Kaufman, 2002). Ethnicity is thus flexible, subjective and changes with interethnic interaction and its purpose to reinforce and perpetuate social differences for specific goals (Jemma, 2006). Ethnic conflict, consequently, is the product of concrete historical processes and this influence in history affects relations between ethnic groups causing hostility between them, thus explaining the politicization of ethnic identities (Weir, 2012).

As we have seen in the previous discussions each of the three schools of thought has it strong and weak points. In any case, they are quite helpful putting the concept of ethnicity and ethnic conflict in global perspective. Ethnic conflict should be understood contextually beyond the common thoughts discussed above, in order to better comprehend the concept of ethnicity and ethnic conflict.

2.13.4 Causes of Ethnic Conflict

The causes of ethnic conflicts are many. There is no single cause for ethnic conflict, but it is rather the result of interplay of number of factors. "Whilst the prevalence of diverse ethnic groups in a state may not by itself lead to violent conflicts" (Alemayehu, 2009. Asebe, 2007, Varshney, 2002, Wolff, 2006), the specific political and economic contexts tend to influence the nature of interactions among the groups. Nevertheless, there is an emerging trend of helping similarities and patterns that man explains the causes of ethnic conflict (Lake and Rothchild, 1981). Thus, I have broadly grouped the cauces of ethnic conflict into political, economic, culture and historical factors.

(a) Political Factors

It is believed by many that political power can be considered as a vital factor for generating ethnic conflicts. According to Markakis, (1994) though one of the major causes of ethnic conflict in the home or Africa is competition over resources or the motive to

secure access to resources, the struggle for power is the most important cause of ethnic conflict when government policies and industries, which distribute resources, are based on ethnicity.

Similarly, Medhine, (2003) argues that thought the couses of conflict in the home or Africa are the result of the interplay among such factors as poor resources utilization and unequal economic development.Above all, the nature of the state is at the centre of the conflict in the region. African experience in the post-independence period is a case in point (Hussien, 2004) Walzer, (1983) in Befekatu and Diribssa, (2005) is of the opinion that nation/states normally have ultimate goals to achieve explicitly or implicitly to form and preserve a single nation under one political structure or a country. Basically, they aim at bringing all the members of a state into a single nation or ethnic origin or into one political structure. To this effect, they aim at merging those who are different but live in the area by assimilation into one nation. Chazzan, (1991) However, it is extremely difficult to assimilate everybody who is different from the dominant ethnic group.

(b) Economic Factor

Although political power is central, it alone cannot explain the root causes of ethnic conflicts. Political exclusion should be combined with discriminatory economic policies and exploitation to produce ethnic tension. Biberaja, (1998) found that in the former Yugoslavia, some ethnic groups such as Kosova, Macedonia and Montenegro felt that government policies worsened economic disparities and created “uneven development” and that discriminatory approach contributed to interethnic conflict. Markakis, (1994) in the same way underlines the role of economic resources in producing ethnic conflict in Africa. To him regardless of the form it may take, the real cause of ethnic clash in this part of Africa is the desire to secure access to the resources in the country concerned.

Befekedu and Diribssa (2005) point out another conflict-bearing economic variable Worth mentioning in a multi-ethnic country or nation-state is what is often termed as the "rage of the rich", as to them, one way of interpreting conflicts between groups is when rebel organizations are determined to fight to secede with the land on which primary commodities are produced. Such incidences are very common. The Katanga Secession Movement in Zaire, (copper mining region), the Biafra Secession Movement in Nigeria (oil region), and the Aceh Secession Movement in Indonesia (oil producing region) can be taken as examples of the rage of the rich. In this perspective, the insurgent group fights a political cause, that is, the injustice of the rich region at paying taxes to the poor regions.

(c) Cultural and Historical Factors

Cultural domination, together with political suppression is considered another source of clash.Allen (1994) states that it could not be examined narrowly from economic or materialistic perspective alone. One should also consider the fact that differences in traditional values, and the possible fear of suppression can lead to ethnic strife. Hanis and Reilly, (1998) contend that culture related conflict is the result of the quest for "cultural/group autonomy" by the minority groups who are suspicious of cultural assimilation or suppression by the dominant group. This means that a politically dominant group may impose its traditions, values and beliefs on others. By doing so, it would suppress the language, values, and institutions of other ethnic groups (Hussein, 2004).

A further problem in the matter of ethnicity is that a conflict between the dominant ethnic group and the minority often results in external involvement. (Heraclidws, 1990)

Historical factors also matter. It can be a source of conflict. In areas such as Africa, the Middle East and Asia, colonial influence by government such as the British, Dutch, Belgian, French and Germans went along way in inciting ethnic violence in areas where people of different groups live in peace. It was the colonial powers and the independent

states succeeding them, which declared that each person had an 'ethnic identity' that determines his or her place within the colony or the post colonial system (Bowen, 1996).

Conflicts can breed another conflict particularly if groups have history of conflicts upon the current relations. In this regard, Megera (2011) argues that conflicts can be instigated by the past history of conflict between particular groups. Such history of the past may make it difficult to integrate different ethnic and religious groups successfully because of their past experiences. History of conflict between different people can easily result in the continuation of the hostile attitude towards one another if such conflict are not are addressed at some point. Indeed, if there is a history of conflict which had negative effect or which has left a big scar upon the other group; it would become very difficult, if not impossible to change the type of relationship between such groups. Professor Ali Mazrui, (2004) in his key note speech in the proceeding of the inter nation conference on African conflict held in Addis Ababa from 29th November, 2004 identified historical but decisive event as causes of ethnic conflict; those conflicts are not in themselves about border. Before the western colonial power arrived, there were almost no boundaries in Africa. Most people lived in loose groupings. Their territories were unmarked empires which came and went, absorbing new groups and being assimilated themselves, but possessing few, if any rigid frontiers.

In West Africa, for example, the large territory which the British carved out and called Nigeria enclosed three major nations and several smaller ones. Among the largest groups, the Yoruba in the West were very different from the Muslim house in the North, who in turn, was quite distinct from the Igbo in the East. This artificial mix up was to lead to one of Africa's greatest human tragedies, the Nigerian civil war of 1967 – 1970.

Conclusively, ethnic conflict results in significant losts of lives, denial of basic human rights and severe material destruction to the breakdown of law and order; the

disruption of economic activities, humanitarian crises and a state of uncertainty which deter long run investment, development effort and stability. Violent ethnic conflict lead to unprecedented migration of people including vulnerable groups…women, children, the old as well as the disabled who are often seriously affected by unexpected violent conflicts that lead to displacement, and has to be prevented. Understanding the meaning, causes and dynamics of the complex political and social environments within which they thrive is not only important for clarification, but also providing the basis of effective strategies and policies for prevention. Conflict is like contagious diseases; unwise handling of conflict gives it the opportunity to widespread all of a sudden. If once occurred, conflict must be handled as they easily if escalate if allowed and would be changed to violence that cannot be easily remedied, According to Achebe (2012) who observed that the economic deprivation, exacerbated financial and social inequalities in the Nigerian population which fuel her political instability.

2.13.5 Effects of Ethnic Conflicts in Nigeria

Lederach (1997) identified three different effects of ethnic conflicts in Nigerian societies viz:-

Firstly, cohesion and identity in a contemporary conflict tent to form within increasingly narrower lines then those that encompass national citizenship. In a conflicting society, people seek security by identifying with something close to their experience and over which they have control. In today' setting that unit of identity may be clan, ethnicity, regional affiliation, or a mixture of these.

Secondly, one of the complexities found in many conflict Nigerian societies is the multiplicity of groups and collectivities vying for recognition and power, often in the form of armed movements.

Thirdly, conflicts create a long-term nature of the conflicting groups animosity, perception of enmity, and deep rooted fear. This is coupled with the immediacy of having the enemy living virtually next door as in many areas of Nigerian societies.

A well functioning state can become a failed state because of conflict in the state as Chinue write, "A failed state is one that is unable to perform its duties on several level. When violence cascades into all out internal war, when standard of living is massively deteriorated, when the infrastructure of ordinary life decays, and when the greed of ruler overwhelms their responsibilities to better their people and their surrounding (Acheb, 2012).

Another effect conflict can cause among aconflicting Nigerian communities is a possibility of unnecessary competition such as religious competition, power and so on. Among other effects are destruction of property and environment, loss of lives, displacement of the citizens and migrants in the affected areas. An example of this was an incident I witnessed in 2006. Conflict in the city of Onitsha, Anambra State which is one of the major commercial cities in Nigeria, when the Igbos went on a mass killing of the the Hausas in that city after they saw a truck loaded with the dead bodies of Igbo's who lost their lives during the riots in the northern parts of Nigeria. The conflict lead to bio-diversity loss, reduced agricultural productivity, produces environmental refugees and displacedpeople who overstress the carrying capacity of environment cause poor sanitation and diseases that can be harmful to the environment. (Bassey and Aniah, 2012)

2.14 Importance of Ethnic Integration and Peaceful Co-existence in Nigeria

Nigeria is a diverse country and there is no doubt that ethnic groups can be the bedrock for any meaningful development and lack of ethnic cooperation. On the other hand, it can be devastating and hence yield unwanted results. Ethnic integration simply refers to as national integration. Toluhi, (2001) defines ethnic integration as the "process of

ensuring that components parts (tribes and people) of a nation are brought together to achieve a high sense of belonging mutual understanding and nationalism". That Nigeria is a diverse entity is no longer a strong or strange statement. Nigeria has attained a considerable level of integration yet that should be the ethnic integration within the conflict of interest.

National development becomes difficult without ethnic integration and peaceful coexistence because the various ethnic groups living together develop suspicion of one another and this in turn yields mistrust. There is no doubt that lack of ethnic integration and peaceful coexistence brings chaos, destruction of lives and properties. It is in line with this that Erondu, and Obasi, (1997) stated that the role of ethnic integration and peaceful coexistence is to;

1. Guidance and direct us in our daily living
2. Promote cooperate living
3. Encourage social interactions and healthy associations in a diverse country such as Nigeria (national unity)
4. Achieve good life for every citizen
5. Facilitate the realization of national goals and aspiration
6. Help citizens to make selfless sacrifices and contributions to the development of the country
7. Create conducive atmosphere and favorable behavioral dispositions among citizenry for the purpose of social, economic and political progress
8. Inculcate sense of morality in our national leaders and in the people at large

From the above quotation, it can be deduced that ethnic integration and peaceful coexistence is the major vehicle for attaining stability. Stability brings about harmony which gives room for people to think positively toward the upliftment of the welfare of the people: in a situation where people live in fear and mistrust, you can't find a meaningful

development. In other words, ethnic tension and conflict breed serious damage to the economic structures, loss of lives and property; peaceful coexistence, therefore isan allay to development, whereas ethnic conflict is an enemy to progress in any society. That is why Toluhi, (2001) also stated that; integration and peaceful coexistence is necessary for the following reasons.

1. Integration and peaceful coexistence is necessary for the promotion and protection of peace and harmony
2. It is necessary to enable the different people achieve common goals
3. It will serve as a good foundation for the economic development
4. It is necessary to encourage the political development of the country.
5. Integration and peaceful coexistence particularly at the national level is a necessary condition for the progress
6. Integration and peaceful coexistence helps to reduce conflicts
7. Nigerians will gain from integration as it will enable them (Nigerians) live together as brothers, sisters and friends
8. It will get Nigerians involved in the affairs of the nation
9. Integration and peaceful coexistence will enable Nigerians to live and work anywhere in the country

Mobolaji, (2000) asserts that the democratic system that opened since May, 29th 1999 has all resulted in the bubbling up of ethnic, religious and regional tensions in the country. With respect to ethnic tensions, I do not wish to catalog them by date or specific events, but merely to state that both inter and intra – ethnic conflicts, Yoruba, Hausa, Fulani, Igbo, Urhobos, Itsekiri, Ijaw, Ife – Modakeke, Agulari – Umeten, in major and minor towns, north and south, east and west have made the news resulting in thousands of deaths. Just as there is 'Organized Private Sector' (OPS) in Nigeria, there is also

'Organized Ethnic Sector' (OES), with Afenifere (Yoruba), Ohaneze (Igbo), Arewa Consultative Forum (ACF), North and Union of Niger Delta (UND), as its conservative wing, while the Odua People Congress (OPC), Movement of the Biafra (MASSOB), Arewa People Congress (APC), and Egberu Boys respectively represent the militant wings of the (OES). All of them assert varying degrees of self – determination and dissolubility of the Nigeria State.

There is no doubt that Nigeria is now operating democracy, but despite the efforts made in Nigeria to achieve national cohesion which will stamp out ethnicity, most Nigerians now have much affiliations to their ethnics group and religions. This situation cannot auger well in trying to make people to have national outlook. In advance countries like USA, Britain, and their citizen show much affiliation to their nation. In Nigeria, this is very difficult due to the attitude of large number of people from different ethnic groups with different cultural backgrounds. It is evident in Nigeria that ethnic tension can be noticed everywhere. For instance in higher institutions student form unions based on ethnic groups, in markets also, people prefer to buy goods and services from members of their own ethnic group. The manifestations of ethnic affiliation, therefore, could be seen in many aspects of Nigerian life.

More so, the national education objectives that are related to the Nigeria philosophy of education which helps to promote inter ethnic understanding and peaceful coexistence are;'

1. The inculcation of the right type of value and attitude for the survival of the individual and the Nigeria society.
2. The training of mind in the understanding of the world around and

3. The acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the individual to live in and contribute to the development of his society (FRN, 2010)

2.15 Problems Associated to Ethnic Integration and Peaceful Coexistence in Nigeria

The problem of ethnic Integration and peaceful coexistence in Nigeria is not remarkably different from that of other countries colonized in Africa i.e. find its origin in the colonial system. The Nigerian elites who were groomed by the colonial masters accepted modernization as development and displayed unbridled enthusiasms in importing values, institutions, technology, manpower and policies. It was for this particular reason that it failed to institute an indigenous and independent economic base. Consequently, the transition from colonialism to independence made titled economic sense because of vestiges of post colonial political era. (Ifeanacho and Nwagwu, 2009)

By 1914, it completed the process of bringing together several hundreds of ethnic, linguistic, and cultural groups and communities which had attained different levels of economic and political development. The state structure did not necessarily emphasize integration rather it encouraged specialized regional production to meet the needs of the metropolitan economy. Shively, (2003) notes this when he observed that Nigeria; like most colonies was not constructed for internal coherence, but rather for the administrative convenience of the British. Ifeanoeho and Nwagwo, (2009), assert that Nigeria ruling class inherited this state structure without any form of modification or moderation. They rather became so preoccupied with the use of the state paraphernalia for accumulating surplus without surplus through the process of producing surplus.

According to Mezieobi (1994), from 1947, the multi ethnic composition of Nigeria continued to be a bone in the flesh of Nigeria's ethnic integration/unity and development. Mezieobi claimed that whatever is done or anticipated in Nigeria, particularly at

government's quarters had ethnic undertone especially favouring the ethnic majorities; in employment, admissions into schools, distribution of social amenities, and in social relationships, ethnic affiliations and attachments are very strong and conspicuously manifest. Attachment of a Nigerian first to his ethnic group before the nation is a bane to Nigerians ethnic integration/unity, national consciousness and socio – political integration. Thus, the more existence of ethnic groups identified along the lines of cultural forms, value and practices, does not automatically guarantee conflict in a nation, rather it is the way these groups see themselves, relate and compete for power, and other resources of state. That has the capacity of creating crises. That is exactly what has happened in Nigeria (Eteng, 2004). Joseph (2006) in Ojo (2009) has stressed that the most obvious problem of Nigeria's federalism or ethnic integration is what has been described as "Misgovernance".

Olojo, (2014) Observes that ethnic integration affects the good effective inter - religious dialogue and sensitivity to the feeling of other groups, usually heightened by religious fanaticism, agitation for resource control, large scale equality, poverty eradication and youth empowerment. Ekanola, (2006) explains the doom of the re-independence ethnic integration and peaceful coexistence project as follows:

1. Uneven acculturation, development and acquisition of modernity: this is as a result of the differences between groups in terms of their receptivity and adaptability to modernity duration and intensity of western impact. For instance, between the south and the north, this still exists today. The Yoruba and the Igbo became urbanized and politically conscious more quickly than the Hausa – Fulani, who by 1952 obviously lagged behind the former by practically all the western yardsticks for measuring development and civilization in 1953, to be effective from 1956.

2. Class interest: the north realizing their disadvantaged position in the country were determined to protect their own interest in the political arena, given their perception that

southerners already controlled the educational and economic sectors. Consequently, the north refused to go along with the rest of the country and threatened to secede when Anthony Enahoro moved the motion for independence ethnicity for personal advantage; the personal ambitions of nationalist leaders constitute another obstacle to the task of nation building and integration in Nigeria; as they competed for power, prestige and associated benefits. Nationalist elites sought support from members of their own ethnic groups by accentuating ethnic differences and demonizing members of other groups. Ekanola, (2006) stated in a report that a prominent northern political leader confessed, "they had to help the people to hate the southerners; to look at them as people depriving them of their right, in order to win them over". It was the anxiety and fear of the northern nationalist leaders that they would lose out in the struggle for power and prestige, when in 1947 the Richard constitution compelled the people of the north and the southern protectorates of Nigeria to work together under the same legislative system, that made them appeal to religious and ethnic sentiment to unite the Hausa/Fulani constituency against the southern people.

The effort was quite successful. Until today, they have been able to dominate the political landscape of the country. However, it took ethnic hostility to a new level and Nigeria has not been able to get out of its debilitating effects. It greatly hindered the chances of Nigeria becoming the nations in true sense. Indeed, all nationalist leaders from other parts of the country did the same, teaching members of their ethnic groups to see members of other groups as significantly different and as people against whom they must strive in an effort to achieve their own sectional interest. However, beneath the façade of commitment to ethnic interest, a primary motivation for many of the nationalist elite was a deep hunger for power and prestige. The nature of the post colonial state that emerged after independence remains an unassailable testimony to this fact. It turned out to be exploitative

as its colonial precursor, serving as an avenue for capital accumulation and status by political leaders many of whom were only interested in "replacing Europeans in leading positions of power and prestige".

3. The colonial legacy: to objectively evaluate the colonial rule in Nigeria in relation to that task of ethnic/national integration, it is crucial that we begin with a clear understanding of the goals of colonialist. They wanted to ensure that colonial control and dispossession could be achieved without undue rivalry among the colonizers and at minimum cost to them. As such, the primary objective of the colonial masters in creating Nigeria was to enhance their economic interest rather than the interests of the colonized people: certainly not. The constructive of a new national identity, loyalty, unity of purpose and convergence of interest that would cut across the nationalities now lumped together under British rule.

The major challenge on the path of ethnic or ethnic integration and peaceful coexistence in Nigeria has been a regenerative breed of selfish and greedy political gladiators who seize power either through the barrel of the gun or through stolen electoral mandatory. As they competed for power, prestige and associated benefits, the political elite in a bid to secure the support of members of their own ethnic groups accentuate ethnic differences and demonize members of other ethnic groups. Onifade, and Imhonop, (2013) elucidated that the brutal killings of youth corps members serving in northern Nigeria following the declaration of the results of the 2011 presidential elections speak volumes of the naked thirst for political position which brings out the beast in political leaders in Nigeria.

Another major hurdle to ethnic integration and peaceful coexistence in Nigeria is the clamors by the various ethnic nationalities for a review of the constitutions. The country's current socio – economic and political challenges are traced to the defects in the constitutions; being the supreme document that medicate political activities and processes

of government (National Conference Final Report, 2014). These processes determine who exercises executive power, which makes laws, how other players get their voices heard, and how political and public office holders are made accountable.

Corruption remains the single must debilitating problem confronting Nigeria's ethnic or national cohesion and development efforts. Onifade, and Imhonopi, (2013) disclose that corruption has so permeated the entire fabric of the state that the issues that cause disaffection among ethnic nationalities in the country such as poverty, hunger, illiteracy and its attendant limited opportunities, unemployment, marginalization, infrastructure decay, homelessness, and lack of access to quality health care are products of corruption. The corrosive impact of corruption continues to undermine governance stability and progress. It distorts and undermines efficient allocation of resources and by extension the country's capacity for competitiveness. It reduces the net value of public spending as well as the quality of services, public infrastructure, and the volume of tax revenues, and it encourages misappropriation and misallocation of resources

In the light of the foregoing, Adeyeri, (2011) entertained the view that the inability to curb corruption in Nigeria is largely due to the lack of political will on the part of the political leadership especially in terms of bringing perpetrators of corruption to book and the inability of the state to maintain law and order. The incidence of corruption has also been escalated in Nigeria by a combination of factors such as the weakness of law enforcements, the varied limitations of judicial institutions and processes; inadequate funding and the marked absence of synergy among ACAs; pervasive incidence of poverty; lack of social security and safety nets; vulnerability of public sector workers to corruption due to low wage and skewed reward system.

Another obstacle to ethnic integration and peaceful coexistence in Nigeria is the issue of right and freedoms of minorities and ethnic nationalities concerning

marginalization and exclusion. Nigeria's ethnic groups are over 350. A minority ethnic group is one which is numerically lesser than a major ethnic group of a given country (National Conference Final Report, 2014). It may possess ethnic, religious or linguistic characteristics which differ from those of the other groups. It usually shows a sense of solidarity directed towards preserving its culture, tradition, religion or language.

Lastly, the fear of losing control by the ruling class is an issue standing in the path of ethnic integration and peaceful coexistence in Nigeria. Building on the scholarly work of Nnoli, (1979) in Ifeanacho, and Nwagwu, (2009) contended that the ruling class in Nigeria inherited state structure and has left it without any form of modification or moderation up till now. In their view, the ruling class is preoccupied with the use of state paraphernalia for accumulating surplus without producing this surplus. The resultant contradiction is an institutionalized, myopic and visionless ethnic centered leadership with separatist and particularistic political outlook.

2.16 Efforts toward Achieving Ethnic Integration and peaceful coexistence

In Nigeria

Nigeria has yearned for the integration of various ethnic and religious groups in the country, but Nigeria had not attained it. According to Arisi (2011), the unremitting effort curiously began with the breaking up of Nigeria into pieces with weather domination, first, the three regions inherited from colonialism, the north, west and east in which the north preponderantly dominated the two (later four) other regions. Later these regions were broken up into six, with another six in the south, making twelve in 1967, 19 in 1976, 21 in 1987.30 in 1991 and 36 in 1996; plus the Federal Capital Territory of Abuja (F.C.T) which brings it to 37. The total number of units enjoying same status in all respect, especially allocation of federal resources, Ifeanach and Nwagwu, (2009) observed that Nigeria's efforts at achieving ethnic integration and peaceful coexistence have remained largely

unrealized. In their words, the history of democratization in Africa, in general, and Nigeria in particular, minority question, religious fundamentalism and conflicts, ethnic politics, indigene settler, dialectic, resources central, youth restiveness and militancy and the clamour for a (sovereign) national conference or conversation about the terms of nation's continued unification.

Ojo, (2009) contends that "Nigeria has a unique problem not experienced by any state in the world past or presents.The problem is that of achieving solidarity in action and purpose in the midst of hundreds of ethnic nationalities; each exerting both centrifugal and centripetal forces on the central issues of the nation, bound in freedom, peace and unity where justice reigns. Emelonoye and Buergenthat, (2011) observed that poverty and ineffective governance in Nigeria today have further sharpened ethnic divisions leading to misunderstanding between ethnic and religious groups who see themselves as rivals that must be surpassed by any means. Thus, hampering national or ethnic integration, therefore, the efforts have been put in place right from the colonial era to create systems, institutions and programmes of government aimed at promoting ethnic integration.

Introduction and Teaching of Social Studies Education

One of such efforts at promoting or achieving ethnic integration and peaceful coexistence in Nigeria is the introduction and teaching of studies education in Nigerian schools, universities and teacher training colleges in the 1970s. Halilu, and Okam, (2011) endorsed that the main philosophy behind the teaching and learning of social studies in these institutions is toproduce effective citizens and forge a cohesive society that will support the notion of nation – building and national development by way of classroom meditation of a curriculum programme in the subject area. In others words, an acquisition of the tenets and norms of effective citizenship by learners or students in our various school settings have to be mastered and cultivated through curriculum programme and processes

intrinsic in classroom instruction in social studies education. In a similar vein, Okobiah, (1985) observes that the main philosophy behind the birth of social studies education in Nigeria during the 1970s is aimed at the mobilization of youths, students and young learners for the purpose of helping them cultivate an awareness and understanding that would transform them into citizens with skills, attitudes, competencies, moral values and reasoned judgment to effectively live, interact, interrelate and contribute positively to the economic, social, political and cultural integration and development of the Nigerian society.

National Youth Service Corps (NYSC)

Another effort of achieving ethnic integration and peaceful coexistence was the establishment of the National Youth Service Corps (NYSC), which was created in a bid to reconstruct, reconcile, and rebuild the country after the Nigerian civil war. The scheme was created by decree No. 24 of May, 1973 and the fundamental objective was to enhance the interaction among the nascent educated elite scattered in different parts of the country by providing them with the opportunity of living and serving in some developmental capacities in states other than their places of origins so they could better understand the cultures, perhaps the language and general lifestyle of their host communities. Thus, while helping to develop different parts of Nigeria through their one – year compulsory national service, young educated Nigerians were to also understand more about their other "brethren" living in other parts of Nigeria, their strengths and challenges. This was to be useful for these young ones when they assume leadership positions because they would be able to profer solutions to the challenges other Nigerians are facing and be guided and inspired by the strengths of other Nigerians.

However, Onifade and Imhonopi, (2013) reveal that the scheme has been fraught with ethnic considerations, favoritism and cronyism in the posting of corps members,

exposure of these youths to security risks (as was seen during the 2011 general elections where many corps members of southern descent were butchered by some angry youths in the north), corruption and misappropriate of funds. As Ojo (2009) noted, another dimension to the problem facing the thriving of the NYSC in Nigeria is the problematic nature of citizenship, indigeneship and settler status in Nigeria. In this sense, many Nigerian youths have experienced more of frustration rather than integration because after serving in a particular state other than theirs, they do not expect to get jobs where they have thanklessly undergone the NYSC programmed because in many cases, they would be tagged as non- indigenes and will be forced to go back to state their state of origin to avoid being discriminated against.

Federal Character

Another effort or means of promoting ethnic integration and peaceful coexistence in Nigeria is the federal character principle initiated by the Federal Government. Bello, (2012) notes that the principle was introduce to ensure representational equity in Nigeria in order to cure the malaise of unequal north – south duality. In essence, the principle of federal character aims at promoting a sense of belonging in the country by eliminating or at least minimizing domination resulting from imbalance in appointments.

Ugoh, and Ukpere, (2012) posit that the federal character principle was later enshrine in the 1979 constitution with the goal to accommodate the diverse linguistics, ethnic, religious and geographic groups in the decision –making, socio – economic apparatuses of the state. The policy was also aimed at to fostering unity, peace, equal access to state resources and promotes the integration of the less advantaged states for better improvement and good conditions of living in the country.

Ojo, (1999) persuasively explained the federal character principle as an integrative mechanism, which he defines as fair and effective representation of the various component

of the federation in the country's position of power, status and influence. He notes further that the principle produces a formula for participation in that so he that governs of the country will not dominate another or a segment of the federation participate in governance, would be almost equal in the scheme of things and expectedly, it will engender a sense of belongings and ethnic integration. In fact, the issue of representation based on the federal character principle has unwittingly degenerated into verbal and sometimes acrimonious exchanges between the north and the south of the country (Okoli, 1990; Obo, and Obiekeze, 2004). Paradoxically, the federal character principle has succeeded in institutionalizing north – south dichotomy rather than integrating it.

Odeli (1980) said federal character is the term used to indicate the composition of the federal government or any of its agencies. It ought to reflect fair and equitable distribution of privileges and benefits among the ethnic groups in Nigeria so as to foster national unity and stability. In the word of Okwudiba, (1980), federal character is the desire of people of Nigeria to promote national loyalty and give every Nigerian a sense of belonging to the nation, notwithstanding the diversity of ethnic origin, culture, language or religion which is their desire to nourish and harness in the environment of Federal Republic of Nigeria. Institute for Democracy and Electoral Assistance (IDEA), (2001). He further Observes that such multiple systems of citizenship inevitably endangers discrimination in jobs, lands purchases, housing, and admission to educational institutes, marriages, business transaction and the distribution of social welfare services

Federal Capital Territory (FCT)

Arisi, (2011) mentioned that we have moved the capital base of our federations from Lagos in the south west corner of the country to Abuja so that, all Nigeria's will have a sense of belonging. Ojo, (2009) stated that both the polities and administration of the new Federal Capital Territory has not been helpful. The arrangement is so haphazard that the

chairman and some members of the essence of the capital have been jettisoned with other integrative measures adapted by successive governments including quarter system, local government creation, and establishment of unity schools across the country (Federal Government Colleges) and the introduction of University Basic Education (UBE).

Unifying National Policy on Tertiary Education

This is another effort at uniting the people of Nigeria that Akpan (1990), considers to be aimed at ethnic integration and peaceful coexistence in Nigeria. In this sense, Akpan argues that Nigerian universities were seen to "serve as instruments for fostering national unity and ethnic cohesion". Quoting the National Policy on Education, Akpan asserted that for universities to serve as effective instruments for cementing national unity/ethnic integration:

i. The quality of instruction in Nigerian universities would be improved with a view to further enhancing objectivity and tolerance;
ii. University development would ensure a more even geographical distribution to provide a fairer spread of higher educational facilities;
iii. Admission of students and recruitment of staff into universities and other institutions of higher learning would be on a broad national basis;
iv. Universities would be required to develop teacher and student exchange programme to improve both inter universities by communication and knowledge of the country;
v. And widespread ignorance among Nigerian groups about themselves would be remedied by instituting a compulsory first year.In social organization customs, culture, and history of the nation and its peoples, the award of degrees is to be contingent upon passing this course.

The 1999 Nigerian Constitution and Ethnic Integration

According to chapter two of the 1999 constitution, fundamental objectives and directive principle of state policy; paragraph 15 subs section 2 and 3. Accordingly, ethnic integration and peaceful coexistence shall be actively encouraged, whilst discrimination on the grounds of place, origin, sex, religion, statue, ethnic or injustice association or tie shall be prohibited. For the purpose of promoting ethnic integration and peaceful coexistence, it shall be the duty of the state to:

i. Provide adequate facilities to encourage free mobility of people, goods and services throughout the federation.
ii. Secure full residence rights for the every citizen in all parts of the federation
iii. Encourage inter – marriage among persons from different places of origin, or of different religious, ethnic or linguistic association or ties; and
iv. Promote or encourage the formation of association that cut across ethnic, linguistic, religious and other sectional barriers.

There is no doubt that attaining the above recommendation can to certain extent reduce ethnic mistrust and tension, but the major obstacle is carrying or implementing them vigorously to attain the goals. If ethnic integration and peaceful coexistence cannot emerge in Nigeria, then nobody can deny the fact that Nigeria is just a mere geographical expression. In this case people doubt if Nigeria can be described as a nation since it is composed group of people living in a defined areas with the same government and construction.

2.17 Evidence of Ethno-Religious Conflicts in Katsina State

There is mixture of different ethnic groups in Katsina State. These ethnic groups include the Igbo, Yoruba, Kanuri, Tivs, and Idomas etc. These ethnic groups are engaged

in commercial activities and other occupations, and some are in the civil service sector ranging from Local, State and Federal Government. Eleazy, (1988) state that Katsina State in 1934 was carved out of former Zaria province, the boundary adjusted to include Daura emirate, which excised from the Kano province. Katsina emerged in 1934 state creation in 1987 put Katsina and Zaria province together as Kaduna State. In another development, Dan-Sarai, (1997) states that "in the major urban centers of Katsina State which are now Local Governments, Head quarters, there is the growing presence of Nigerian tribes drawn to the areas for reasons of trade and commerce

Though Katsina State has been relatively peaceful, but it cannot be devoid of conflicts, because different ethnic groups are residing in almost every part of the state. Some of these conflicts arise as a result of ethnic politics, religious and economic aspect. Nnobi, (1999) states that "the ethnic groups have certain political and economic freedom; they do maintain their identity unless the various ethnic groups have direct access to decisions about the resources allocated to their population from the national wealth and such are not equally distributed".

One of the evidence of ethnic conflict in Katsina was the one that erupted in 1966, it is popularly known as "Zanga-Zanga" in Hausa which means riot. The 15th January major Nzeogwu coup in which prominent members of the north like Ahmadu Bello premier of the northern region, Tafawa Balewa prime minister of Nigeria and many others were killed sparked up riot in almost every part of northern Nigeria. In Katsina province there was clash between the indigenes and Igbo in which many people were killed. When Ironsi become the head of state, more confusion erupted. Onabamiro, (1983) stated that "after the 100 days of Ironsi regime, however, it was clear to discerning people that Aguiyi Ironsi had not set plan for ruling Nigeria and had no full understanding of the complexity of the problems facing him. Then came the decree no. 24 which he issued out in May, 1966

abolishing regions and unifying the civil services,that decree sealed his fate; there were riots all over northern region shortly after.

Another evidence of ethnic conflict can be associated with the rise of Islamic fundamentalism. In 1990 the Shi'a movement organized a kind of marching parade known as "Muzahara". In the course of this procession, other ethnic groups like the Igbo closed their shops because tension normally erupts; some people may likely use the opportunity to spark up ethno-religious conflict. In most cases, the police, in trying to disperse the procession provoke ethnic tension. Suleiman, (1997) stated that in December, 1990 fun time a comic magazine published by Daily Times of Nigeria limited was said to have carried some cartoon ridiculing prophet Muhammad (S.A.W), there was wide protest against such publication. Members of the Shi'a movement in Katsina on March, 29, 1991 collected all the copies of the magazine and other publications from the office and burnt them".

The implication of this protest in Katsina is that it always throws the whole state into a kind of ethnic tension and mistrust. Other ethnic groups or tribes may always develop fear and this sometime brings about suspicion, though the actual conflict may not be targeted at one ethnic group or the other. This scenario sometimes leads to ethno-religious conflict.

Another ethno-religious crisis also erupted in 1987 in Katsina. The genesis of the crisis started at Kafanchan in Kaduna State as a result of the preaching by a pastor. There was wide rampage that began from Kafanchan and spread to Kaduna and Katsina. The national council of Peace of 18th March, 1987 stated "the president however said police investigation had shown that the whole fracas in kafanchan might have been religious in origin". The Wanton destruction of lives and properties in Kaduna, Zaria, Katsina, Funtua and other places in the state were carefully planned and master-minded by evil men with

sinister motives who saw the incident in Kafanchan as an opportunity to subvert the Federal Government and the Nigeria nation". The National Concord of 13th March, 1987 also stated that "about 200 people have been arrested by the police in Kafanchan, Kaduna and Katsina towns as a result of the religious riot which erupted in Kaduna State last Friday. According to reports, the disturbance also spread to other town including Katsina, Kankia, Funtua, Malumfashi and Kaduna State capital.

It is important to point out that some youth and students are mostly involved in ethno-religious crisis. Most of these youths could not even make a meaning out of such crisis. The New Nigeria of May, 19th 1987 stated that "underage children in Katsina state may be sent to boosted educational institutions and not point that socio-economic condition can be a major factor of such crisis. This is because most people that usually join such riots are those that have nothing to do and are poor looking for an opportunity to portray their grievance. The Daily Trust September 11, 2001 state that "some Nigerians who are condemned take advantage of the crisis for selfish ends".

Another evidence of ethno-religious conflict can be associated with the revival of the Shari'a in Katsina State in 2000. The New Nigerian of 14th August, 2000 stated that during Shari'a lunching ceremony at Katsina Motel, Alhaji Yar'adua signed two bills, one for the establishment of the Shari'a Law in the state all of which, he said, would take effect from 1st August, 2000. He explained that the laws provided that all the seven Shari'a Courts shall make use of the Holy Qur'an, the Hadith which contains the saying and deeds of prophet Muhammad (SAW) and all other books of Maliki's school of thought. He said the State Shari'a Law Commission should ensure that all state operate in strict conformity with Shari'a system.

Prior to the launching of Shari'a an appeal was made by the government that the rights of non-Muslims and the ethnic tribes will not be tampered with. They were assured

that they will be allowed to go about their normal businesses. This is because there was a kind of fear and mistrust by the non-Muslims, because they thought that Shari'a will be imposed on them. As a result of this launching of Shari'a, some religious organizations like Ahlusunnah (Jama'atu Izalatul Bidi'a wa Iqamatus Sunnah) group decided to form a kind vigilante group known as Hizba and Da'awa committees. The duty of such group was to assist in imposing Shari'a and to help in tracking the non-conformist violators.

2.18 Social Studies Curriculum Contents in Relation to Ethnic Integration And Peaceful Co-existence

As stated earlier, Social studies education did not merge over night, but it emerged after many conferences, seminars and discussions. The Nigerian Educational Research and Development Council (2007) stated that the objectives of teaching Social studies education at secondary school (JSS) level are:

1. To enable learners to develop the ability to adapt to the changing environment
2. To enable learners to become responsible and disciplined individuals capable and willing to contribute to the development of their societies
3. To enable learners to develop a sense of comprehension toward other people, stheir diverse cultures, history and those fundamental things that make them humans
4. To enable learners to inculcate the right types of values
5. To enable learners to develop the capacity to recognize the many dimensions of being human in many different cultural and social contexts and
6. To enable learners to develop sense of solidarity and sharing based on the sense of security in one's own identity

The JSS Social studies curricular, like others are arranged in three (3) part year I. year II, and year III. For each year, the topics are listed, followed by objectives, then the

outline of the content notes and list of related activities recommended for each topic are also stated; there are 24 modules in the entire curriculum. These modules should be taught.

Cooperation and Conflicts

This topic emphasizes the explanation of the importance of cooperation between individual and state in the country. It also stated the outline of the consequences of non-cooperation and to accept the need for moral and social responsibility.

The teachers, therefore, are expected to define the concept of cooperation, which is one of the national ethics. It is an effort to live and work together for common goal. Nigeria as a diverse country needs to emphasize cooperation, promotes peace and harmony. Toluhi, (2001) stated that "notwithstanding each other's ethnic and religious background, all citizens are exhorted to be tolerant. This is a sine-qua-non for stability and national development". Cooperation, therefore, promotes patriotism, loyalty and supports direction and purposefulness for the nation.

Moral and social responsibilities are also part of the national ethnics that are emphasized in the curriculum modules. Toluhi, (2001) opines that 'ethnic' can be defined as a code or set of principles which guide man in differentiating between the good and the bad. It refers to standard of conduct among individuals in the context of Social life e.g. in the family, religious organization professional organization. Moral and social responsibility includes the following:

a. Discipline
b. Cooperation
c. Social justice
d. Self-reliance
e. Loyalty

f. Frugality

g. Patriotism

h. Respect for law

i. Dedication to duty

j. Cleanliness

k. Honesty

l. Dignity of labour

All these ethics and values assist in ethnic integration and peaceful coexistence because these virtues encourage brotherhood. If these qualities are imbibed by the citizenry, then tolerance will feature people that will have common goals and aspirations.

In the curriculum, emphasis is placed on the various dimensions of social studies objectives and methodology as well as the role of cooperation. The topic is supposed to be the first topic to be taught to JSS 1 students.

Another topic that has direct link with ethnic integration and peaceful coexistence is civic rights and responsibility. The objectives of this topic are:

- To identify various rights and obligations
- To develop the habit of performing these rights and obligations
- To recognize the consequences of non-fulfillment of these rights and obligations
- To distinguish the various civic functions of the voluntary organizations.

The contents of this topic are:

a. Legal and civic obligations,

b. The role of the individual in the social institutions, obligation and responsibilities.

c. Unsolicited obligation.

d. Attitudes to work.

e. Commitment and dedication to work ,

f. Punctuality.

g. Efficiency.

h. Leisure.

i. Civility.

j. Service.

k. Consequence of non-fulfillment of these obligations.

l. Voluntary organizations.

The related activities are:

a) Discuss why they should fulfill their legal and civic obligation.

b) Collect information on traffic rules and regulations others include:

a) Student to organized voluntary activities.

b) Demonstration on road use.

c) Role-playing-helping the needy and old.

d) Giving instructions on first aid they could also include.

a) Assigning responsibilities to pupils in groups and individually.

b) Keeping records of late comers.

c) Rotating time-keeping among pupils.

d) Encouraging meaningful use of leisure e.g. hobbies, clubs e,t,c

The objective of this could include:

a) To identify the various aspects of identify.

b) To explain the concept of identify.

c) To explain the concept of integration.

The content could include:

a) Culture.

b) Identity.

c) Integration.

The related activities will be:

a) Organizing traditional plays and dances.

b) Visiting traditional rulers and chiefs.

c) Building a museum.

d) Use of visual and audio visual aid illustrates various aspects of culture.

Another topic is Nigerian cultural pattern and their historical origins. The objectives will include:

a) To identify the ethnic groups of the country and their cultural characteristics.

b) To state the known historical origin of the-0 various cultures.

The contents will be:

a) Peoples of Nigeria

   i) Ethnic groups their locations.

   ii) Cultural behavior e.g. songs, dances, arts e,t,c

b) Historical origins.

   i) Legends and folk loves.

   ii) Expansion.

   iii) Migration, trade and commerce.

The related activities include:

a) Display pictures, charts, and map e,t,c to used.

b) Collect information about your own and other ethnic groups.

c) Choose pen- pals from other states.

d) Exchange visits.

e) Games.

f) Learn dances/music of other groups.

g) In urban area, find out neighbors and make friends with them others include.

Others include:

a) Collect oral tradition, folklores and legends of their own people.

b) Find out information about other especially their neighbours if they are from other areas.

c) Resource persons can be invited to give talks.

Other related topic could be common heritage and national symbols. The objectives will include:

a) To appreciate the heritage of the various group.

b) To explain the unifying effects of the common trait.

c) To identify and explain the national symbols.

d) To honor at the Nigerian national symbols.

The content will include:

(a) Common traits.

i. Traditional, political and economic system.

ii. Common economic experience.

iii. Common social institution.

iv. Common historical experience.

v. Citizenship.

The related activities include:

i. Display of the symbols.

ii. Children to collect, those of other countries.

iii. Drawing and painting of the symbols.

iv. Singing the national anthem and reciting the national fledge.

Another topic that has ethnic integration and peaceful coexistence is culture and identity

The objectives include:

To further explain aspects of culture and identity the content will be.

a) Culture.

b) Identity.

The related activities will be.

Another closely related topic will be the origin of man.

The objectives could include:

a) To examine the various explanations about the origin of man.

b) To describe man as one species of living creatures.

c) To describe mans uniqueness.

d) To explain man as a generalized animal-his Adaptiveness

e) To identify the races of man.

f) To list some features of racism and uniqueness.

g) To describe the universality of man.

The content will be:

a) The origin of man.

   i) Scientific-evolution.

   ii) Belief-religious.

iii) Myths and legends.

b) The beginning of man in Africa.

i) Physical.

ii) Behavior.

c) Man's capacity to adapt to different environment. His physical and cultural variations.

d) Races and racism.

e) The universality of man.

The related activities will include:

Reading and observing regarding the similarities and differences in the physical characteristics, cultures and behavior of peoples belonging to different races

Other related topics include social environment:

a) To explain the idea of a community.

b) To identify the process of community development.

c) To identify modes of social stratification.

d) To explain inter-relationship of nations and community relationship.

The community:-

a) Relationship between the family and the community.

b) Social stratification.

c) Inter-community relationship.

The related activities include:-

a) Discussion.

b) Collect stories of origins of communities.

c) Role playing.

d) Use of resources persons.

e) Use of films strip to illustrate the way of life of the various stratified social group.

Others include:-

a) Pupils to find out example of meaningful relationship in the economic, political and administrative relations.

b) Discussion.

2.19 Review of Related Empirical Studies

Quite a number of studies have been carried out in Social Studies Education, but there is relatively few researches done on the impact of Social Studies Education on Ethnic Integration and Peaceful Coexistence. Nevertheless, empirical studies were reviewed below which shows the similarities and differences that exist compared to the present study.

Audu (2004) carried out a research study titled, "Social Studies curriculum and Ethnic Integration: Analysis and implementation in Katsina Metropolis." The aim is to find out the ways people perceive social studies as a problem solving approach and instill general sound attitude and skills that promote Ethnic integration. The target population was eight secondary schools out of fourteen secondary schools which were randomly selected to form the study sample by the use of random sampling techniques. Five questions, five null hypotheses were stated and tested using the chi – square (x^2) tool test statistics at significance level of 0.05. And all five null hypotheses were accepted. Survey research design was employed in the study, the research instruments used were questionnaire and oral interview and 22 questionnaires were administered to the respondents. Thus, according to the finding of the research, about 90% of the respondents believe that illiteracy among the people was the major contribution of ethnic integration among people in Katsina Metropolis.

The Similarities between the research and the present research is that, the two researchers have both worked on Ethnic Integration. The major differences of the researchers are: the former research is on social studies curriculum and Ethnic integration in Katsina Metropolis, but the present is on social studies Education on Ethnic Integration and Peaceful Coexistence in JSS of Katsina State. Nigeria, the locations of the research is that the former work is in the field of general Education, faculty of Education, Bayero University, Kano, while the present work is in the department of Social Studies, School of Arts and Social Science Education, Faculty of Education, Ahmadu Bello University, Zaria. The target population used in the present study is 240 JSS out of which 14 JSS schools were selected as a sample size, compared to fourteen Secondary Schools that served as the target population in the past research study out of which nine schools were selected as the sample size. Three null testable hypotheses were stated in the present research study which was all tested using the t-test statistic at 0.05 level of significance, compared to the five null hypotheses stated at 0.8 level of significance, the present research location is carried out in Katsina State JSS students, while the past study was conducted in Katsina Metropolis secondary schools.

Tsaku's, (2009) study focused on the "effect of social studies Education on students' attitudes to Nationalistic Ideals about Nigeria in Selected Secondary Schools in Keffi Educational Zone of Nasarawa State." A descriptive survey research design was used for this study; the target population of the study is entire SSS students of Keffi Educational Zone of Nasrawa State with target number of 7,272 students. Using 300 JSS students randomly selected from ten schools, the research instrument was 50 item questionnaires which consist of six selections. The 300 copies of the questionnaires were administered, completed and returned. The data gathered was computed and analyzed using the Chi – square (x^2) statistic to test the degree of relationship between the average performance of

the students with regard to social studies objective and cognitive, affective and psychomotor domain. The study formulates four questions and four hypotheses which were tested at significance level of 0.05. The study findings showed that there is need to intensify social studies teaching effort by recruiting qualified teachers and making adequate provision of instructional materials, especially textbooks. These aid the students to acquire more knowledge in order to develop their cognitive, affective and psychomotor domains. Also, the nationalistic idea of the students will be enhanced if necessary delivery process is followed.

Tsaku's research is relevant to the present study in the sense that they were both designed to find out how social studies can be improved in our educational system, so as to enhance citizenship development which will bring about unity and peace in our nation. They are also similar in area analysis; the involvement of students in the presents. The former focuses on nationalistic ideas while the present is on Ethnic Integration and Peaceful Coexistence. They all use secondary school students as population of the study; the current study and that of Tsaku (2009) use survey with questionnaire as data collection instrument; the above study draws a sample of 300 SSS students and used random sampling technique while in the present study draws a sample of 450 JSS students through randomly sampling technique; the two studies added different data analysis tools that the present study use analysis of t-test and the former using the chi – square (x^2) statistic. A location, the present study is conducted in Katsina State while the past was carried out in Nasarawa State.

Another study is that of Esther (2011) which was based on the "Impact of social studies Education on the achievement of Religious tolerance and peaceful coexistence among students of College of Education in Kaduna State." The design of the research was a descriptive survey. The method of data collection was structure questionnaire. The sample

population was 900 groups' of respondents. The method for data Analysis was t. test. The result of the research outcome stated that there is direct relation between N.C.E. Social Studies Education and Non – Social Studies Education in religious tolerance and peaceful coexistence of the impact of social studies Education among themselves in colleges of Education in Kaduna State. The findings of the research revealed that the students (Muslims and Christians) on their views on religious tolerance and promoting peace and understanding on the impact of social studies Education among students and teacher in Kaduna State.

The research work is similar in importance to the present study because the present study focuses on the "Impact of Social Studies Education on Ethnic Integration and eaceful Coexistence among JSS Students in Katsina State, Nigeria." The area of coverage and level are almost similar. That is, the past is work on students of College of Education in Kaduna State. Though, the population and sample size differs in some ways, the current study used Katsina State JSS students as its case study. The study of Esther (2011) used both teachers and Students of Kaduna State College of Education, which is wider in scope. Both studiesis adopted descriptive survey design. Both studies used questionnaire for data collection. The present study employed t-test in analysis of data, while the current one used t-test in analysis of data.The sample population of present research is 450 while the former used 900 groups of respondents. And the data of the present research was obtained from the ministry of Education and schools were selected while the current one was obtained from student's record and questionnaire administered.

More so, Peter (2014) carried out a study on the "Effect of Social Studies Education on National Integration among the Teachers and Students of Upper Basic Education level in Zaria Education Zone of Kaduna State." The purpose of the study was to find out how Social Studies Education can serve as an effective tool and impart the knowledge and spirit

of national integration in the Upper Basic Education in Zaria Educational Zone of Kaduna State. The research adopted a survey design. Data used in the study was collected through questionnaire, which was designed and administered to three hundred and forty four (344) students who are the sample respondents with the help of the research assistant. The target population was (3185)three thousand one hundred and eighty five thousand Upper Basic Education in Zaria Educational Zone of Kaduna State and seventy social studies teachers. Three research null testable questions and hypotheses were formulated to guide the study. One sample of t-test statistical tool was used in testing the testable hypotheses at 0.05 level of significant. A sample of 344 students was selected from Upper Basic Education level two and three social studies teachers and students of some selected schools in Zaria Educational Zone of Kaduna State. The findings revealed that the study will contribute to the unity of various ethnic groups in Nigeria and also sensitize the citizens on the importance of living together as one nation. Also, the research work will enable the teachers and students in social studies to make use of the right methods and instructional material in teaching with an effective participation of students from various cultural and religious groups so as to enhance National Integration.

The current study is similar to the past because both focus on Ethnic / National Integration. The above differ from the present study in the area of sample size, population and location. While the present study is on Ethnic Integration and peaceful coexistence among JSS students in Katsina State; the former study is on the “Effect of Social Studies Education on National Integration among the teachers and students of Upper Basic Education level in Zaria Educational zone of Kaduna State. However, both studies are geared toward one purpose; how social studies can bring about lack of understanding of negative attitudes, various ethnic groups, disintegration e.t.c. The target students population in the present research is two hundred and thirty seven thousand and fifteen (237,715)

social studies students, while the past study got a target population of three thousand one hundred and Eighty five thousand (3185) Upper Basic Education students in Zaria Educational Zone of Kaduna State, and with seventy social studies teachers. The present study covered both public and private junior secondary schools in Katsina State. While the past study was conducted in Kaduna State all in the North West Zone of Nigeria secondary schools

Ibrahim (2015) conducted a study to investigate the "Impact of Social Studies Education on the achievement of National Unity among JSS Students in Sokoto State." The study used a descriptive survey design and questionnaire as a data collection Instrument. The study used selected sampling techniques to draw respondents numbering 380. The study raised three objectives, answers three questions and tested three Null hypotheses at 0.05 alpha level of significance, Chi square (x^2) and Pearson correlation were used to analyze the data collected. The target population was four thousand four hundred and forty nine (4449) social studies JSS students from one hundred and thirty five (135) schools. The study's recommendation and findings revealed that students of Social Studies Education will help the government to identify ways by which the much needed national unity in Nigeria could be perfectly harnessed, the need to inculcate the limit of the status of Social Studies Education Schools or at all levels of Education in Nigeria as well as the curricular tool for instilling the norms and tenets of good citizenship in the minds of students.

The present study and that of Ibrahim (2015) differed in some ways. The present study covered both public and private JSS Students in Katsina State, while the former study used Sokoto State JSS students. The target population in the present research work is one hundred and sixty four thousand three hundred and twenty ninestudents(164,329) when compared to the work of Ibrahim who worked on four thousand four hundred and forty nine students. The past research work used 380 sampled students while the present study

works on 514 students who were randomly selected. Three research null hypotheses were formulated during the past study and the present research work had four null hypotheses. The present study employed t-test as a tool while the past study used the Chi – Square (x^2) sample.

Summary

This chapter attempted to review what other writers have written in relation to the research of study. Therefore, the attempt is to give a clear picture of both independent and the dependent variable, that is, the concept of social studies education; its nature, scope, objectives and historical development of social studies education in Nigeria and relevance of its teaching in post primary school.

The functionalist theory was used in the analysis of how social studies could bring about ethnic integration and peaceful coexistence, the review also includes other areas like the concept of ethnicity/ethnic integration which is generally seen as the process of uniting different people from all ethnic group, religion and works of life into a single whole; which will bring about peace, stability, prosperity and permanence. It also examined the ethnic conflict in Nigeria, ethnicity and ethnic conflict global perspective, importance of ethnic integration and peaceful coexistence in Nigeria, problems associated with ethnic integration and peaceful coexistence in Nigeria, composition of ethnic group in Katsina State. Therefore, it is also observed that the evidence of ethnic religious conflict in Katsina State; some topics that treat ethnic integration and examine some of the efforts made by the Nigeria government to integrate its citizen, the 1999 Nigerian constitution and ethnic integration and peaceful coexistence and some of the problems militating against ethnic integration and peaceful coexistence in Nigeria were also discussed. Furthermore; the chapter examined the concept of academic performance and other empirical studies related

to this research work or view of other writers on social studies education as a tool for ethnic integration and peaceful coexistence.

However, the major difference between the literature reviewed so far and the issues at stake in this study is that while most of the literatures reviewed focused on explaining the concept, nature and relevance of social studies education as well as the role of social studies education in promoting ethnic integration or national consciousness, the present study focuses on establishing ways by which the teaching of social studies education inculcates a sense of ethnic integration and peaceful coexistence among students in junior secondary schools.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter discussed the research design and methodology under the following sub – headings:-

- Research Design,
- Population of the Study
- Sample and Sampling Technique
- Instrumentation
- Validity of the Instrument
- Reliability of the Instrument
- Procedure for Data Collection
- Statistical Analysis Procedure

3.2 Research Design

Survey method was employed for this study. According to Abiola, (2007) survey research method is a research method that describes a given state of affairs at a particular time. It is a design that uses questionnaire or interviews for collection of data from a population based on appropriate sampling techniques. It is designed for both large and small populations by selecting and studyingsamples chosen from the population to discover the relative incidence distribution, and interrelation of sociological and psychological variables. The researcher chose the survey method because it leads to the accurate assessment of the characteristic of the whole population from the sample drawn out of the population. Also, this method focuses on people their vital fact, beliefs, opinions,

attitudesmotivation and behaviour. Survey interprets, synthesize and integrate data and point to implication and interrelationship; it does make decisions for the researcher, but they can provide him with information on which to base sound decisions.

3.3 Population of the Study

According to Abiola, (2007), population is the large group from which a sample is selected for the study. This study covers junior secondary schools in Katsina State both public and private. As already pointed out in the scope, Katsina State is made up of thirty four (34) Local Government Areas and a total number of four hundred and fourteen (414) public and private Junior Secondary Schools are located within the 34 LGAs. The schools have the population of ninety five thousand nine hundred and eleven (95,911) male students and sixty eight thousand four hundred and eighteen (68,418) female students bringing it to a total population of one hundred and sixty four thousand three hundred and twenty nine (164,329) of the Social Studies students across the state.

There are twelve Education Zones or Zonal Education Quality assurances (ZEQA), in Katsina State.These consist of fourteen (14) junior secondary schools that the researcher intends to study. These senatorial zones consisted of twelve Zonal Inspectorate or Quality Assurance Education in KatsinaState. The population of the study will include JSS II, and JSS III students who are studying Social Studies in the (414) junior secondary schools that make up the study area of twelve Zonal Education Quality Assurance (ZEQA) in Katsina State and serve as the target population for this study this was necessitated by the fact that the study aims at examining the impact of Social Studies education on ethnic integration and peaceful coexistence among junior secondary school students in Katsina State. Considering the extensive nature and distribution of the schools of the projected population, it is glaring that it is too large to handle, (See appendix 1.)

3.4 Sample and Sampling Techniques

For this study, fourteen (14) junior secondary schools were randomly selected from four (4) Zonal Education Quality Assurance to represents the secondary schools in twelve Zonal Education Quality Assurance in Katsina State; four junior secondary schools from Daura and Mani were selected while three from Baure and Kankia zones were randomly selected. This made up the fourteen (14) junior secondary schools from the 414 junior secondary schools in Katsina State.

The researcher, therefore, used Krejcie and Morgan (1970) sample procedure to select the sample size for this study. The systematic random sampling method was used to select the respondents for the study as described by Ndagi, (2002) that it gives every number population an equal opportunity of being selected.14 schools (representing 10%) were selected as the schools where respondents were drawn. The use of 10% was in accordance with Abiola (2007) who pointed that percentage ranging from 10% or 15% could be use to select a sample size from a given population.

Table 2: Number of Students Sample for the Study Schools & Gender

S/N of Zone	Selected school	LGA	Location	No. of Students selected by Class & by Gender				Total	Status
				JSS2		JSS3			
				M	F	M	F		
Baure	TQJSS Yanduna	Baure	Rural	8	9	10	10	37	Private
	GDJSS Zango	Zango	Urban	9	9	9	10	37	Public
	WAJSS Fago	Sandamu	Rural	-	18	-	18	36	Public
Daura	GJSS Shargalle	Dutsi	Rural	9	9	9	9	36	Public
	GDSS Daura	Daura	Urban	9	10	10	9	38	Public
	Lajuma JSS Daura	Daura	Urban	9	9	9	9	36	Private
	GJSS Bunbum	Mai'adua	Rural	9	10	9	9	37	Public
Kankia	GJSS Kaikai	Kusada	Rural	-	19	-	18	37	Public
	GJSS Kurfeji	Ingawa	Rural	9	9	9	8	35	Public
	AJSS Kankia	Kankia	Urban	10	9	9	9	37	Private
Mani	GJSSS Bindawa	Bindawa	Urban	20	-	19	-	39	Public
	GJSS Jani	Mani	Rural	9	9	9	9	36	Public
	MAJSS Mashi	Mashi	Urban	9	9	9	10	37	Private
	GJSS Dallaje	Bindawa	Rural	9	9	9	9	36	Public
Total	**14**	14		**119**	**138**	**120**	**137**	**514**	

Source: Field Work, 2018

3.5 Instrumentation

For the purpose of this study, questionnaire was employed as the instrument for data collection for both teachers and the students respectively. In order to obtain reliable data on the opinions and views of the students and teacher in the Katsina State with regard to the reflections of those variables that encourage peaceful coexistence and ethnic integration in social studies education, the instrument titled, "Impact of social studies education on ethnic integration and peaceful coexistence among junior secondary students in Katsina State, Nigeria was employed for the study. The respondents were required to respond by simply filling and ticking the appropriate column. The questionnaire contain items which were divided into 2 sections; A, and B. Section "A" Contains the personal information of the respondents known as Bio Data such as Name of school, State, LGA, Sex etc. The other section covered the research questions and so right for information on the opinion of teachers and students on the impact of social studies education on ethnic integration and peaceful coexistence. The likert scale was used based on the modified four points in which respondents were required to respond to each items of degree of agreement.

3.5.1 Validity of the Instrument

In order to ensure the validity of the research instrument, the questionnaire was given to the supervisors, Curriculum experts, Statistician, Language Specialist and other expect in Social Studies, Faculty of Education Ahmedu Bello University Zaria. And Specialist in Conflict Management and Resolution from Department of Sociology, Faculty of Social Science, Ahmadu Bello University, Zaria for validation and language appropriateness and clarity. This was also done to ascertain construct, content and face validity of the instrument

3.5.2 Reliability of the Instrument

To prove the reliability of the instrument,a pilot study was conducted using two junior secondary schools with the total number of 50 respondents which were not part of the sample schools. The respondents in the pilot study did not participate in the real study. Data collected was analyzed and explained. The Pearson product moment of coefficient correlation was used for the analyses of data collected to test the reliability of the instrument. A reliability coefficient of 0.78 was obtained signifying that the instrument was valid and reliable in order to test the research hypotheses at 0.05 level of significant. This is in line with Alphonsus (2012) who state that reliability coefficient of 0.5 and above is valid and reliable. The use of this statistical procedure hashelped to reveal the impact of social studies education on ethnic integration and peaceful coexistence among JSS students in Katsina State, Nigeria

3.6 Procedure for Data Collection

An official introductory/permission letter was obtained from the Head of Department, Department of Arts and Social Science Education, ABU, Zaria and 14 research assistants were involved in the data collection. With the help of these assistants who have experience of research work, the instruments were administered and collected during the second term of 2016/2017 session in the selected JSS in Katsina States within a range of six weeks. Meanwhile, the research assistants were fully briefed and familiarized with the items of the instrument and all the necessary information required in administering the instrument. The questionnaire that was filled was retrieved while those not filled were given some time and collected at a later date.

3.7 Statistical Analysis Procedure

The data collected from the field by the means of questionnaire were scored and statistically manipulated with the view of testing the hypotheses for the study. The items were scored in line with the four (4) likert scale of Strongly Agree (4 points), Agree (3 points), Disagree (2 points) and Strongly Disagree (1 points) for positively worded items and vice versa for all negatively worded items .

After collecting and processing the data, a summary description of the data was done using independent sample t-test statistics in order to test the research hypotheses at 0.05 level of significance, so as to determine the difference between the opinions of respondents, the use of this statistical procedure helped to reveal the impact of social studies education on ethnic integration and peaceful coexistence among junior secondary school students in Katsina State.

CHAPTER FOUR

DATA PREPRESENTATION, ANALYSIS AND DISCUSSIONS

4.1 Introduction

This chapter presents the result of the data analysis, presentation and discussion of major findings under the following sub-heading; introduction, participants' profile, answers of the research questions, testing the null hypotheses, Summary of major findings and discussion. The main objective was to determine the impact of social studies education on ethnic integration and peaceful coexistence among junior secondary schools students in Katsina State. The instrument consists of respondent's personal information and research questions which were seek to information on the opinion of the students on the impact of social studies education on ethnic integration and peaceful coexistence among junior secondary schools (JSS) students of social studies in Katsina. The 514 questionnaires were administered to the respondents by the researcher, 495 were completed and returned while 19 were missing. This was due to the help of the research assistants and the assistance of social studies teachers in the selected schools. They helped in the administration and collection of the instrument. The data that was collected for the study were subjected to descriptive and inferential statistical analysis. Frequency count and sample percentages were used to answer research questions. While research hypothesis were tested using t-test statistics, a discussion was also made on the major finding derived as a result of the analysis.

4.2 Analysis and Discussions ofParticipants Profile

The demographic data collected from the participants was analysed and presented in this sub-section using the descriptive statistics of frequencies and percentages. The basic elements presented and discussed included the participants' sex, level, location and school type.

Table 3 Frequencies and Percentages of the Participants by Sex

Sex	Frequency	Percent	Valid Percent	Cumulative Percent
Male	211	41.1	42.6	42.6
Female	284	55.3	57.4	100.0
Total	495	96.3	100.0	
Missing	19	3.7		
Total	**514**	**100.0**		

Table 3 presented the frequencies and percentages of the students that participated in the study based on their sex. There were 211 (41.1%) male and 284 (54.3%) female students who participated and duly indicated their sex, while 19 (3.7%) did not indicate their gender. That is, only 96.3% of the respondents indicated their gender and were used for the analyses. Therefore, the number of female who participated in the study is more than that of male participants.

Table 4 Frequencies and Percentages of the Participants by Location

Location	Frequency	Percent	Valid Percent	Cumulative Percent
Rural	286	55.6	57.8	57.8
Urban	209	40.7	42.2	100.0
Total	495	96.3	100.0	
Missing	19	3.7		
Total	**514**	**100.0**		

Table 4 presented the frequencies and percentages of the students that participated in the study based on school location. There were 286 (55.6%) students from rural and 209 (40.7%) from urban schools that participated and duly indicated the location of their school, while 19 (3.7%) did not indicate where their school is located. That is, only 96.3% of the respondents indicated where their school is located and were used for the analyses. Therefore, the number of students from rural schools who participated in the study is more than that of urban students.

Table 5 Frequencies and Percentages of the Participants by School Type

School Type	Frequency	Percent	Valid Percent	Cumulative Percent
Public	357	69.5	72.1	72.1
Private	138	26.8	27.9	100.0
Total	495	96.3	100.0	
Missing	19	3.7		
Total	**514**	**100.0**		

Table 5 presented the frequencies and percentages of the students that participated in the study based on their school type. There were 357 (69.5%) students in public schools and 138 (26.8%) in private schools who participated and duly indicated the type of school they attend, while 19 (3.7%) did not indicate the type of school they attend. That is, only 96.3% of the respondents indicated the type of school they attend and were used for the analyses. Therefore, the number of students from public schools who participated in the study is more than that of those from private schools.

Table 6 Frequencies and Percentages of the Participants by Level

Level	Frequency	Percent	Valid Percent	Cumulative Percent
JSS II	243	47.3	49.1	49.1
JSS III	252	49.0	50.9	100.0
Total	495	96.3	100.0	
Missing	19	3.7		
Total	**514**	**100.0**		

Table 6 presented the frequencies and percentages of the students that participated in the study based on their level. There were 243 (47.3%) JSS II and 252 (49.0%) JSS III students who participated and duly indicated their level, while 19 (3.7%) did not indicate their level. That is, only 96.3% of the respondents indicated their level and were used for the analyses. Therefore, the number of JSS III students who participated in the study is more than that of JSS II students.

4.3 Answer to the Research Questions

This sub-section presented answers to the four research questions based on the impact of social studies education on ethnic integration and peaceful co-existence among male and

female JSS students based on their sex, level, location and school type. The answers were presented using means and standard deviations.

Research Question One

What is the impact of social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS student's in Katsina state?

This research question is answered using descriptive statistics of means and standard deviations. The result of the computation is presented in Table 4.05.

Table 7 Means and standard deviations on on ethnic integration and peaceful co-existence for male and female JSS students

					95% Confidence Interval of the Difference	
Sex	**N**	**Mean**	**SD**	**Mean Difference**	**Lower**	**Upper**
Male	169	128.4911	5.68322	-.77717	-1.86865	.31431
Female	246	129.2683	5.36135			
Total	**415**					

Table 7 presented the result of the analysis conducted on the data collected on the impact of social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS students'. The mean ethnic integration and peaceful co-existence scores of the male (M=128.4911, SD=5.68322) was lower than that of the female students (M=129.2683, SD=5.36135). The mean difference was -.77717 in favor of female students. The 95% confidence interval for the mean difference was within -1.86865 to 0.31431. Therefore, there is a difference in the impact of social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS student's in Katsina State. That is, the female students are more positive than the male students in their opinion in the impact of social studies education objectives on ethnic integration and peaceful co-existence.

Research Question Two

What is the impact of social studies education contents on ethnic integration and peaceful co-existence among rural and urban JSS students in Katsina State?

This research question is answered using descriptive statistics of means and standard deviations. The result of the computation is presented in Table 4.07.

Table 8 Means and standard deviations on on ethnic integration and peaceful co-existence for rural and urban students

					95% Confidence Interval of the Difference	
Location	**N**	**Mean**	**SD**	**Mean Difference**	**Lower**	**Upper**
Rural	251	129.3307	5.43969	.95873	-.13009	2.04754
Urban	164	128.3720	5.56077			
Total	415					

Table 8 presented the result of the analysis conducted on the data collected on the impact of social studies education contents on ethnic integration and peaceful co-existence among rural and urban JSS students'. The mean ethnic integration and peaceful co-existence scores of the rural students (M=129.3307, SD=5.43969) was higher than that of the urban students (M=128.3720, SD=5.56077). The mean difference was 0.95873 in favor of rural students. The 95% confidence interval for the mean difference was within -0.13009 to 2.04754. Therefore, there is a difference in the impact of social studies education contents on ethnic integration and peaceful co-existence among rural and urban JSS student's in Katsina State. That is, the rural students are more positive than the urban students in their opinion in the impact of social studies education contents on ethnic integration and peaceful co-existence.

Research Question Three

What is the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence among public and private JSS students in Katsina State?

This research question is answered using descriptive statistics of means and standard deviations. The result of the computation is presented in Table 4.08.

Table 9 Means and standard deviations on on ethnic integration and peaceful co-existence for JSS students from public and private schools

				Mean	95% Confidence Interval of the Difference	
Status	**N**	**Mean**	**SD**	**Difference**	**Lower**	**Upper**
Public	294	128.3129	5.50681	-2.19121	-3.34124	-1.04117
Private	121	130.5041	5.18993			
Total	**415**					

Table 9 presented the result of the analysis conducted on the data collected on the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence among public and rural JSS student'. The mean ethnic integration and peaceful co-existence scores of the public (M=128.3129, SD=5.50681) was lower than that of the students from private schools (M=130.5041, SD=5.18993). The mean difference was -2.19121 in favor of private schools. The 95% confidence interval for the mean difference was within -3.34124 to -1.04117. Therefore, there is a difference in the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence among public and private JSS students in Katsina State. That is, students in private schools are more positive than students in public schools in their opinion in the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence.

Research Question Four

What is the impact of social studies education evaluation guide on ethnic cooperation and peaceful co-existence among JSS II and JSS III students in Katsina state?

This research question is answered using descriptive statistics of means and standard deviations. The result of the computation is presented in Table 4.06.

Table 10 Means and standard deviations on on ethnic integration and peaceful co-existence for JSS II and JSS III students

					95% Confidence Interval of the Difference	
Level	**N**	**Mean**	**SD**	**Mean Difference**	**Lower**	**Upper**
JSS II	206	128.9612	5.96972	.01858	-1.04439	1.08156
JSS III	209	128.9426	5.01119			
Total	**415**					

Table 10 presented the result of the analysis conducted on the data collected on the impact of social studies education evaluation guide on ethnic integration and peaceful co-existence among JSS II and JSS III students'. The mean ethnic integration and peaceful co-existence scores of the JSS II (M=128.9612, SD=5.96972) was higher than that of the JSS III students (M=128.9426, SD=5.01119). The mean difference was .01858 in favor of JSS III students. The 95% confidence interval for the mean difference was within -1.04439 to 1.08156. Therefore, there is a difference in the impact of social studies education evaluation guide on ethnic integration and peaceful co-existence among JSS II and JSS III students in Katsina State. That is, the JSS III students are more positive than the JSS II students in their opinion in the impact of social studies education evaluation guide on ethnic integration and peaceful co-existence.

4.4 Null Hypotheses Testing

This study investigated the impact of social studies education on ethnic integration and peaceful coexistence among junior secondary school student in Katsina State, Nigeria. The following null hypotheses were formulated and tested at $p \leq .05$ level of significance.

Null Hypothesis One

There is no significant difference in the impact of social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS student's in Katsina State.

This null hypothesis was tested using an inferential statistic of independent samples t-test. The result of the computation is presented in Table 4.09.

Table 11 Summary of independent samples t-test statistic on ethnic integration and peaceful co-existence of male and female JSS students

								95% Confidence Interval of the Difference	
Sex	**N**	**Mean**	**SD**	**Mean Difference**	**T**	**df**	**P**	**Lower**	**Upper**
Male	169	128.4911	5.68322	-.77717	-1.400	347.223	.162	-1.86865	.31431
Female	246	129.2683	5.36135						
Total	**415**								

Table 11 presented the result of the analysis conducted on the data collected on the impact of social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS students. The mean ethnic integration and peaceful co-existence scores of the male (M=128.4911, SD=5.68322) was lower than that of the female students (M=129.2683, SD=5.36135). The mean difference was -.77717 in favor of female students. The 95% confidence interval for the mean difference was within -1.86865 to 0.31431. This is supported by t(347.223)= -1.400, p=0.162, using Welch's procedure; the null hypothesis which stated no significant difference was retained. Therefore, there is no significant difference in the impact of social studies education objectives on ethnic integration and peaceful co-existence among male and female JSS students in Katsina State. That is, both the female and the male students do not differ in their opinion in the impact of social studies education objectives on ethnic integration and peaceful co-existence.

Null Hypothesis Two

There is no significant difference in the impact of social studies education contents on ethnic integration and peaceful co-existence among rural and urban JSS students in Katsina State.

This null hypothesis was tested using an inferential statistic of independent samples t-test. The result of the computation is presented in Table 4.11.

Table 12 Summary of independent samples t-test statistic on ethnic integration and peaceful co-existence of rural and urban JSS students

								95% Confidence Interval of the Difference	
Location	**N**	**Mean**	**SD**	**Mean Difference**	**T**	**df**	**P**	**Lower**	**Upper**
Rural	251	129.3307	5.43969	.95873	1.732	343.099	.084	-.13009	2.04754
Urban	164	128.3720	5.56077						
Total	**415**								

Table 12presented the result of the analysis conducted on the data collected on the impact of social studies education contents on ethnic integration and peaceful co-existence among rural and urban JSS students. The mean ethnic integration and peaceful co-existence scores of the rural students (M=129.3307, SD=5.43969) was higher than that of the urban students (M=128.3720, SD=5.56077). The mean difference was 0.95873 in favor of rural students. The 95% confidence interval for the mean difference was within -0.13009 to 2.04754. This is supported by t(343.099)=1.732, p=0.084; the null hypothesis which stated no significant difference was retained. Therefore, there is nosignificant difference in the impact of social studies education contents on ethnic integration and peaceful co-existence among rural and urban JSS students in Katsina State. That is, the rural students are more positive than the urban students in their opinion in the impact of social studies education contents on ethnic integration and peaceful co-existence.

Null Hypothesis Three

There is no significant difference in the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence among public and private JSS students in Katsina State.

This null hypothesis was tested using an inferential statistic of independent samples t-test. The result of the computation is presented in Table 4.12.

Table 13 Summary of independent samples t-test statistic on ethnic integration and peaceful co-existence of public and private JSS students

								95% Confidence Interval of the Difference	
Status	**N**	**Mean**	**SD**	**Mean Difference**	**T**	**df**	**P**	**Lower**	**Upper**
Public	294	128.3129	5.50681	-2.19121	-3.839	236.200	.000	-3.31561	-1.06680
Private	121	130.5041	5.18993						
Total	**415**								

Table 13 presented the result of the analysis conducted on the data collected on the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence among public and private JSS students. The mean ethnic integration and peaceful co-existence scores of the public (M=128.3129, SD=5.50681) was lower than that of the students from private schools (M=130.5041, SD=5.18993). The mean difference was -2.19121 in favor of private schools. The 95% confidence interval for the mean difference was within -3.34124 to -1.04117. This is supported by t(236.200) = -3.839, p=0.001, using Welch's procedure; the null hypothesis which stated no significant difference was rejected. Therefore, there is a significant difference in the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence among JSS students in public and private schools in Katsina State. That is, JSS students in public schools are more positive in their opinion in the impact of social studies education teaching method and resources on ethnic integration and peaceful co-existence than JSS students in private schools.

Null Hypothesis Four

There is no significant difference in the impact of social studies education evaluation guide in enhancing ethnic cooperation and peaceful co-existence among JSS II and JSS III students in Katsina State.

This null hypothesis was tested using an inferential statistic of independent samples t-test. The result of the computation is presented in Table 4.10.

Table 14 Summary of independent samples t-test statistic on ethnic integration and peaceful co-existence of JSS II and JSS III students

								95% Confidence Interval of the Difference	
Level	**N**	**Mean**	**SD**	**Mean Difference**	**T**	**df**	**P**	**Lower**	**Upper**
JSS II	206	128.9612	5.96972	.01858	.034	413	.973	-1.04439	1.08156
JSS III	209	128.9426	5.01119						
Total	**415**								

Table 14 presented the result of the analysis conducted on the data collected on the impact of social studies education evaluation guide on ethnic integration and peaceful co-existence among JSS II and JSS III students. The mean ethnic integration and peaceful co-existence scores of the JSS II (M=128.9612, SD=5.96972) was higher than that of the JSS III students (M=128.9426, SD=5.01119). The mean difference was .01858 in favor of JSS III students. The 95% confidence interval for the mean difference was within -1.04439 to 1.08156. This is supported by (413)= -0.034, p=0.973; the null hypothesis which stated no significant difference was retained. Therefore, there is no significant difference in the impact of social studies education evaluation guide on ethnic integration and peaceful co-existence among JSS II and JSS III student's in Katsina state. That is, both JSS II and JSS III students do not differ in their opinion in the impact of social studies education evaluation guide on ethnic integration and peaceful co-existence.

4.5 Summary of Major finding

After analyzing the data collected, the following were the major findings of the study based on the hypotheses testing:-

i. There is no significant difference in the impact of social studies education objectives on ethnic integration and peaceful coexistence among male and female JSS students in Katsina State

ii. There is no significant difference in the impact of social studies education contents on ethnic integration and peaceful coexistence of rural and urban JSS students in Katsina State.

iii. There is statistically, a significant difference exist between public and private JSS students on the impact of social studies education teaching method and resources on ethnic integration and peaceful coexistence in Katsina State.

iv. There is no significant difference between the impact of social studies education evaluation techniques in enhancing ethnic integration and peaceful coexistence among JSS 2 and JSS 3 students in Katsina State.

4.6 **Discussions of findings**

The following were the major finding of the study that significant difference does not exist.In another vain, a significant does was exist between the opinion of students on the impact of social studies education in achieving ethnic integration and peaceful coexistence among JSS students in Katsina state. But there is a slight difference in the opinion of students based on status and class. The findings from the study shows that social studies education as a subject that inculcate knowledge, attitude, value and skills of students is relevant in uniting group with different backgrounds into one entity bound by a common norm, value and interest. This means that social studies education can serve as an instrument for ethnic integration and peaceful coexistence.

The result of this finding has shown that the students are in support that social studies can make students appreciate one another if all topics of the curriculum treat ethnic integration and peaceful coexistence. This finding affirmed the position or work of scholars such as Kissock (1981), Omooba (2008), Arisi (2011), and Mezieobi (2014). The t.test statistics showed some level of significant differences and relationships among the variable under study.

There is no significant difference between the impact of social studies education on ethnic integration and peaceful coexistence among male and female JSS Social studies students in Katsina State. This is in harmony with the view of Chukwu (2011) which stated that social studies will develop in the students positive attitude, togetherness, comradeship, and integration toward healthy a nation, the inculcation of appropriate values of honesty, integrity, hard work, fairness and justice as ones contribution to the development of the nation. Also, this finding confirms to the views of Orakwue (2000) that social studies education need to inculcate in children some values with the appreciation of the diversity of Nigeria, positive attitude to citizenship, positive thinking, cooperation and honesty. The researcher opined that the problem of social studies which include inadequate teaching facilities, poor perception of the subject, inadequate periods allocated to the subject, lack of encouragement on the part of the authority to create room for organizing seminars and conferences in post primary schools and lack of enthusiasm on the part of the teachers to improvise relevant materials with collaboration of the students is not clearly supported in Katsina State. Various efforts have been made to improve social studies education, ethnic integration and peaceful coexistence among students of JSS in Katsina State.

There is no significant difference between rural and urban JSS students on the impact of social studies education on ethnic integration and peaceful coexistence in Katsina State. This means that the rural and urban JSS students have a different view in

regard to social studies education on ethnic integration and peaceful coexistence. According to Omooba, obi and Olabode, (2008), social studies have been described as the key subject indispensable for the attainment of National unity. It, therefore, has an uplift task to educating the various ethnic groups in Nigeria; these can have positive impact on students.

Also, there is a significant difference between public and private JSS students in the impact of social studies education in ethnic integration and peaceful coexistence in social studies in Katsina State. After testing the hypothesis, the Null hypothesis was rejected and it was discovered that there is significant difference between public and private JSS social studies students on the impact of social studies education on ethnic integration and peaceful coexistence in Katsina State. This means that there is difference between opinion of public and private JSS students. The private JSS social studies students agree strongly on the impact of social studies on ethnic integration and peaceful coexistence. This is equally in line with the study of Audu (2004). In his study; social study education and ethnic integration in Nigeria: analysis and implementation in Katsina Metropolis, be found out that students in private junior secondary schools performed better, and agree than their counter parts in public schools on the impact of social studies education on ethnic integration. It appears that a lot more effort needs to be applied.

Furthermore, that a significant difference exists between the opinions of students to the role of social studies education in enhancing their ethnic integration and peaceful coexistence among JSS2 and JSS3 social studies students in Katsina State. After testing the hypothesis,the null hypothesis was retained and it was discovered that there is no significant difference between opinions of JSS2 and JSS3 social studies students on the role of social studies education in enhancing ethnic integration and peaceful coexistence in Katsina State. The finding of this study agree with that of Halilu and Okam, (2011)

whoendorsed that the main philosophy behind teaching social studies in these institution is designated at producing effective citizens and of forging a cohesive society that will support in nation building and national development by way of classroom meditation of curriculum programme in the subject area.

Arisi (2011) opines that the knowledge taught in social studies is considered as essential for worthwhile living and promotion of ethnic integration and unity in yhe Nigerian society. This was based on the fact that much of the content of social studies is drawn from the realities of the student's environment (Nigerian environment). This will enable students in their early formative age to have a better understanding of the link between them and the benefit of the living and work together as a nation and undermining ethnic sentiments. According to Friday (2004), members of the Union of Journalist in Katsina asserted that the major obstacle of Nigerian Social education is that it placed emphasis on paper qualification and neglecting, imbibing value education that emphasize human survival. The work also confirmed the work of Okonkwo, (2000) Social study is a study of problem of survival in an environment and seeking final solutions to them. It is a multidisciplinary study of topic, a problem, an issue, a concern an aspiration. Sulaiman (2013) opines that teachers should ensure that the materials are appropriate for his intended learners. The material should be suitable for their age, experience, intelligence and helping in cringing of the cultural diverse and emphasize more on the effective domain of education. Since social studies is based mainly, on the affective side of education, greater attention should be directed to it in the classroom.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The chapter presents the summary, conclusions and recommendation of the study; the impact of social study education on the ethnic integration and peaceful coexistence among junior secondary schools social studies students in Katsina State. The summary describes the entire work in few sentences while the conclusions were drawn in line with the result of the findings, based on the statistical analysis in chapter four. Finally, some recommendations which suggested how the teaching of social studies can be developed in order to bring about ethnic integration and peaceful coexistence were made.

5.2 Summary

The main purpose of this study was examined impact of social studies education on ethnic integration and peaceful co-existences among JSS students in Katsina state, Nigeria. The study was presented under five main chapters which are summarized in this section.

Chapter one introduced the study, and the general background of the study. The general objective of the study was the impact of social studies education on ethnic integration and peaceful co-existence among JSS students in Katsina state, Nigeria, broken in to four specific objectives, in line with the research objectives, four research questions were stated to be answered as well as four Null hypotheses were formulated and tested. The significance and statement of the problems were also discussed in this chapter. The scope of the study was restricted to public and private JSS students and limited to social studies JSS 2 and JSS 3 students in Katsina state.

The chapter two presents reviews of related literature to provide the practical basis for data interpretation and major of the study. the review was on the following sub-heading: Introduction, theoretical framework, concept of social studies, objectives of social

studies in Nigeria, Nature of social studies, scope of social studies, historical development of social studies in Nigeria, objective of Junior social studies programmes, concept of ethnic integration and peaceful co-existance, gender and peaceful co-existance in Nigeria, ethnic conflect in Nigeria, effects of ethnic confliect in Nigeria, ethnicity and ethnic conflect in Global perspective, importance ethnic integration and peaceful co-existence in Nigeria, problem associated to ethnic integration and peaceful co-existence in Nigeria, effort toward achieving ethnic integration and peaceful co-existence in Nigeria, composition of ethnic group in Katsina state. Evidence of echnic – religions conflict in Katsina State, some social studies topics that treat ethnic integration and peaceful co-existence, related empirical studies and summary.

Chapter three discusstle study's methodologies adopted. Descriptive survey design was used by the means of questionnaire to gather data from the respondents. A total of 414 puble and private JSS are located within the state. The population of this study was 164,329 of JSS 2 and JSS 3 social studies students. The reaserch adopted systematic random sampling method to select 514 social studies students in Katsina State. A reliability statistic was carried out on the pilot study to determine the reliability of the instrument. The questionnaire instrument consisting of 42 structure questions was used to solicit for the data from the respondants. In other to select sample size for the study the krejcie and Morgan sample size procedure from given population table was used.The result of test were collected with the help of research assistants and analyzed. Descriptive statistic was employed to answer the research question, while t-test statistic was used for hypotheses testing. The analysis of interpretation of data confirmedsome aspects of theoretical work as highlighted in the literature review.

Chapter four presented and discussed the results of the data analysis, and interpretation of results. Section one discussed the bio-data variables comprising .of

gender, lacations, status and schools type, while section two answers the research question, section three presented the result of the hypotheses testing analysis. The finding revealed that three hypotheses tested were retained, while one was rejected.

Chapter five presented the entire five chapters in a summarized form, including contribution of this study to knowledge advancement and recommendationssuggested from the findings of the study.

5.3 Conclusions

The following conclusions were drawn based on the research findings:

i. Impact of social studies education objective on ethnic integration and peaceful coexistence among male and female JSS students of social studies has proved that to positively respond on both male and female side for calls/effective understanding of the lesson as a sprit for ethnic integrstion and peaceful co-existence.

ii. Impact of social studies education contents on ethnic integration and peaceful coexistence of rural and urban JSS students of social studies provision has to do with the adequate of instructional materials for both rural and urban JSS students of Social studies. The provision of adequate instructional material for both rural and urban JSS should be made, especially the text books which must be written by qualified social studies scholars. The students should be provided with text books and other relevant materials which will help in school for teaching various concepts or issues related to ethnic integration and peaceful coexistence.

iii. Impact of social studies education teaching method and resources on ethnic integration and peaceful coexistence of public and private schools, is dependent on the national goals on education. This can be achieved through effective teaching and learning process. For effective learning process to beachieved, there must be adequate number

of qualified teachers for both public and private schools, which could lead to excellence on ethnic integration and peaceful coexistence among students in Nigeria.

iv. Impact of social studies education evaluation techniques on ethnic integration and peaceful coexistence of JSS 2 and JSS 3. The students should be involved in the teaching and learning of various concepts related to ethnic integration and peaceful coexistence effectively. This will be achieve by training and retraining of social studies teachers, in order for them to make with the changing environment especially the world of science and technology. Qualified teachers should be recruited and adequately provided.

5.4 Contribution to Knowledge

This study has established that:

i. In private schools used the teaching method of social studies effectively and the teaching resources are adequately provided in private schools than public schools, this is with the hope of making social studies as an instrument of curbing ethnicity and tribalicm as well as promotion peace and unity.

ii. Ethnic difference and peaceful co-existence are well pronounced in the rural area than the urban centre, which is very vital for attaining a united, strong and indivisible nation, like Nigeria.

5.5 Recommendations

In view of the findings and conclusions from the study, the following recommendations were drawn and hoped that for effective implementation of social studies objectives in enhancing ethnic integration and peaceful coexistence for rapid development of curriculum in Nigeria:-.

i. Since social studies education looks man and how he relates with his follow man in his environment, social studies education should be subjected to periodic review so

as to move along with the changing environment, especially in our present world of information and communication technology (ICT). This should involve the curriculum planner, the subject experts, school administrators and the subject teachers and the curriculum must reflect to the ethnic integration and peaceful coexistence.

ii. The Government, Ministry of Education and the Social Studies and Civic Education Association of Nigeria (SOSSCEAN) should at least once in three months organize seminars, workshops and conferences. There should also be in-service training for teachers so as to improve their teaching skills. These programmes can create awareness on how best to impart knowledge of ethnic integration and peaceful coexistence in the students. The programme should also be organized for the students in order to develop their interest and positive attitudes to cultural and that of other cultural groups. This could be done through the display of different cultural artifacts or by teaching the concept of religion, tolerance, marriage and inter- tribal marriage which are aspects of social studies education,

iii. The social studies teachers should make effective use of instructional ,materials in teaching social studies topics and use of scientific approaches in teaching learning process, which is also known as the modern and effective instructional methods. They include inquiry method, dramatization, role-play, small group discussion method, simulation game etc. These methods of teaching will encourage active students physically, emotionally, mentally, and socially. This is where the students will see, hear and participate in manipulation of the materials, which will enable them to understand better, and remember easily what they have learned among them which will enhance ethnic integration and peaceful coexistence.

iv. Qualified, competent and committed social studies teachers should be saddled with the task of handling JSS classes. This is in view of the fact that the success of our educational system depends on the teacher's quality, devotions and effectiveness. Consequently, for the JSS students to be well groomed with learning experience that are needed for National Consciousness and Patriotism., there should be assistance in advertizing the importance of social studies on JSS students in Nigeria and this will link the schools to the outside world as well as promote creativity and positive attitudes in students as they see things for themselves. This will encourage social interaction skills among them in the achievement of ethnic and peaceful coexistence.

5.6 Suggestion for Further Study

Further study can be carried out in the following areas:

i. A similar study can be carried out in the primary schools to find out if social studies objective at primary level can enhance ethnic integration among primary pupils, since it is part of the child's educational foundation.

ii. Since the problem under study is an ethnic integration and peaceful coexistence issue, investigations should be conducted in the school in other geo-political zones and states to find out the opinion of teachers and students, on the effects of social studies education on national integration.

iii. Impact of social studies education on achievement of National Unity among junior secondary school students in Sokoto State could also be carried out.

iv. Social studies curriculum and ethnic integration in Nigeria: Analysis and implementation in Katsina Metropolis could be studied.

v. The study should be carried out in Katsina State in order to find out the extent to which social studies education impact on ethnic integration and peaceful

coexistence among JSS students. (The study discovered as a result of this, a study should be carried out to find out why the differences exist or was not exist).

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APPENDIX A

Department of Arts and Social Science Education,
Ahmadu Bello University, Zaria
Date ……...

Dear Respondent.

Questionnaire

SOCIAL STUDIES EDUCATION ON ETHNIC INTEGRATION AND PEACEFUL COEXISTENCE QUESTIONNAIRE

In fulfillment of the requirement for the award of master degree (M.ED) in social studies, I am conducting a study on the "impact of social studies education on ethnic integration and peaceful coexistence among the junior secondary school students in Katsina State, Nigeria". The purpose of this questionnaire is to find if the variable that encourage ethnic integration and peaceful coexistence in social studies education modules are vigorously pursued, and missing links the implementation of social studies curriculum.

Kindly attempt all the question by ticking either SA, A, D, SD in the appropriate space provided. The data will be used for the purpose of the research only; you should feel freely, honestly and objectively to answer all the questions and you are to tick only once against each question. Please be assured that may information gathered from you will be treated highly confidential.

Thank you for your contribution.

Signed
Hamza, BARAU
P14EDAS8065

Section A: Bio Data

Please fill the appropriate information and tick the appropriate box.

1. **Sex:**	Male	[ ]	Female	[ ]
2. **Class:**	JSS 2	[ ]	JSS 3	[ ]
3. **Location:**	Rural	[ ]	Urban	[ ]
4. **School Type:**	Public	[ ]	Private	[ ]

Section B:

Instruction: please state to what extent you agree with the following statement by ticking any of the alternative you consider appropriate.

SA-Strongly agree, A-Agree, D-Disagree, SD-Strongly disagree

S/N	Statement	SA	A	D	SD
1.	Teaching of social studies make learners appreciate and respect one another's culture.				
2.	Teaching of social studies cannot make learners appreciate and respect one another's culture.				
3.	The JSS social studies topic comprise of social science concepts and ideas that have no relevance in attaining peaceful co-existence and ethnic integration.				
4.	The JSS social studies topics do not comprise any of social science concepts and ideas that have relevance in attaining peaceful co-existence and ethnic integration.				
5.	Social studies teacher is directly involve in organizing or forming the curriculum.				
6.	Social studies teacher is not involved directly in organizing or forming the curriculum.				
7.	The school provides current material like magazines, newspaper where issue related to ethnic conflict are discussed.				
8.	The school does not provide current material like magazines, newspaper where issue related to ethnic conflict are discussion.				
9.	Citizenship Education that focuses on ethnic integration and peaceful coexistence is highly covered in the modules.				
10.	Citizenship Education that focuses on ethnic integration and peaceful coexistence is not highly covered in the modules.				
11.	All the topics of the curriculum that treat ethnic integration and peaceful coexistence are covered within 3 years of JSS.				
12.	All the topics of the curriculum that treat ethnic integration and peaceful coexistence does not covered within 3 years of JSS.				
13.	Teachers and Students are engage in visit to law court, market dialogues, role play and dramatization.				

14.	Teachers and Students should not be engage in visit to law court, market dialogues, role play and dramatization				
15.	Teachers and students are interesting in discussing sensitive issue that relate to ethnic conflict or ethnic integration, peaceful coexistence and religion at classroom.				
16.	Teachers and students couldn't have interest in discussing sensitive issue that relate to ethnic conflict or ethnic integration, peaceful coexistence and religion at classroom.				
17.	There is enough qualified social studies teacher to handle the curriculum.				
18.	There is no enough qualified social studies teacher to handle the curriculum.				
19.	The modules have not covered much on the causes of indiscipline in the society.				
20.	The modules have covered much on the causes of indiscipline in the society.				
21.	Utilization of resource persons is highly emphasized by those modules that treat ethnic integration and peaceful coexistence.				
22.	Utilization of resource persons does not highly emphasized by those modules that treat ethnic integration and peaceful coexistence.				
23.	Teaching of various cultures in Nigeria to JSS students through social studies lesson will help in creating ethnic integration and peaceful coexistence in among the schools.				
24.	Teaching of various cultures in Nigeria to JSS students through social studies lesson will not help in creating ethnic integration in among the schools.				
25.	Students should be allowed to practice the religion of their choice.				
26.	Students should not be allowed to practice the religion of their choice.				
27.	Social studies education inculcates the knowledge of unity, peace, tolerance, cooperation and ethnicity among Nigerians.				
28.	Social studies education does not inculcates the knowledge of unity, peace, tolerance, cooperation and ethnicity among Nigerians				
29.	Teaching of inter-ethnic marriage in social studies lesson could help reduce inter-ethnic crisis and make students to appreciate and respect each other's, hence promote ethnic integration and peaceful coexistence in Nigeria.				
30.	Teaching of inter-ethnic marriage in social studies lesson couldn't help reduce inter-ethnic crisis and make students to appreciate and respect each other's, hence cannot promote ethnic integration and peaceful coexistence in Nigeria.				
31.	Social studies education does not encourage inter – dependence and tolerance among students.				
32.	Social studies education should encourage inter –dependence and tolerance among students.				

33.	The knowledge of social studies can be used to integrate the Nigeria citizens.				
34.	The knowledge of social studies cannot be used to integrate the Nigeria citizens.				
35.	Cultural differences are a factor militating against ethnic integration and peaceful coexistence.				
36.	Cultural differences are not factor enhancing ethnic integration and peaceful coexistence.				
37.	NYSC is a factor that hinders ethnic integration and peaceful coexistence.				
38.	NYSC is not a factor militating against ethnic integration and peaceful coexistence.				
39.	The creation of the federal capital territory Abuja has enhanced disintegration in Nigeria				
40.	The creation of the federal capital territory Abuja have not enhanced integration in Nigeria				
41.	Social studies instructional material enhances better understanding of subject matters				
42.	Social studies instructional material does not enhances better understanding of subject matters				

```
T-TEST GROUPS=sex (1 2)
  /MISSING=ANALYSIS
  /VARIABLES=tethnicintegration
  /CRITERIA=CI (.95).
```

T-Test

```
[DataSet0] C:\Users\umar\Documents\Hamza Barau Data Analysis 2.sav
```

Group Statistics

	Sex	N	Mean	Std. Deviation	Std. Error Mean
total ethnic integration	1 male	169	128.4911	5.68322	.43717
	2 female	246	129.2683	5.36135	.34183

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
total ethnic integration	Equal variances assumed	1.179	.278	-1.416	413	.158	-.77717	.54897	-1.85629	.30195
	Equal variances not assumed			-1.400	347.223	.162	-.77717	.55495	-1.86865	.31431

```
T-TEST GROUPS=class (1 2)
  /MISSING=ANALYSIS
  /VARIABLES=tethnicintegration
  /CRITERIA=CI (.95).
```

T-Test

```
[DataSet0] C:\Users\umar\Documents\Hamza Barau Data Analysis 2.sav
```

Group Statistics

	Class	N	Mean	Std. Deviation	Std. Error Mean
total ethnic integration	1 JSS II	206	128.9612	5.96972	.41593
	2 JSS III	209	128.9426	5.01119	.34663

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
total ethnic integration	Equal variances assumed	15.879	.000	.034	413	.973	.01858	.54075	-1.04439	1.08156
	Equal variances not assumed			.034	398.969	.973	.01858	.54143	-1.04584	1.08300

```
T-TEST GROUPS=location (1 2)
  /MISSING=ANALYSIS
  /VARIABLES=tethnicintegration
  /CRITERIA=CI (.95).
```

T-Test

```
[DataSet0] C:\Users\umar\Documents\Hamza Barau Data Analysis 2.sav
```

Group Statistics

	Location	N	Mean	Std. Deviation	Std. Error Mean
total ethnic integration	1 rural	251	129.3307	5.43969	.34335
	2 urban	164	128.3720	5.56077	.43422

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
total ethnic integration	Equal variances assumed	.005	.944	1.740	413	.083	.95873	.55101	-.12442	2.04187
	Equal variances not assumed			1.732	343.09 9	.084	.95873	.55357	-.13009	2.04754

```
T-TEST GROUPS=status (1 2)
  /MISSING=ANALYSIS
  /VARIABLES=tethnicintegration
  /CRITERIA=CI (.95).
```

T-Test

```
[DataSet0] C:\Users\umar\Documents\Hamza Barau Data Analysis 2.sav
```

Group Statistics

	Status	N	Mean	Std. Deviation	Std. Error Mean
total ethnic integration	1 public	294	128.3129	5.50681	.32116
	2 private	121	130.5041	5.18993	.47181

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
total ethnic integration	Equal variances assumed	.399	.528	-3.745	413	.000	-2.19121	.58504	-3.34124	-1.04117
	Equal variances not assumed			-3.839	236.200	.000	-2.19121	.57075	-3.31561	-1.06680

APPENDIX C

Table 1: Population distribution of the Study by Schools and Gender

ZQEA	Private School	Public School	Total School	Private Male	Private Female	Total Private	Public Male	Public Female	Total Public
Baure	5	22	27	934	485	1419	15865	5863	21726
Daura	12	19	31	876	1101	1977	11909	6854	18763
Dutsin-ma	8	17	25	1194	834	2028	10589	6201	16790
Funtua	45	24	69	3186	3064	6250	17590	6113	23703
Faskari	15	20	35	1697	1096	2793	14264	5487	19751
Kankia	2	21	23	173	244	417	14284	6454	20738
Katsina	25	22	47	1383	1628	3011	14891	7119	22010
Musawa	3	11	14	701	700	1401	7713	3150	10863
Malumfashi	45	25	70	4099	2665	6764	16993	7696	24689
Rimi	5	20	25	357	406	763	12463	7288	19751
Safana	5	17	22	954	835	1789	10663	6124	16787
Mani	4	22	26	473	305	778	14528	7200	21728
TOTAL	**174**	**240**	**414**	**16027**	**13363**	**29390**	**161750**	**75549**	**237299**

Source: Department of Planning Research and Statistic, Ministry of Education Katsina State (2017)

APPENDIX D

Data Collected from Pilot Study

group1	group2
103	112
104	115
104	116
104	115
104	100
104	105
104	107
104	110
104	106
105	110
105	105
107	115
107	106
107	116
107	109
108	109
109	109
109	110
115	120
116	121
116	122
116	122
116	121
116	121
116	122

Split-Half Correlation results of Pilot study for Reliability

Correlations

		group1	group2
group1	Pearson Correlation	1	.781**
	Sig. (2-tailed)		.000
	N	25	25
group2	Pearson Correlation	.781**	1
	Sig. (2-tailed)	.000	
	N	25	25

**. Correlation is significant at the 0.01 level (2-tailed).

APPENDIX E
KREJCIE AND MORGAN TABLE FOR DETERNINING SAMPLE FROM A GIVEN POPULATION

NOTE:

N – Population

S – Sample size

N	S	N	S	N	S
10	10	220	140	1200	201
15	14	230	114	1300	207
20	10	240	140	1400	300
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	186	3000	341
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	848	10000	370
150	108	750	204	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	100,000	384

Source: Krejcie, Robert V.., Morgan. Daryle W… (1970)

APPENDIX F

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

Our Ref: DASSE/S.1 *Date:* _____

_____

_____

_____

Dear Sir,

STUDENTS' FIELD RESEARCH

The Department of Arts and Social Science Education, Ahmadu Bello University, Zaria requires each student working for a Degree to complete a research Thesis/Project. Our students entering the final year of their studies will be collecting data during the year.

Most of them will need to be allowed access to certain relevant documents and some valuable information which you may have.

Please give assistance as much as possible.

TOPIC OF RESEARCH:

IMPACT OF SOCIAL STUDIES EDUCATION ON ETHNIC INTEGRATION AND PEACEFUL CO-EXISTENCE AMONG JUNIOR SECONDARY SCHOOL STUDENTS IN KATSINA STATE, NIGERIA.

Thank you for your continuing cooperation.

Yours sincerely,

_____
Research Adviser

SOCIAL SCIENCE EDUC FACULTY OF EDUC
DATE.....
SIGN.....
A.B.U ZARIA

APPENDIX G

KATSINA STATE MINISTRY OF EDUCATION

STATE SECRETARIAT COMPLEX
No. 88 IBB Way, Kano Road, P.M.B. 2023, Katsina

Tel: 065-430581, 430725

E-mail: ministryofeducation@yahoo.com
katsinamoe@yahoo.com

KTS/MOE/PRS/VOL/1 13TH APRIL, 2017.

Hamza Barau Bindawa,

Ahmadu Bello University Zaria.

RE: REQUEST FOR DATA.

Reference to your letter dated 30th March, 2017 requesting data on:

1. Total number of male and female of JSS Students in Katsina state.
2. Number of JSS in private schools in Katsina State.
3. Total number of male and female in JSS in Daura, Mani, Baure,and Kankia Zones.

2 I am directed to write and forward to you the following information.

Mukhtar Abdulmumin
CEO (Planning)
For: Honourable Commissioner.
13/4/2017