

**IMPACT OF SOCIAL STUDIES EDUCATION ON THE ACHIEVEMENT OF
NATIONAL UNITY AMONG JUNIOR SECONDARY SCHOOL STUDENTS
IN SOKOTO STATE**

BY

**Bello Sokoto IBRAHIM (N.C.E, B.Ed)
M.Ed/Educ/10630/2007/2008**

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

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**BEING M. ED THESIS SUBMITTED TO THE SCHOOL OF
POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD
OF MASTER OF EDUCATION DEGREE IN SOCIAL STUDIES
EDUCATION**

DECLARATION

I hereby declare that this research on the “Impact of Social Studies Education on the achievement of National Unity among Junior Secondary School students in Sokoto state, has been compiled and submitted by me. The research is exclusively based on the report of the investigation conducted by me. All sources of information derived from the literature have been duly acknowledged in the text by way of references. It has not been presented in any previous application for a degree anywhere.

Bello Sokoto Ibrahim

Date

CERTIFICATION

This dissertation by IBRAHIM, Sokoto Bello (Adm. No. M.Ed. Educ./106302007/2008) has met the requirements for the award of the Degree of Master of Education (Social Studies) of the Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge.

Dr. M.C. Ubah
Chairman Supervisory Committee

Date

Dr. I.D Abubakar
Member, Supervisory Committee

Date

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

Date

Prof. A.Z. Hassan
Dean, School Postgraduate Studies

Date

DEDICATION

This work is dedicated to all social studies teachers for their effort in making school children to become reasonable citizens.

ACKNOWLEDGEMENT

I give thanks to Almighty God for sparing my life and for giving me the wisdom and courage to undertake this study.

I also give thanks in a special way to my supervisors, who are also my lecturers namely; Dr. M.C. Ubah (Major Supervisor), Dr. I.D Abubakar. My appreciation also goes to Prof. A.Z. Hassan (Dean Faculty of Education) and Dr. J.N. Kwasau.

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Equally, thank all the members of my family for their patience, understanding and prayers while I was in school. I thank you all.

Abstract

This study investigated the impact of social studies education on the achievement of national unity among Junior Secondary School Students in Sokoto State. A total of 380 respondents comprising of 190 male and 190 female students drawn from JSS 2 and JSS 3 classes from 14 selected public/private Junior Secondary Schools in Sokoto State. The instrument used for data collection in the study was a researcher designed questionnaire titled “Social studies and Unity Achievement among JSS Students Questionnaire” (SSUAQ). Frequency counts and Chi-square were the statistical tools used to analyzed the data collected from the field which was done through analyzing the three research questions and testing of three formulated null hypotheses. The result of the study revealed that the teaching of certain concept under social studies education such as culture and inter tribal marriage which are very vital aspect of the subject, do not help significantly in making students at the JSS level of schooling to see their knowledge of such concept as a means of promoting unity among them. However, the result equally revealed that teaching of concept of religion and religious tolerance in JSS had significantly helped in promoting unity among students who are from different religious belief, cultural background and ethnicity. It was recommended among other things that government at the state level should take every possible measure to ensure that competent and committed teachers of social studies education are made to handle the subject in all our Junior Secondary Schools, as well as making education free to all students irrespective of their religious or cultural affiliation. Equally, a renewed effort should be made by parents as families to leave in peace and love with their neighbors who are from different religious and cultural backgrounds.

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ABBREVIATIONS

A	Agreed
ACE	Associateship Certificate in Education
CESAC	Comparative Education Studies and Adaptation Centre
D	Disagreed
DLS	Distance Learning System
ICSA	Interim Common Service Agency
JSS	Junior Secondary School
LGAs	Local Government Areas
LGEA	Local Government Education Authority
NCE	National Certificate in Education
NERC	National Educational Research Council
NERDC	National Educational Research Development Council
NNTEP	Northern Nigeria Teacher Education Programme
NPE	National Policy on Education
NTI	National Teachers Institute
NYSC	National Youth Service Corps
SA	Strongly Agreed
SD	Strongly Disagreed
SSUAQ	Social Studies and Unity Achievement Questionnaire
STUP	Special Teacher Upgrading Programme
USA	United State of America

CHAPTER ONE

INTRODUCTION

1.8 Background to the Study

National unity occupies a prominent position in our quest to build united, strong and prosperous Nigeria. Social studies (as holistic approach to curriculum organization) makes it possible for vital issues such as national integration to be accommodated. A survey through the social studies curriculum from primary to tertiary level clearly indicated the commitment of the subject in installing attitudes and values necessary for national integration in Nigeria (NTI / STUP, 2007).

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

However, social studies is not geography. It is neither history nor government. It is not economics. Social studies is not an amalgamation of social sciences. Rather, social studies is an area of the curriculum designed specifically for the study of man and how man's problems are solved. It deals with how man can fit into the society by utilizing the necessary attitudes, values and skills. Social studies focuses on the use of critical and reflective thinking to solve the problems of man's survival in his social environment, to which peace and unity are critical catalysts (NTI / STUP, 2007).

Social studies at the junior secondary school level focuses attention in the area of critical thinking and reflective enquiry; for instance, a good citizen should be able

to distinguish between fact and rumor or propaganda. Therefore,, since education in Nigeria is seen as a means through which the nation strives to make its teaming youths become good citizens, the effective teaching of social studies in junior secondary school in Nigeria will no doubt help in providing or enhancing unity among students of the lower level of secondary education, as well as preparing this category of school children for roles as active participants in their various communities.

It is against this background, that this study examined the impact of social studies education on the achievement of National Unity among junior secondary school students in Sokoto State.

1.9 Statement of the Problem

Nigeria is a diverse nation, politically, culturally, linguistically and religiously. Nigeria is made up of about Four Hundred (400) ethnic groups; three (3) types of religions and about One Hundred and Forty Million (140,000,000) people living together and interacting with one another (Nigeria 2006 census). Quite often misunderstandings do occur, resulting in ethnic clashes or religious disputes.

These social unrests are part of 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 concept of social studies education such as the concept of culture, religious tolerance, intertribal marriage etc. This situation has generated a lot of controversy and series of complains coming from a cross section of the larger society over the failure or inability of subjects thought in our schools to foster unity among school children. The problem of this study hinges on a

determination of the extent to which the teaching of social studies curriculum has fostered national unity and national integration amongst JSS students in Sokoto state.

There is the need, therefore, for an urgent study to determine ways for emphasizing national unity and integration through school curriculum. This study, “titled Impact of social studies education on the achievement of national unity among JSS students in Sokoto state” is therefore posed to determine ways by which the much needed national unity will be achieved in our junior Secondary Schools through the teaching of social studies.

1.10 Objectives of the Study

The aim of this study was to determine the impact of social studies education on the achievement of national unity among learners at the junior secondary schools level of education in Nigeria. However, other specific objectives include:

- i. To find out whether the teaching of social studies inculcate Nigerian cultures and National Unity among JSS students in Sokoto State.
- ii. To find out whether the teaching of social studies inculcate religious tolerance and national unity among JSS students in Sokoto state
- iii. To find out whether the teaching of social studies inculcate inter tribal marriage awareness and national unity among JSS students in Sokoto state.

1.11 Research Questions

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

- i. To what extent does the teaching of social studies inculcate Nigerian cultures and National unity among JSS students in Sokoto state?
- ii. Does the teaching of social studies inculcate religious tolerance and National unity among JSS students in Sokoto state?

- iii. Does the teaching of social studies inculcate inter-tribal marriage awareness and National unity among JSS students in Sokoto state?

1.12 **Research Hypotheses**

The following, hypotheses were formulated in a null form to guide the research questions;

- i. There is no significant difference between the opinion of JSS 2 and JSS 3 students that exposures to social studies curriculum enhances their understanding of Nigerian cultures as a basis for National Unity.
- ii. There is no significant difference between the opinion of JSS 2 and JSS 3 that exposures to social studies curriculum enhances their religious tolerance as a basis for National Unity.
- iii. There is no significant difference between the opinion of JSS 2 and JSS 3 male and female students that exposures to social studies curriculum enhances the need for inter-tribal marriages as a basis for National Unity.

1.13 **Significance of the Study**

This study will be significant in the following ways;

- i. The findings of this study will help the government to identify ways by which the much needed national unity in Nigeria could be perfectly propagated among the youth. In other word, this study will indicate to the government, the potentialities of social studies to aid government policies to achieve national unity.
- ii. The findings of this study will equally throw more light on the need for teaching social studies at all levels of education in Nigeria, (primary, secondary and tertiary levels) as an effective curricular tool for instilling the norms and tenets of good citizenship in the minds of learners.

- iii. The findings of this study could equally serve as impetus for further research work on the issues of the roles of social studies in Nigeria and the need for social studies in Nigerian schools.

1.14 **Scope of the Study**

This study is designed to highlight the impact of social studies education on the achievement of national unity among students of junior secondary schools in Sokoto state.

Sokoto state is made up of twenty-three (23) Local Government Areas. There are one hundred and thirty-five (135) public and private junior secondary schools in Sokoto state, with a total number of Fifty Seventy Thousand Eight Hundred and Thirty Three (57,833) males and females students (State Universal Basic Education Board Sokoto).

This study however, covered a total of fourteen (14) Junior Secondary Schools selected across the state. These fourteen schools represent 10% of the total number of JSS across the state.

The study will therefore be limited to all the students of JSS 2 and 3 level of schooling. 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

2.1 Introduction

The main focus of the chapter would be on the aspects of philosophy of social studies education; conceptual frame work of social studies; objectives of social studies education; roles of social studies in various aspects of nation building in Nigeria; historical development of social studies education in Nigerian post primary schools; and general objectives/relevance of teaching social studies in post primary school in Nigeria.

2.2 The Philosophy of Social Studies Education

The attainment of Political Independent in 1960 after colonial subjugation meant that Nigerians and their Leaders in the newly Independent nation wore to find themselves to the pressure to develop the embryo modern sector of the society. The colonial education system which was based on compartmentalization of knowledge acquisition of facts and theories that was irrelevant to Nigerian needs and aspirations. The curriculum of European education, at that time was based on traditional European academic subjects one super imposed on Africans and which does little or nothing towards preparing the individual for his future daily life in Africa. The 1969 Curriculum Conference was charged with the responsibility of identifying a philosophy and goals of Nigerian education and the possibility of using Social Studies for the transformation of broad objective into reality.

Udoh (1980) pointed out that the Nigerian Social Studies is an embodiment of the philosophy of the National Policy on education, which is based on the Integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the Primary, Secondary and tertiary levels both in and

outside the formal school system, Some of the broad objectives of Nigerian education, adopted by the 1969 National Curriculum Conference, are as follows:-

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

The conference recognized the fact that Social Studies is one of such Learning experiences through which the above objectives can be achieved.

2.3 The Concept of Social Studies

Social Studies is a relatively new course. In Nigeria it has not existed for more than four decades. This relative development of the course has significant differences with the other courses, including the social sciences. Like General or Integrated Science it is an integration of the Social Sciences, including History from the Humanities. Social Studies is an interactively structured course aimed at providing the students with a broad but unified picture of the total culture of our society. Generally, it is concerned with the study of man and how he interacts with the environment. It embraces the basic characteristics of man, and a detailed investigation into the many and varied expressions of the adaptation of man to the area in which he lives and his relationship with other men. Man emerges as the central figure and man rather than an area of the world as in Geography or a period as in History or separate nations or groups of nations as in both subjects is the main theme of social studies. As an approach to the study of Geography, History, Civics Elementary economics and other

related subjects in a more digestible interdisciplinary form, social studies involves pupils in purposeful activities based upon observation and investigation of their own immediate surroundings including their physical and social environments (N.E.R.C, (1981).

Thus social studies is the study of man and the outcomes of the relationship and interactions with his environment physical economic, social psychological and intellectual. It deals with man in various perspectives as the scientist, technologist, culture maker historian, the politician and man as he is being influenced by his culture and conditions of contemporary world. It studies people and the environment in which they live. If man is to survive, workable arrangements must be made between himself and his physical environment. When confronted with new physical conditions he must make provision regarding food and shelter. He may either accept the conditions in which he finds himself or to modify these conditions. He may live off the land or introduce new means of livelihood. Similarly in the social aspect, there must be some modification and accommodation in the individual or in society, or in both.

Social studies is ascribed in different names in different parts of the world. For example, some call it cultural studies, oriental studies, environmental education/studies or social science. This is due to the various ways people perceive the concept, which is as a result of varied objectives from place to place depending on the needs, aspirations and desires of a people. For the same reasons, social studies varies in objectives from time to time and from place to place depending on the needs, aspirations and desires of a people.

Hence social studies does not have a universally accepted definition as different authors and writers defined social studies in varied ways. In 1916, the Social Studies Committee in America defined social studies as those whose subject matter

relates directly to the organization and development of human society and to man as a member of social, historical, geographical and cultural context. Social studies is not the study of man alone or the study of the society exclusively rather it studies man at home, at work, at worship, in politics, at play, in the village, in the nation and everywhere engaged in his busy programme of living (Dubey and Barth, 1980). With these definitions, social studies could be seen as the study of human behaviour and human institutions which aim at helping the individual understand the culture or society in which he lives. Other authors look at social studies from a different perspective. Merit (1961) as cited in Akanbi, (2003) said that “social studies is the overall subject of instruction which stresses human relationships”. Adeyoyin (1980) defines social studies to reflect “changes and a dynamism which has kept it alive as a field of study, flexible, dynamic and responsive to changes in the society”. Ogunsanya (1984) says that “social studies is an integration of many of the subjects of the social sciences, arts and sciences”. He further explained that it is a synthesis rather than a mixture of the relevant component subjects such as economics, political science, sociology, anthropology, history, archaeology, geography, religion, pure and applied science, health education etc. To these authors, social studies draws its knowledge from different disciplines and integrate the knowledge to form its concepts and also aid easy adaptation to societal changes. In other words, social studies is the integration of interrelationships of different subjects aimed at inculcating national consciousness and national unity, imbibing the right type of values and attitudes for self and national survival, the acquisition of necessary skills, abilities and competences which individuals need to be able to contribute to national development.

Kissock (1981) opined that social studies is a programme of study which a society use to instill in students the knowledge, skill, attitudes, and actions it considers

important concerning the relationships human beings have with each other, their world, and themselves. In view of this therefore, Social studies has to be seen as a child born during the independence struggles of the indigenous patriotic Africans who fought to rid themselves of the colonial hegemony. It is a resultant from Africa's contact with Europe and America and thirdly that it tries to make a bridge between the pre-colonial, colonial, post-independence and the present era in its effort to forge an acceptable system from which a relevant curriculum can be drawn.

Adekeye (1979) maintained that authorities in Kenya, Uganda and Zambia identified social studies as the study of man, the way he behaves, and organizes in groups, his relationships to social and physical environments and his interactions with them in the past, present and emerging future. Finally DuBey and Onyabe (1980) defined social studies as an investigation of human activity. It studies man at home, at work, at worship, at play in politics, in the village, in the nation everywhere engaged in his busy programme of living.

Social studies is a process of education which utilizes the study of human life for the purpose of giving children the opportunity to practice solving problems of crucial importance both for the individual and society. It is interested in man's problems, views man in a broad framework and tries to understand him as he views his problems. The aim is to make useful decisions from the knowledge, attitude and skills acquired.

Obviously, social studies is conceived of as an interdisciplinary area of study, as a result, knowledge from the social sciences, humanities physical sciences, to a certain extent, religion and art need to be utilized to understand man,. Social Studies is not an amalgamation of these subjects but each of the disciplines becomes a tool in the mastery of social studies concepts and in the understanding and application of its

methods. Social studies remain a broader organization of concepts rather than a description and absorption of a given course content (Adekeye, 1979).

Social studies as a core subject at all levels of the education system should be seen as possessing the potential to achieve the five cardinal goals of education in Nigeria. Ogunsanya (1984) opined that the attention given to the development of desirable attitudes and values in social studies education through the careful design of programmes of related activities, deliberate and systematic teaching of these values makes the subject unique. He further added that its uniqueness in this case places it in the best position to contribute much more than all the other subjects added together to the achievement of an important national aim of education which according to him include "the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society". These goals according to National Policy on Education include:

- A free and democratic society
- A just and egalitarian society
- A united, strong and self-reliant nation
- A great and dynamic economy
- A land full of bright opportunities for all. (NPE, 2004).

According to Akanbi (2003), this includes the development of thinking ability, self realization through provision of experiences that foster maximum growth of each individual potentialities, understanding of human, provision of experiences and information that develop concepts, skills and attitudes related to man's exploitation of limited resources. Therefore it is pertinent to note that the National Goals were derived from the Philosophy of Education which states that Nigerian education would nurture individuals who are to:

- a) Live in unity and harmony as one indivisible, indissoluble, democratic and Sovereign nation founded on the principles of freedom, equality and justice.
 - b) Promote inter-African solidarity and world peace through understanding.
- (NPE, 2004)

The philosophy is based on:

- The development of the individual into a sound and effective citizen.
- The full integration of the individual into the community and
- The provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system (NPE, 2004).

Thus, Fafunwa (2002) opined that Nigeria education should be geared towards self-realization, better human relationships, self and national economic efficiency, effective citizenship, national consciousness, national unity, social and political progress, scientific and technological progress and national reconstruction.

A multicultural nation like Nigeria, a country blessed with many ethnic groups of different cultures, social studies should be an important subject which every learner is expected to have basic knowledge of, in order to understand and appreciate the culture of the various other ethnic groups. For this, social studies is made compulsory at primary school levels through JSSI - JSSIII classes but optional at senior secondary school levels. Social studies should serve as an orientating course to indoctrinate new students with basic morals to enable the grasp focus of their mission and aspiration in the institution. By so doing, the institution would shape their human intellect and discipline their mind with facts and logic (Ezegbe, 1994).

2.4 **The Objective of Social Studies Education in Nigeria**

The general objective of Social Studies education are stated as follows: -

1. To create awareness of and sensitivity to man's environments.
2. Influences man's attitude positively to Social, Cultural, economic, political values and the total environment.
3. To enable man to acquire skills for solving societal and environmental problems.
4. To equip men with the basic understanding of the knowledge of the total environment.
5. To encourage voluntary participation in Social and civic duties while developing the sense of responsibility. It is these basic functions of Social Studies objectives that are often translated into the various objective emphasizing the Social, psychological, political, economic and educational needs and aspirations of the different cultures.

Udoh (1980) expressed four basic objective of the Nigerian secondary school Social Studios as follows:-

1. To make the students aware of the problems of their country and of the world in general and appreciate the interdependence between people.
2. To create an awareness and understanding of evolving Social and Physical environment, its nature, man made, cultural and spiritual resources, together with the rational use and convention of these resources for development.
3. To develop in the students a positive attitude to citizenship and a desire in them to make positive personal contribution to the creation of a United Nigeria.

4. To develop a capacity to learn and to acquire skills essential to the formation of a satisfactory professional life i.e. a pride in the job and sound judgment.

For a Social Studies programme to be effective, Onyabe (1978) emphasized that “it must be geared towards achieving four main objectives”

Knowledge: - This will concern the past, present and future condition, of man.

Basic Skills: - These are those skills necessary to gather and process information.

Values and Belief: - These are the cherished ideas in the society

Social Participation: - This involves the application of knowledge through active participation.

2.5 **The Role of Social Studies in Various Aspects of Nation Building**

Social Studies education plays vital role in the overall development of Nigeria as nation.

2.9.1 **Social Studies as a Curriculum Design for Inculcating the Art of Nation Building and National Integration amongst Students in Nigerian Schools and Colleges**

The choice of social studies by the Nigerian Education Research and Development Council (NERDC) as a core curriculum instrument for the classroom pedagogy of a variety of issues and problems of human development within the framework of our primary schools largely derives from the view that its curriculum design is not only systematic in its procedures, but is guided by a philosophy tailored at making the various components of this design meaningful to the young learner. Thus, the NERDC project aims at the production of effective citizens and of foregoing a cohesive society that supports a nation of nation-building within the context of Nigeria as a democracy.

In view of the foregoing, Adeyoyin (1983) visualizes Social Studies as a curriculum vehicle designed for a fostering and improvement of human relations amongst learners through a better understanding of others. Whether on a local, national or international setting, she endorses the view that the ultimate goal of any Social Studies is the development and improvement of living generally, not merely in the classroom, but also in the community, country and the world. Okam (2002) emphasizes that the teaching of Social Studies, unlike the traditional Social Science disciplines, is not merely to emphasize either a propagation of knowledge, not an acquisition of information for its own sake as such. On the other hand, according to Okam (2002), the pedagogical asset of Social Studies is expected to aim at assisting an individual or learner in an acquisition and development of certain social skills and desirable attitudes and values which are germane for nation-building, human development and national integration which are considered within the framework of Nigeria as a young and thriving democracy.

While commenting on the role of social studies as a curriculum design for inculcating the spirit of nation building and national integration amongst students in Nigerian schools, Uche (1980), Obemeata (1983), Okobiah (1984) and Adeyoyin (1983) endorse that the introduction and teaching of Social Studies in Nigerian schools should foster spirit of national consciousness, unity in diversity, national tolerance and respect for other amongst learners. All the objectives and aims of Social Studies education constitute very vital elements for nation-building, national development and national integration. Adeyoyin (1983) advocated that the Social Studies curriculum presented in Nigerian schools should produce Nigerian who are loyal to the central unit not to tribal groups. According to her, the Social Studies curriculum that is dispensed in our schools should be aimed at "Nigerianizing" the

learners, and it should also be targeted at ameliorating ethnocentrism and stimulate loyalty to the nation amongst Nigerian populace.

It naturally follows from the above considerations that any serious thoughts about the quest for national integration that is propagated through instructions in Social Studies education is expected to alert and acutely remind the Nigerian about his relationship to vast groups of people from different tribes, races, religious and classes. According to Okam (2005), this awareness implies a presupposition that an individual is called upon to identify and empathize with other who are faced with conflicting alternatives. In this perspective, it is endorsed that the success of the philosophy behind Social Studies education in this country should be geared towards equipping an individual to cultivate citizenship and civil responsibility. These perspectives are designed to contribute in assisting an individual understand and put into practice the ideas which are compatible to nation-building human development and national integration. These ideals essentially constitute the centre-piece of instructional objectives, which are intrinsic in Social Studies education. The conceptions and thought-processes associated with these ideals, according to the National Policy on Education (NPE, 2004), include; the share responsibility for the common good of society'; 'moral and spiritual values in interpersonal relations'; a cultivation of a sense of compassion for the less fortunate'; a cultivation of social attitudes and values such as cooperation, participation, interdependence, open-mindedness, honesty, integrity, trustworthiness, diligence and obedience'; 'an acquisition of attitudes favourable to social, physical, cultural and economic development'. Other concepts which derive from this centre-piece of Social Studies education also include; 'rationality'; 'interaction'; 'adaptation', 'needs and interests', 'royalty', 'patriotism', 'critical thinking', 'progress and democracy

2.9.2 Role of Social Studies and its Special Responsibility Towards National Integration and Development

On the issue of social studies' role and responsibility towards national integration Okam (2002) maintains that social Studies should play key roles in the integration and development process of the society. Integration is an enterprise that works to pulling resources together and its "primary concern is for socio-economic development of the welfare of the people". Ashiwaju (2002), in this context that the Social Studies curriculum has to be designed to help integrate and generate products capable of helpings to change the lives of Nigerians. This is because it is what the teacher is taught that he/she teaches. Ojo (1980) also argues that integration is a process by which attempts are made to stimulate socio-economic relations available in the various regions of a country. Also, to help forge a bigger socio-economic environment, this will enhance social and economic growth and development. These aspects are very vital because Social Studies curriculum has to teach integration mutuality and truth fully, since Nigeria is a diverse country. When such teaching is done within the context of Social Studies, it has a greater benefit to a wider society. The curriculum, focusing on integration, demonstrates the need for the overall wealth of the society being shared and everybody benefiting from it. Rush (1992), associates integration with the type of relationships that exist between units that are independent of each other, such as, ethnic groups and kinship groups. They can all come together under one umbrella in a large group, whose aim is to work together. Integration can take any form, which can be political, economic, social or cultural.

In Nigeria today, we have up to over four hundred and fifty ethnic groups having varied languages and cultures. All these are working towards integration. People are seen now interchanging their ways of dressing. A Yoruba woman can dress

like Hausa woman; people are beginning to understand each others languages. For example, a Bassa-Nge (Nupe speaking) speaks Yoruba and Hausa very fluently. Also, people are adopting other people's religions, and there is a lot of intermarriage nowadays.

Okam (2005) further emphasized on the importance of integration in Nigeria, by pointing out that, Nigerians must integrate for so many reasons. This nation is very heterogeneous in the area of the varied ethnic tribes; we have the Ibos in Anambra and Enugu, the Hausa in Sokoto and Kebbi, the Yoruba in Ogun and Lagos, the Fulani in Kano and Jigawa, the Kanuri in Yobe and Borno, Ibibio in Akwa Ibom; Tiv in Nasarawa and Benue States; Ijaw in Bayelsa and Rivers States; Gbagyi in Kaduna and Kogi, Nupe in Niger, Kwara and Kogi States, Urobo and Isoko in Delta and Rivers States, Margi and Kelba in Adamawa State; Ebira/Ebura in Kogi and Nasarawa States; Idoma, Igede and Etulo in Benue State, Berom, Ngas in Plateau State:

Efik in Akwa Ibom and Cross River States; Jukun in Taraba and Benue, Alago and Mada in Kaduna and Nasarawa States, Jarawa in Plateau, Bauchi and Gombe States; Oron in Akwa Ibom, Gerawa and Terawa in Bauchi State; Babor and Shuua Arab in Borno State, Benin and, Essan in Edo State; Kagoro, Ikulu in Kaduna State, Dakarkari in Kebbi State; Ogoni and Ikweme in Rivers State, Gede and Gwadara in Nasarawa and Niger States. When we look at all these ethnic groups we have no options but to integrate.

Second, no society can be self-sufficient by itself. There is bound to be interdependence in terms of food stuff, raw materials and many other things. There is also the issue of specialization, where one group of people are more specialized in one phenomena than others. So there is bound to be group complementing the other.

Third, in view of the fact that as a nation, we need unity and peace, we must develop national identity and unity which can be people traveling from one place to another and this makes them able to see differences in other places and people. People learn each other's languages, as earlier mentioned. This is encouraged by the Nation Policy on Education as it is reflected in the national curriculum (NPE, 2004).

Fourth, the National Youth Service has also encouraged integration. Since university graduates are posted to areas other than their home states. During this time, they can learn cultures, languages or even intermarry. The mass media also helps to integrate citizens of a nation, as they learn about people's cultures, dances and peculiarities. The Nigerian Laws allow any citizen to live wherever he or she likes, thus, facilitating national integration. Sport is not left out in this work of integration. This is because in sports, various people are brought together, and as people celebrate victory they get united.

2.9.3 The Role of Social Studies Teachers in Inculcating National Integration Norms amongst Learners

This exposition is of the opinion that social studies is taught, the classroom teachers as the primary determiner of what students learn. That the teacher is the most important single factor in any teaching-learning episode is endorsed by Ukeje (1976) stated that teachers are the hub of any educational system. For upon their number, their quality, their devotion and their effectiveness depend on the success of the system and no educational system can be stronger than its teacher.

The above statement has implications for the professional Social Studies teacher particularly this expertise in the pedagogy of the subject area is to contribute meaningfully to the grooming of young learners who would mature into effective citizens in this rapidly changing world.

2.9.4 **Role of Social Studies in Inculcating Right Cultural Values**

One may wish to ask if Social Studies education has the capacity of inculcating cultural values and political values in pupils and students. If the answer is in the affirmative, the next question could be, has the subject done that in Nigeria? The goals of Social Studies took root from the National Policy on Education (NPE, 2004). The following educational goals are contained in the document:

- i. The inculcation of national consciousness and national unity;
- ii. The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
- iii. The training of the mind in the understanding of the world around; and
- iv. 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.

It is based on the above goals that the philosophy of Social Studies was derived as Okohbia (1984), Ezege (1988), and Mezieobi (1992) have shown. The overall aim of Social Studies education is to make children become patriotic, socially responsible, and good citizens by understanding the social milieu they are operating from. Some values that Social Studies education need to inculcate in children according to Orakwue (2007) includes an appreciation of the diversity of Nigeria, positive attitude to citizenship, entrepreneurship, positive thinking, cooperation and honesty. Similarly Alaezi (1991) observed that the essence of Social Studies education is to inculcate core societal values in children. The principal task is to make the child understand his/her society and relate the core values of the society to the Social Studies lesson. The subject appears to have the capacity of inculcating cultural values, political values and political stability.

Despite the potential value of Social Studies education in inculcating cultural values and political stability in Nigeria, it appears that a lot more effort needs to be applied. Nwuzor (2002), made an allusion to the fall in social values in Nigeria. Corruption is the order of the day. Armed robbery is rampant while examination malpractice has become a national order.

2.9.5 Some Problems Associated with the National Integrated Role of Social Studies

Although, Social Studies constitute one of the curriculum arrangement accepted for the purpose of laying strong foundation for the purpose of creating good citizens amongst young learners, there are indications that it is failing in that enterprise. Glasson and Whitty (1976) have criticized a classroom trend in the subject which emphasis on achievement and acquisition of objectives associated with the ‘cognitive domain’; while the ‘affective and psychomotor domains are neglected to the background. These students have challenged the present classroom practice which gives prominence to knowledge and information acquisition while an achievement of important objectives which relate to mastery in social skills, social values and desirable attitudes and behaviours are not considered as being serious issues other studies (Okam, 1998).

DuBey, and Barth (1980) and Common (1984) argue that the business of using Social Studies as a tool for the development of good citizens has run into problems. This is because the subject is not taught properly in the schools' curricular. Studies by Blakemore and Cooksey (1981) and Prewitt (1971) also pointed out that the failure of Social Studies to make any reasonable headway amongst learners in terms of transforming them into good citizens are because the subject has not meaningfully

received the cooperation of other agents of political socialization like the family and policy in achieving the identified purpose.

The findings of the studies as reflected above, are pointers to the unsatisfactory status of Social Studies education in schools and colleges. The teaching and learning of Social Studies in our institutions has not supplied learners with the conditioning elements, forces and ideas of the modern world in which life must be lived as an inalienable right. The subject has however, failed to prepare youths and students for natural responsibilities.

In view of the foregoing, Orakwue (2001) is of the view that Social Studies teacher must keep abreast with new developments in the society. According to him the internet, satellite television, home video etc are negatively influencing children. These influences are bringing new values that are destroying the society. The Social Studies teacher must recognize this and develop new teaching strategies to reduce their negative effects.

Udeinya (1999) attributed the seeming difficulty of Social Studies education in inculcating social and cultural values to the method adopted in teaching the subject. According to him many teachers of the subject are not experts and find it difficult to state instructional objectives that emphasize more the affective 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.

Orakwue (2007) acknowledged that evaluation in the affective domain is difficult but achievable. To make it more practical students should be given assignments on issues that relate to the affective domain. Such assignments should focus on the social problems facing the country or the area the school is situated. For instance on Niger Delta crisis, the students can be asked to discuss with their parents

the possible causes and solutions. These would then be discussed in the classroom. It will give the students opportunity of understanding and appreciating the problem. This could change their attitude and orientation towards the problem.

In view of the foregoing Okam (1998) suggest that many schools and colleges in the developing- worlds are found to be currently operating on colonial instructional materials while sensitive issues which are predominantly relevant to citizenship education are rarely included in the Social Studies curriculum for classroom' deliberations. Thus, such issues as 'the place of tribalism or statism in nation-building.

2.10 The Concept of National Unity and Patriotism

National unity or national integration can be seen as the coming together of people from different ethnic groups and background, irrespective of tribe or religion, class and position to unite together for the purpose of promoting peace and harmony having a common national goals and a sense of national consciousness.

This simply refers to the process by which people or individual come together to promote people utility and mutual understanding among the nation or country.

National unity is also referred to those various programmes and strategies adopted by a nation or group of individual in order to promote unity in diversity, for instance, in Nigeria, the government have tried different ways in promoting national unity through national and interstate spot, inter-ethnic marriage, N.Y.S.C., Festac (1977), etc.

2.10.1 The Importance of National Unity

National unity is very necessary in Nigeria because of the following reasons:

- a. The need for peace and unity among cultural groups;
- b. The heterogeneous (diverse) nature of country in terms of the member of ethnic groups and religious groups in the country;

- c. The interdependent nature of individual society since no society is self-sufficient;
- d. The need of each other since all of us cannot be doing the same thing at the same time or do all things at the same time or do all things equally well.

2.10.2 Government Efforts towards National Unity

The concept of national unity as a pre-requisite to nation building, has received the attention of several governments (both military and civilian regimes) right from independence in Nigeria. In order to enhance national unity, several steps have been taken by several regimes aimed at bringing together the various segments of the Nigeria nation to make a whole.

Some of the programmes introduced by the government towards enhancing national unity are as following;

2.10.2.1 National Youth Service Corps

This programme was introduced in 1973, after the Nigerian Civil war.

It involves sending university graduates to serve in areas different from their places of origin. The main aim of the NYSC programme is to expose students to different cultures that are found in Nigeria. It further gives them opportunity to appreciate our diversity and the need to respect the cultures of others. So far, the programme has achieved much especially in encouraging marriage between Corp members from different cultures.

2.10.2.2 Creation of States

Creation of states gives people a sense of belonging to the Nigerian nation. As a result of that several past regimes in Nigerian embarked on state creation in order to meet the yawning of the people. For example, in 1963, there were four regime, in 1976 was increased to 12 states. Today, Nigeria has 36 states and federal Capital

territory. It is expected that giving the people a sense of belonging will enhance national unity, cohesion and the integration of the Nigerian nation.

2.10.2.3 Establishment of Unity Schools

Unity schools are schools that admit students from all part of the country. They include all Federal Government Colleges scattered all over the nation. The main aim of establishing these unity schools like the NYSC is to give student opportunity to learn outside their immediate environment. It further helps them to see our diversity and the need to keep Nigeria one.

2.10.2.4 Integrative Political Parties

As a measure to enhance national unity, the 1999 federal constitution mandated that for any political part to exist and operate, it must have members from 2/3 of the states of the federation. This is to avoid forming political parties on ethnic/tribal and religious lines.

Other government efforts at national unity include the use of the same constitution, national anthem, pledge, national flag and coat of arms, others are: national sports, festival, national cultural festivals, national soccer competitions and use of the same currency.

2.11 Factors Militating Against National Unity in Nigeria

Despite the various attempts in Nigeria to ensure genuine national unity ethnic suspicion still looms large within the polity. Basically, the inability to attain full national unity can be accounted for by the concentrations that used to emanate from some of the policies enacted to ensure national unity in the process of execution and non-commitment of government to observe the deals of such policies. For examples, in spite of the principles of “quota system” and “federal character”, political office

holders often use the appointment into public office responsibilities and the accompanying benefits.

Nationally, those who are excluded would cry of being marginalized and there would emerge the struggle to have the mantle of power shifted an obstacle to national unity is religious fanaticism. The two religious (Islam and Christianity) in Nigeria are dividing us rather than uniting us. Examples of these are the Maitasine religious uprising in Kano and Yola (1980 and 1982) which spread to some parts of Northern Nigeria, the Ahmadu Bello University, Zaria religious riots of 2002, the Kaduna religious riot in 1996, the Illorin religious riots of January 2002, religious riot of January 2000 and the Sharia riots of February 2000 in Kaduna that spread to some part of the country among several others.

One another factor that has posed an obstacle to national unity is the distribution of national “wealth”. It is important to note that there has been an acceptable method for distribution of national wealth in Nigeria because government is committed to ensuring balance, both in economic and social development across the country the resources of the nation are being distributed in the pursuit of the goal. However, it produces its own contradiction in process of implementation as the areas that produce the resource are left undeveloped. For instance, the recent crisis in the Niger Delta area is a reaction to this anomaly.

The issue of bad leadership in question which manifested through tribalism, nepotism corruption and “divide and rule” which our leaders use to ensure that they keep themselves perpetually in offence. They do this by promoting ethnicity and sectional loyalties instead of nationalism and the values of good citizenship.

Since the colonial period, Nigerians have felt free to move around and work and settle whenever they feel comfortable. Every state has a population of persons

who have come to it from other states. Some of such persons are by in second or third generation settlers, in their places of above; it is in their state of residence that they pay taxes and what ever levies are imposed by government. Yet, it is evident. In recent times that all over the country that the so-called non-indigene population suffers one form of discrimination or the other. For example, when a state legislation that is colleague of education of university is open only to its indigent are often nit allowed the opportunity.

In some case, such children are made to pay higher fees than the “indigene” of the owners sates. Similar difficulty awaits them whenever they seek to engage in certain business, spliced contracts from state government or desire landed properly. To solve this problem, there should be a formulation of national policy that can be consistent with the concept of the nation state. Conclusively, in as much as no effort towards ensuring national integration and unity can be perfected in itself without some controversial issue attending it in the course of implementation, approach to ensuring national unity calls for caution. This has been rightly observed by Williams (1968).

2.12 Historical Development of Social Studies Education in Nigerian Post Primary Institutions

Social Studies in its present form, entered the Nigerian school curriculum through an experiment in curriculum reform at the secondary school level. It is appropriate at this juncture to record the pioneering efforts of the faculty and staff of the comprehensive High school, Aiyetoro in the then Western Region of Nigeria (Ogun State) to develop a social studies course for use at the secondary school level.

After a series of workshops both in Nigeria and in the United States of America, their initial efforts let to a publication titled Social Studies for Nigerian

Secondary Schools, Books I and II by the Comparative Education studies and Adaptation Centre of the university of Lagos in 1968; aimed at classes I and II of secondary schools in the then Western Region of Nigeria on an experimental basis.

The work was accompanied by a teacher's edition in which contents and materials to be used by the teachers were stated and served as a guide for the teachers. The Ford Foundation of America and the Comparative Education Studies and Adaptation Centre (CESAC) of the University of Lagos supported the project.

The initial project has grown, and CESAC is producing six books in the revised and enlarged edition of the pilot project of social studies for Nigerian schools. The first of the series was published in 1979 as Nigerian secondary schools social studies project; social studies I. Books II and III were ready in June 1980, while Books IV - V for the senior classes have been suspended since social studies is yet to be implemented at the senior secondary school level of the 6-3-3-4 in the new Nigerian educational system.

A detailed account of the work of the faculty members from the University of Washington, Seattle, Washington, U.S.A. at the studies curriculum was being developed at the Aiyetoro Comprehensive High School, the Ford Foundation through the Comprehensive University of Wisconsin was working with the Northern Nigerian government to improve primary school teacher preparation in five subject areas in the then Northern state school. One of the five subjects was social studies.

As a matter of record it should be noted that in 1958, the "Ohio Project" introduced studies to the Grade II Teacher; programme in the old western Region, In the then Northern Nigeria, as, early as 1965 attempts were made to introduce integrated social studies at Kastina and Bida Teachers College. This was done under the Northern Nigerian Teachers Education Programme (NNTEP). Dubey, the

supervisor of this project was a member of the NNTEP. The programme was sponsored by the Ford Foundation, the University of Wisconsin and the Northern Ministry of Education.

Adoke (1987) reported that “the decision to introduce the subject in school and college in the then six Northern states was taken by Ahmadu Bello University Zaria in 1968. This was in response to a request by the Educational committee of the then joint Interin Common Services Agency (ICSA)”. Dubey and Barth (1980) reported that the institute of Education, Ahmadu Bello University, Zaria along with the teachers Colleges at Bauchi, Bida, Ilorin, Katsina. Maiduguri and Sokoto which were part of Northern Nigeria teachers education project spearheaded the teaching of social studies in this part of the country.

The role of National Teachers Institute (NTI) cannot be over emphasized in the development of social studies in the Northern part of Nigeria. The National Teachers Institute since 1978 has embarked on the production of Social Studies learning materials for both primary and post-primary institutions for up-grading teachers and learners. The National Teachers Institute (NTI) has introduced National Certificate in Education N.C.E. by Distance Learning System (DLS), in which cycle 1-5 social studies books are written yearly.

The Nigerian Education Research Council (NERC) pointed out that "The year 1969 became a turning point in Nigerian National history. It was the year that the National curriculum conference was held. Many Nigerians from all walks of life participated in the one week dialogue on some aspects of Nigerian education. The central focus of the conference was to identify the national educational objectives". As Fafunwa (2002) points out. “It was not a conference of experts and professionals but of the people". The conference reviewed old and identified new national goals for

Nigerian education. Dubey and Barth (1980) also pointed out that Social Studies was introduced on a national basis at the 1969 National curriculum conference.

Following the National Curriculum Conference, various work shops were, held in 1971 to develop the specific curriculum content in each subject area on the school time Table at the time. Social studios workshops prominently then as a result of encouragements from 23 state governments the Nigerian Education Research Council, Comparative Education studies and Adaptation Centre of the University of Lagos and the Institutes of Education at the other Universities in Nigeria, like the University of Ife and Ahmadu Bello University. At the end of those various workshops, Syllabi in social studies were developed for the primary school and the teacher training colleges.

The discipline of social studies has grow from the experimental subject that it was at Aiyetoro comprehensive High School in the 63's to a core subject specifically identified in the National Policy on Education (Revised) 1981, P. 17. This marked a great success in the development of social studies in the country. Abdulkareem (1986), stated that "the teaching of social studies as at now is not limited to primary or post-primary level of education some colleges of education in Nigeria run B.Ed. degree programmes in social studies; while some Universities notably Ahmadu Bello University, and University of Jos offers course in social-studies up to post-graduate level".

2.13 General Objective and Relevance of Teaching Social Studies in Post Primary School in Nigeria

Fadeiye (2005) propose the following as objectives of teaching social studies:

- It presents knowledge as a whole unlike the traditional subjects such as history, civics, and geography to mention but a few which are taught separately.

- It helps to create awareness and an understanding of our evolving social and physical environment as a whole in its natural man made, cultural and spiritual resources together with the rational use and conservation of these resources for national development.
- It helps to develop a capacity to learn and to acquire certain skills, including not only those of listening, speaking, reading, writing and of calculation but also those skills of hand and lead together with those of observation, analysis and inference which are essential to the forming of sound socio-economic and political judgment.
- It helps to ensure the acquisition of that relevant body of knowledge and information with essential prerequisite to personal development as well as to a positive personal contribution to the betterment of mankind.
- It helps to develop a systematic appreciation of the diversity and interdependence of all members of the local community, and the wider national and international community.
- It helps to develop in students positive attitudes of togetherness, comradeship and towards a healthy nation, the inculcation of appropriate values of honesty, integrity, hard work, fairness and justice at work and play as one's contribution to the development of the nation.
- It helps to correct or eradicate bad social behaviours, which are very common in our society today. Such social problems are drug addiction, cheating, theft, ignorance, statism, illiteracy, hoarding, smuggling, nepotism and other irresponsible social behaviours.
- It helps to be alive to 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 the needy, responding favourably to community work or self-help projects, such as building of a town hall, constructing a palace or post office.

For better understanding of the objectives of social studies, Mansaray and Ajiboye (1997) grouped the objectives into three broad categories:

1. **Knowledge:** This means understanding the evolving social physical environment, acquiring basic facts and information about our 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 attitudes of togetherness, comradeship and cooperation, the inculcation of values of honesty, handwork, fairness and justice.

A critical analytical consideration of these three groupings go to justify the strength possessed by the subject in human development and attainment of national goals on education as probably no other single subject on the school curriculum has the potentiality of bringing about a high quality (character) education, the understanding, tolerance, appreciation of various cultures and subcultures of component groups in Nigeria as social studies. According to Rush (1992), a high quality education will always reflect the dynamic nature of culture and languages, the value of the individual in relation to the larger context and the importance of living in a way that promotes equality in the present and foster a sustainable future.

Hence, it is pertinent to critically analyze how social studies objectives relate to the national goals on education and how the objectives of social studies could help in realizing these national goals. In order to better appreciate the relevance of social

studies to the attainment national goals on education it is necessary to highlight the objectives of JSS education as stipulated in the National Policy on Education which read thus, to:

1. Contribute to national development through high level relevant manpower training.
2. Develop and inculcate proper values for the survival of the individual and society.

Develop the intellectual capability of individuals to understand and appreciate their local and external environment.

Acquire both physical/and intellectual skills which will enable individuals to be self-reliant and useful members of the society.

Promote and encourage scholarship and community service.

Forge and cement national unity and

Promote national and international understanding and interaction. (NPE, 2004).

A critical understanding of the objectives shows that social studies can be a vehicle to achieve the under listed national goals on education in the following ways:

- Free and democratic society: It would help to ensure the acquisition of that relevant body of knowledge and information with essential prerequisite to personal development as well as to a positive personal contribution to the betterment of mankind, thus instilling and inculcating a critical and questioning attitude to the mind and by so doing giving it more matured outlook to life. This way it assists to produce individuals with relevant knowledge, well-informed in societal matters equipped with positive initiatives who can have a say in the society and contribute to the advancement of the society in which they live.

- A just and egalitarian society: It is an objective of social studies to develop in the students positive attitudes of togetherness, comradeship and co-operation towards a healthy nation, the inculcation of appropriate values of honesty, integrity, hard work, fairness and justice (at work and play) as one's contribution to the development of the nation. It helps to inculcate certain indispensable virtues, which help the individual have the right attitude to life. Such vital virtues are tolerance, courage, self-discipline, appreciation, respect, patriotism, endurance, sympathy, self-reliance, honesty, obedience, kindness and industry- the qualities that will characterize a just and egalitarian society.
- A united, strong and self-reliant nation: Social studies intend to develop a capacity to learn and to acquire certain skills, inculcating not only those of listening, speaking, reading, writing and of calculation but also those skills of hand together with those of observation, analysis and inference which are essential to the forming of sound socio-economic and political judgment. With the objective, social studies will be able to produce individuals who acquire skills and attitudes which would fit them into the world of employment through which they can make meaningful contribution to development of themselves and the society.
- A great and dynamic economy: Social studies helps to create awareness and an understanding of our evolving social and physical environment as a whole in its natural man made, cultural and spiritual resources together with the rational use and conservation of these resources for national development. Social studies has the process of growth, expansion of knowledge, a network of facts which also is subjected to modification, acceptance or rejection thereby contributing towards the achievement of a great and dynamic economy.

- A land full of bright opportunity for all citizens: Social studies helps to develop a systematic appreciation of the diversity and inter-dependence of all members of the local community, and the wider national and international community. The subject also teaches positive enjoyment and pleasure.

Because of these significant contributions of social studies in attaining the goals of education, it is vital that social studies should be emphasized in Nigerian institutions of learning as this could help build up the often sidelined character education and check the excesses and moral decadence among students and by extension, future leaders. It is common knowledge that all institutions of learning make bogus claims of finding their graduation fit in character and learning before graduation, not minding that no conscious effort is made on the former but with all the emphasis on the latter.

2.12 Review of Related Empirical Studies

In studying the causes, effects, and possible solutions to ethnic and religious crises in Kaduna State, Adamu, Adewale," Agbange, Joseph and Momoh (2004), analysed the views of 100 respondents within Kaduna metropolis. The study concluded that the inability of Nigeria as a sovereign state to evolve a viable social system capable of all Nigerians is due to the prevalence of ethnic and religious sentiments which makes people not to identify themselves with the national course but instead tends to identify and commit themselves to immediate ethnic and religious environment. They further emphasized the need for elimination of ignorance in the populace through re-orientation. Similar to the findings of Adamu et al, was that of Adonyanta, Ahmed and Ahmed (2008) who studied causes of Ethno- Religious state". Adonyanta et al investigated a sample of 108 residents across Jos Plateau State and submitted as follows:

1. The causes of ethno-religious conflicts are political, economic, religious, ethnic, historical factors.
2. The researchers based on their findings submitted to the fact that most communities are decaying due to ignorance. Many people do not tend to realize ethno-religious conflict as such they participate in violence, thereby tearing their communities apart,
3. Peaceful co-existence and tolerance should be-reflected in the education curriculum from primary to tertiary level of Nigeria's education system.

In 2005, Oddah used the structured type of questionnaire to study the views of 102 respondents across Kaduna State, The report of this study was generally positive. Precisely, the following were important revelations in this work:

1. Some privilege elites use religion to achieve their set objectives.
2. Provocative, biased policies of the government and its involvement and preachers, biased policies of the government and its involvement in religious affairs is a major cause of conflicts.
3. Most religious conflicts are politically inclined.

This study emphasized the socio-economic implications of religious crises in Nigeria. The findings revealed that it scares away foreign investors and this retard national development.

These findings by Oddah clearly coincide with the findings of some other researchers, who agree that religious conflicts docs more harm than good to the nation. The study also proved that religious crises are detrimental to the lives and properties of the citizens of the state in particular and the development of Nigeria at large.

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

- i. Respondents who filled the questionnaires indicated the Muslims were the architects of the prevalent religious bitterness in the nation and Kaduna State in particular.
- ii. Respondents to the questionnaires indicated that the Christian religious sects were also not left behind in causing religious intolerance and crises.
- iii. Religious intolerance leads to suspicion distrust, hatred disunity and lack of peace.

These findings by Ayeni et al clearly indicates that there is a contradiction in their analysis as it shows that religious intolerance is blamed on other factors such as poverty, illiteracy, ignorance and a host of others. Jooji and Tanko (2001) blamed religious intolerance as a result of non-application of the profound solutions and non-involvement of all strata in inter-religious crusade. They recommended that to curb inter-religious crises in the society particularly in Kaduna State intensified efforts at inter-religious crusade should involved all strata of the society, respect for the rights of others should be maintained, and individuals should be tolerant among others.

Another study by Okunola (2008) examined issues involved in inter and intra religious conflicts and peace building in Nigeria. The study analysed one thousand (1,000) samples which were drawn from the two religions Christianity and Islam. Questionnaire and structured interview method were used in generating data for the

study. The study discovered that intolerance, ignorance, language barrier and communication gap are pivot to conflict build up and its peaceful resolution. The study further observed that the methods of resolution by the government and its agencies have been grossly inadequate; the respondents from both religions had similar views on the efforts of the government in resolving conflict. It was a consensus that government only suppressed conflict by drafting police, mobile police and even soldiers when such situations arose, but actual resolution was abandoned and forgotten. The implication is that resolution through suppression that is not followed up by actual and intense negotiation and conciliation by the parties, (Christian Muslims in one hand and the mediator in another) is bound to fail. Considering this analysis of religious conflicts as identified by Okunola, there is the necessity to building a type of Study Bridge of understanding and tolerance between Islam and Christianity in one hand and Muslim and Christian Communities on the other hand.

Another pertinent study was that of Zawua (2005), he examined sample of his study cut across one hundred and sixty-five (165) respondents from various walks of life. Using the Likert type of questionnaire to generate data, Zawua sought to discover the causes of religious intolerance and the implications to national development. Zawua's study found that poverty, unemployment, illiteracy, low moral standard are some of the causes of religious crises in Kaduna, metropolis. The information also gathered suggested that the effect of these crises have repercussion on the economy of the nation leading to hardships, high level of crime rate. The respondents unanimously agreed that the youths are the major participants in these crises and should, therefore be properly catered for so as to eliminate. The social ill in our society; from the result of the research work, Zawua concluded by stating that there is the need for the people of Kaduna state and Nigeria at large to shun violence and embrace love for one

another. Peace, tolerance, respect for one's dignity and religion should be encouraged by all. The government as a matter of urgency should strive hard to put this problem to an end by providing job opportunities for the youths as well as create more awareness programmed on the subject matter.

One crucial exercise none of the studies reviewed has undertaken is to explain how the various awareness campaigns can be executed to achieve the required National unity among school children through promoting ethnic appreciation, respect for cultures, religious tolerance and peaceful co-existence. The present study was intended to fill up this crucial information gaps by investigating the effects of social studies education as a useful tool in inculcating social and moral values in learners especially among students at the Jss level of education in Sokoto state. Essentially, the study explored such variables as tolerance, co-operation, love, patriotism, acceptance and unity which are worth while in seeking solutions to Nigeria as a nation.

2.13 Summary of the Chapter

This chapter has reviewed related literature on the topic of the study. The concept of social studies, its nature, scope, philosophy, objectives-and historical evolution of social studies in Nigeria, it roles in various aspects of nation building, relevance for its teaching and post primary school, concept of national unity as well as factors militating against national unity have all been discussed. Furthermore, the chapter examined other empirical studies related to this research work.

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

CHAPTER THREE

RESEARCH METHODOLOGY

3.8 Introduction

This chapter describes the methodology to be adopted for the research study. Specifically, the chapter discusses the research design, target population, sampling technique, validity and reliability of the research instrument and the statistical design and procedure of data analysis.

3.9 Research Design

For the purpose of this study, the descriptive survey design was employed. According to Abiola (2007), survey research design 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.

3.10 Population of the Study

According to Verma and Beard (1981) as cited in Abiola (2007:79) population is the larger group from which a sample is selected for the study. This study covers Junior Secondary Schools in Sokoto state. As already pointed out in the scope of this study, Sokoto state is made up of twenty-three (23) Local Government Areas and a total number of one hundred and thirty-five (135) Private and Public Junior Secondary Schools were located within the 23 LGAs. The target population for this study therefore, consists of JSS 2 and 3 students who are estimated to be forty thousand four hundred and forty nine (40,449). The choice of JSS 2 and 3 students to serve as the target population for this study was necessitated by the fact that the study aimed at examining the impact of social studies education on the achievement of National Unity among students at the JSS level of schooling and as such the researcher believe

that the students at the JSS 2 and 3 level of schooling could provide the desired responses required as data for the study.

Table 3.3.1 Number of JSS 2 and 3 Students by School and by LGEA 2009/2010

Session

LGEA	No. of Public & Private JSS	No. of Students in JSS 2 and 3
Binji	3	238
Bodinga	6	3142
Dange Shuni	6	1112
Gada	8	1849
Goronyo	5	900
Gudu	3	288
Gwadabawa	5	714
Illela	6	1874
Isa	6	2030
Kebbe	4	646
Kware	7	811
Rabah	5	681
Sabon Birni	7	3002
Shagari	4	562
Silame	4	424
Sokoto North	9	5866
Sokoto South	15	6464
Tambuwal	6	2961
Tangaza	5	1365
Tureta	4	1402
Wamakko	9	2209
Wurno	4	1300
Yabo	4	609
Total	135	40449

Source: Field Work, 2011

3.11 Sample and Sampling Technique

Razaq and Ajayi (2000) defined sample as “a selected group which is a fair representation of the entire population of interest”. For this study, the population consist of Forty Thousand, Four Hundred and Forty Nine (40,449) students. The researcher therefore used the Krejcie and Morgan (1970) sample procedure to select the sample size for this study. According to Krejcie and Morgan table for determining sample size from a given population, a population of 40,449 will be adequately represented by a sample size of 380 students. This means that, there is a total of 380 respondents selected for the study. From the total number of Junior Secondary Schools in the state (which is 135), 14 schools (representing 10%) were selected as the schools where respondents were drawn. The use of 10% was in accordance with Gay (1980) as cited in Abiola (2007:83) who pointed out that percentages ranging from 10%, 15% etc could be used to select a sample size from a given population. Equally, 27 students were conveniently chosen across the JSS 2 and 3 classes in each of the 14 JSS, except in two schools were 28 students were chosen in each. This brings the exact number of respondents to 380 students, which comprises 190 male students and 190 females’ students.

Table 3.3.2 Number of JSS 2 and 3 Students Selected for the Study

S/N	Selected Schools	LGA Where Sch. is Located	No of students selected by Class & by Gender				Total No. of Students Selected
			JSS 2		JSS 3		
			M	F	M	F	
1.	JSS Blue Crescent	S/South	06	07	08	07	27
2.	JSS Unity Comprehensive R/Sambo	S/North	06	07	08	07	28
3.	JSS Bodinga	Bodinga	06	06	08	07	27
4.	JSS Arkilla	Wamakko	06	06	08	07	27
5.	JSS Army Barracks	Dange	06	06	08	07	27
6.	JSS Sabon Birni	S/Birni	06	06	08	07	27
7.	JSS Illela	Illela	06	06	08	07	27
8.	JSS Gidan Madi	Tangaza	06	06	08	07	27
9.	Comm. Day Sec. Sch. Tambuwal	Tambuwal	06	06	08	07	27
10.	Comm. Day Sec. Sch. Yabo	Yabo	06	06	08	07	27
11.	GDSS Isa	Isa	06	06	08	07	27
12.	GDSS Goronyo	Goronyo	06	06	08	07	27
13.	GDSS Mai Kulki	Binji	06	06	08	07	27
14.	GDSS Tudun Wada	S/South	07	07	08	07	28
Total		14	85	85	112	98	380

Source: Fieldwork, 2011

3.12 Instrumentation

For the purpose of this study, a questionnaire was employed as instrument for data collection. Ogunleye (2000) defined a questionnaire as “an instrument used for getting answer to a set of questions by using a format which the respondent fills by himself”. Therefore a questionnaire designed by the researcher and titled “Social studies and unity achievement questionnaire” (SSUAQ) was used in this study. The questionnaire consists of two sections. Section one contains items seeking for the sex and class of the respondents, while section two contains 10 fixed alternative items

which the respondents responded to using the 4-point likert scale of Strongly Agreed (SA), Agreed (A), Disagreed (D), Strongly Disagreed (SD).

3.5.1 Validity of the Instrument

Imoisili (1996) defined validity "as the extent to which the data collection is relevant to the problem of the research". Asika (1991), on the other hand defined validity as the "degree to which a measuring instrument measures what it is designed to measure", In order to ensure the validity of the research instrument, the questionnaire used was tabled before experts in the Department of Arts and Social Science Education, Faculty of Education Ahmadu Bello University, Zaria, who reframed the questions before they were put to use. Based on the correction and observations made by the experts, which were duly effected, the instrument is deemed to have content and face validity.

3.5.2 Reliability of the Instrument

Imoisili (1996), maintained that "reliability stands for consistency of measurement". In order to obtain the reliability of the instrument used in this study, a pilot study was conducted using four Junior Secondary Schools (two public type and two private type) which were not part of the sampled schools. A test re-test method was used at an interval of two weeks between the first test and the second test. The score of the first test was correlated with the score of the second test using Pearson product moment of coefficient correlation and a reliability index of 0.82 was obtained, signifying that the instrument was reliable.

3.13 Procedure for Data Collection

The method for data collection adopted for this study was by using research assistants. They equally helped in monitoring the school children as they respond to the items on the questionnaire.

3.14 **Statistical Analysis Procedure**

The data collected from the field by means of questionnaire was analyzed using the frequency and percentage table and chi-square which is an inferential statistical tool, was also used in testing the formulated null hypothesis, so as to determine the difference between the opinion of JSS 2 and JSS 3 students. The use of this statistical procedure has help to revealed the impact of social studies education on the achievement of National unity among students of junior secondary school in Sokoto state.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter focuses on the analysis of the data collected from the field by means of questionnaire. The analysis of the research questions was done by using frequency and percentage, whereas testing of the formulated research hypothesis was done by using chi-square statistics. A discussion was also made on the major findings derived as a result of the analysis.

4.2 Data Analysis

For easy handling of the chapter, the analysis was done under four (4) headings, which are as follows:

Analysis of respondents distribution

Analysis of research question No. 1

Analysis of research question No. 2

Analysis of research question No. 3

Testing of research hypothesis No. 1

Testing of research hypothesis No. 2

Testing of research hypothesis No. 3

Analysis of Respondents Distribution

Table 4.2.1: Summary of Respondents Distribution

Level of Study	Gender		
	Male	Female	Total
JSS			
Class 2	95	95	190
Class 3	95	95	190
Total	190	190	380

Source: Questionnaire Administered, 2011

Table 4.2.1 above shows that equal number of respondents was selected gender wise from JSS 2 and JSS 3 classes across the junior secondary schools involved in the study.

Analysis of Research Question No. 1, which stated: Does the teaching of Social Studies inculcate Nigerian cultures and National Unity among JSS students in Sokoto state?

Table 4.2.2: Respondents Opinion on Research Questions No. 1

Respondents	Number	Frequency of Responses		Percentage		Total
		Agreed	Disagreed	Agreed (%)	Disagreed (%)	
		JSS 2 Students	190	110	80	
JSS 3 Students	190	54	136	28.4	71.6	100%
Total	380	164	261			

Source: Questionnaire Administered, 2011

The table above indicate that majority of the JSS 2 students (representing 57.9%) have agreed with research question no. 1. However, majority of the JSS 3 students (representing 71.6%) have disagreed with research question no. 1. This means that there is a difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate Nigerian cultures and National Unity among Junior Secondary Students in Sokoto state.

Analysis of Research Question No. 2, which stated: Does the teaching of Social Studies inculcate religious tolerance and National Unity among JSS students in Sokoto state?

Table 4.2.3: **Respondents Opinion on Research Questions No. 2**

Respondents	Number	Frequency of Responses		Percentage		Total
		Agreed	Disagreed	Agreed (%)	Disagreed (%)	
		JSS 2 Students	190	122	68	
JSS 3 Students	190	130	60	68.4	31.6	100%
Total		320	60	380		

Source: Questionnaire Administered, 2011

The table above indicate that majority of the JSS 2 students (representing 64.2%) and majority of the JSS 3 students (representing 68.4%) have all agreed with research question no. 2. This means that there is no difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate religious tolerance and National Unity among Junior Secondary Students in Sokoto state.

Analysis of Research Question No. 3, which stated: Does the teaching of Social Studies inculcate intertribal marriage awareness and National Unity among JSS students in Sokoto state?

Table 4.2.4: **Respondents Opinion on Research Questions No. 3**

Respondents	Number	Frequency of Responses		Percentage		Total
		Agreed	Disagreed	Agreed (%)	Disagreed (%)	
		JSS 2 Students	190	105	85	
JSS 3 Students	190	62	128	32.6	67.4	100%
Total	380	167	213			

Source: Questionnaire Administered, 2011

The table above shows that majority of the JSS 2 students (representing 55.3%) have agreed with research question no. 3. However, majority of the JSS 3 students (representing 67.4%) have disagreed with research question no. 3. This means that there is a difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate intertribal marriage awareness and National Unity among Junior Secondary Students in Sokoto state.

Testing of Research Hypothesis 1, which Stated: There is no significant difference between the opinion of JSS 2 and JSS 3 students that exposures to social studies curriculum enhances their understanding of Nigerian cultures as a basis for National Unity.

Table 4.2.5 Summary of Chi-square analysis showing student responses, observed and expected frequencies and X^2 values.

Respondents	Responses		Total	X^2_{cal}	X^2_{crit}	Result
	(SA+A)	(D+SD)				
JSS 2	170 (160)	20 (30)	190			
JSS 3	150 (160)	40 (30)	190	7.916	3.842	R
Total	320	60	380			

$P < 0.05$, $df = 1$

Table 4.2.5 above indicates that the calculated value of chi-square is 7.916 while the critical table value of chi-square is 3.842. This means that the calculated value of chi-square is greater than the critical table value. Therefore, the null hypothesis was rejected; meaning that, there is a significant difference between the opinion of JSS 2 and 3 students who have been taught the concept of culture, towards national unity, in junior secondary schools in Sokoto state.

Testing of Research Hypothesis 2, which stated: There is no significant difference between the opinion of JSS 2 and JSS 3 students that exposures to social studies curriculum enhances their religious tolerance as a basis for National Unity.

Table 4.2.6 Summary of chi-square analysis showing students responses, observed and expected frequencies and X^2 values.

Respondents	Responses		Total	X^2_{cal}	X^2_{crit}	Result
	(SA+A)	(D+SD)				
JSS 2	147 (143.5)	43 (46.5)	190			
JSS 3	140 (143.5)	50 (46.5)	190	0.6968	3.842	NR
Total	287	93	380			

$P < 0.05$, $df = 1$

Table 4.2.6 above shows that the calculated value of chi-square is 0.6968, while the critical table value is 3.842. This means that the calculated chi-square value is less than the critical table value. Therefore, the null hypothesis is upheld, meaning that we do not reject the hypothesis.

Testing of Research Hypothesis 3, which stated: There is no significant difference between the opinion of JSS 2 and JSS 3 male and female students that exposures to social studies curriculum enhances the need for intertribal marriage as a basis for National Unity.

Table 4.2.7 Summary of Chi-square analysis showing students responses, observed and expected frequencies and X^2 values.

Respondents	Responses		Total	X^2_{cal}	X^2_{crit}	Result
	(SA+A)	(D+SD)				
Male students	105 (62.5)	85 (122.5)	190			
Female students	30 (62.5)	160(122.5)	190	68.76	3.842	R
Total	135	245	380			

P<0.05, *df* = 1

Table 4.2.7 above indicates that the value of chi-square calculated is 68.76, where as the critical table value is 3.842. This shows that the calculated chi-square value is greater than the critical table value. Therefore, the null hypothesis was rejected; meaning that, there is a significant difference between the opinion of male and female students who have been taught the concept of inter tribal marriage, towards National Unity, in JSS in Sokoto State.

4.3 Discussion

The analysis of respondents distribution presented in table 4.2.1, shows that the respondents (380 in number) comprises of 95 male students and 95 female students drawn from JSS 3 classes as well as 95 male students and 95 female students equally drawn from JSS 2 classes. This means that out of the 380 respondents, 190 are males students and the remaining 190 are females students. This distribution of the respondents was made this way in order to ensure gender equity in the sample. Biographical information of the respondents dealing with age, tribe, religion etc were considered not desirable for this study and as such they have not been sought for.

The result in table 4.2.2 is an analysis of research question no. 1 which stated: does the teaching of social studies inculcate Nigerian culture and National Unity among JSS students in sokoto state? The table indicate that majority of the JSS 2

students (representing 57.9%) have agreed with research question no. 1. However, majority of the JSS 3 students (representing 71.6%) have disagreed with research question no. 1. This means that there is a difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate Nigerian cultures and National Unity among Junior Secondary Students in Sokoto state.

The result in table 4.2.3 is an analysis of research question no. 2 which stated: does the teaching of Social Studies inculcate religious tolerance and National Unity among JSS students in Sokoto state? The table indicate that majority of the JSS 2 students (representing 64.2%) and majority of the JSS 3 students (representing 68.4%) have all agreed with research question no. 2. This means that there is no difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate religious tolerance and National Unity among Junior Secondary Students in Sokoto state.

The result in table 4.2.4 is an analysis of research question no. 3 which stated: does the teaching of Social Studies inculcate inter tribal marriage awareness and National Unity among JSS students in Sokoto state? The table shows that majority of the JSS 2 students (representing 55.3%) have agreed with research question no. 3. However, majority of the JSS 3 students (representing 67.4%) have disagreed with research question no. 3. This means that there is a difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate intertribal marriage awareness and National Unity among Junior Secondary Students in Sokoto state.

The result in table 4.2.5 shows the result obtained by testing of research hypothesis no. 1 which stated: There is no significant difference between the opinion of JSS 2 and JSS 3 students that exposures to social studies curriculum enhances their

understanding of Nigerian cultures as a basis for National Unity among JSS students in Sokoto state. From the table, the chi-square summary shows a calculated value (X^2_{Cal}) of 7.916 against a critical table value (X^2_{Crit}) of 3.842. This means a rejection of the null hypothesis, which consequently means that from the responses of the respondents of this study, there is statistically a significant difference between the opinion of JSS 2 and 3 students towards National Unity, based on their knowledge of the concept of culture.

Based on this finding, it would be assumed that, the teaching of concept of social studies in JSS classes, had not helped significantly in changing students feeling towards cultural differences. Meaning to say that, despite the teaching of concept of social studies, some students at the JSS level of schooling are yet to accept each other's culture as being of equal values and importance. This however, might not be unconnected with the fact, that mode of dressing as an aspect of culture, is proving to be a serious factor that is discouraging people from this part of Nigeria (Sokoto) to accept other cultures apart from theirs. It is against the culture here (in Sokoto) for a female to put on mini skirt and walk along the streets with exposed laps. But with other people from a different culture, this may not be a taboo. Therefore if children trained in these two different cultures (Sokoto and others) found themselves intermingling together, it is not likely that they would overlook these differences and become one, even in schools. To this end therefore, it could be asserted that social studies as a school subject has through the teaching of concept of culture achieve very little in preparing school children to appreciate the diversity in Nigerian culture. This finding, therefore lend support to the views of Orakwue (2000) that social studies education need to inculcate in children some values which include the appreciation of the diversity of Nigeria, positive attitude to citizenship, positive thinking, cooperation

and honesty. This finding equally lend support to the view of Nwuzor (2000) that, despite the potential value of social studies education in inculcating cultural values and political stability in Nigeria, it appears that a lot more effort needs to be applied.

The result in table 4.2.6 was obtained by testing of null hypothesis no. 2, which stated; there is no significant difference between the opinion of JSS 2 and 3 students who have been taught the concept of social studies in JSS in Sokoto state. The chi-square summary shows that, the calculated value (X^2_{cal}) is 0.6968 where as the critical table value (X^2_{crit}) stands at 3.842. This result signifies that the null hypothesis was not rejected meaning that statistically there is no significant difference between the opinion of JSS 2 and 3 students toward National Unity, based on their knowledge of concept of religious tolerance. This finding is therefore an indicator of the fact that social studies education has through the teaching of concept of religion and religious tolerance made some impacts on the lives of students at the JSS level of schooling in Sokoto state. This success could equally be linked with the effort of social studies teachers in skillful instructional delivery; whereby learners are made to realize that in Nigeria there are two main religious (Islam and Christianity) to which every Nigerian possess the right to practice. This had greatly shaped children's feelings about religion in Nigeria and why some people practice one form of religion and others practice another form of religion. Equally the teaching of Islamic Religion Studies (IRS) and Christian Religion Studies (CRS) as subjects in the JSS curriculum, had helped to placed students on equal footing thereby recognizing the worth of each other's religion.

This particular finding of the study, could be seen as trying to provide basis for solving the problems militating against National Unity in Nigeria from the grassroots level. This was hoped to be achieved through Social studies education, but

many researchers conducted in the past failed to discover the way to be followed, probably because of their failure to seek for the solution by taking into consideration the effect of social studies education toward the achievement of national unity among school children. However, it is now clear that, effective teaching of the various aspects of social studies education, which relied on the mastery of social studies teachers throughout the country, is the catalyst required to solve the problems facing national unity in Nigeria. This is equally in line with Orakwue (2000) who is of the view that social studies teachers must keep abreast with new development in the society, which are negatively influencing children and the influence are bringing new values that are destroying the society. The teacher must therefore, recognize this ugly situation and develop new teaching strategies to reduce its negative effects.

The result in table 4.2.7 was obtained by testing the null hypothesis no. 3, which stated; there is no significant difference between the opinion of male and female students who have been taught the concept of social studies in Junior Secondary School in Sokoto state. From the table, the chi-square summary shows a calculated value (X^2_{cal}) of 68.76 against a critical table value (X^2_{crit}) of 3.842. This means that the calculated value is greater than the critical table value and the null hypothesis was therefore rejected. By rejecting the null hypothesis, it was established that, there is statistically significant difference between the opinion of male and female students of JSS toward National Unity based on their level of knowledge of the concept of inter-tribal marriage. This finding reveals that in spite of the teaching of concept of inter tribal marriage in social studies lessons, some students at the JSS level of schooling, are yet to accept the idea of inter tribal marriage as means of fostering national unity in Nigeria.

This finding therefore, equally indicates that the teaching of social studies as a school subject is yet to achieve overwhelming success in making students at the Junior Secondary School level appreciate the need for inter tribal marriage among Nigerians. The findings has equally undermines the ability of social studies teacher in using his/her subject area to redirect students thinking toward national unity and integration. This could equally be seen as being backed by the views of Udenya (2005) who attributed the seeming difficulty of social values to the method adopted in teaching the subject. According to him, many teachers of the subject are not experts and find it difficult to state instructional objectives that emphasize more the effective domain of education. Since social studies is based mainly on the effective side of education, greater attention should be directed to it in the classroom.

4.4 Findings of the Study

The findings of this study as obtained from the analysis of research questions indicated that, there exists a difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate Nigerian cultures and National Unity among Junior Secondary Students in Sokoto state. The findings also revealed that, there is no difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate religious tolerance and National Unity among Junior Secondary Students in Sokoto state. Another finding of the study revealed that, there is a difference in the opinion of the two sets of students with regards to the ability of social studies education to inculcate intertribal marriage awareness and National Unity among Junior Secondary Students in Sokoto state.

After testing the research hypotheses, the findings revealed that, the calculated value of chi-square is greater than the critical table value. Therefore, the null hypothesis was rejected; meaning that, there is a significant difference between the

opinion of JSS 2 and JSS 3 students who have been taught the concept of culture, as a basis for national unity, in junior secondary schools in Sokoto state. Another finding indicated that, the calculated chi-square value is less than the critical table value, in this case, the null hypothesis is upheld, meaning that there is no difference in the opinion of the two sets of students with regard to the ability of social studies education to inculcate religious tolerance among JSS students in Sokoto State.

The last finding of the study indicates that, the calculated chi-square value is greater than the critical table value. Therefore, the null hypothesis was rejected; meaning that, there is a significant difference between the opinion of male and female students who have been taught the concept of inter tribal marriage as a basis for National Unity among JSS students in Sokoto State.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Major Findings

The major findings of this study are summarized as follows:

- There is statistically, a significant difference between the opinion of JSS 2 and JSS 3 students who have been taught the concept of culture as a basis for national unity among Junior Secondary School students in Sokoto state.
- There is statistically, no significant difference between the opinion of JSS 2 and JSS 3 students who have been taught the concept of religious tolerance, as a basis for national unity, among Junior Secondary School in Sokoto state.
- There is statistically, a significant difference between the opinion of male and female JSS students who have been taught the concept of intertribal marriage as a basis for national unity among Junior Secondary School students in Sokoto state.

5.2 Conclusions

Based on the findings of this study, the following conclusions were drawn;

- The knowledge of concept of culture which is derived from social studies education, had not made students at the JSS level of schooling to appreciate the culture of one another, which in turn tends for limit their foresights to see cultural appreciation as a determinant factor for national unity.
- The knowledge of concept of religious tolerance which is derived from social studies education has help to placed students at the JSS level of schooling on a common line of thought, making them to see the worth of each others religion and thereby living in peace and harmony with one another.

- The knowledge of concept of inter tribal marriage which is derived from social studies education do not succeed in unifying the thinking of students at the JSS level of schooling, so that they could have a common opinion concerning the issue of inter tribal marriage among the various tribal groups in Nigeria.

5.3 **Recommendations**

From the findings of this study, the following recommendations are made;

Concepts of culture, religion and religious tolerance, marriage and inter tribal marriages, which are very vital aspects of social studies education, should be well taught at the JSS level of schooling. Learners at the JSS level of schooling, are at the upper level of the basic education programme in Nigeria and that they are being prepared for a smooth transition to the senior secondary school level, where the beginning of a career in life for each of them is to be marked. In the light of this, therefore, the JSS level of schooling becomes a very crucial level that should be handled with every sense of professionalism. This entails subjecting the learners (at this level of schooling) to all the necessary forms of learning that will make them to become patriotic Nigerians. Sound knowledge of social studies education in all its known aspects will certainly provide a basis for molding our school children into reasonable adults that will live in Nigeria as “one big family”.

Qualified, competent and committed teachers of social studies should be saddled with the task of handling JSS classes. This is in view of the fact that, the class room teacher is the primary determiner of what students learn, therefore, the success of our educational system depends on teachers quality, devotion and effectiveness. Consequently, for our JSS students (and students at other levels) to be well groomed with learning experience that are needed for national consciousness and patriotism,

they have to be made to pass through the hands of teachers who have expertise in the pedagogy of this subject area, called social studies.

Government at the state level should on its own part provide a conducive learning environment for students. This entails making the condition of work bearable for teachers, provision of adequate relevant teaching/learning facilities, as well as providing free education to all the students at the JSS level of schooling irrespective of whether they are state indigenes or not. Parents on their own part should try to inculcate the spirit of love for all, into their children, so that these children will think of other people who differ from them religiously, culturally and linguistically. This is to be ensured if parent (as families) learnt to continue to live peacefully with other neighbouring families who maybe from different cultural, and religious affiliation. Marriages between families who are from different cultures should be encouraged by our traditional families, so that a Nigeria of one generation could be build in future.

5.4 Suggestion for Further Studies

This study could be replicated in other states of Northern Nigeria.

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Appendix A

Department of Art and
Social Science Education,
Ahmadu Bello University, Zaria
Date _____

Dear Respondents,

SOCIAL STUDIES AND UNITY ACHIEVEMENT QUESTIONNAIRE FOR JSS STUDENTS

This questionnaire is meant to obtain information from you concerning the effect of social studies towards the achievement of National unity among students of Junior secondary school, in Sokoto State.

Kindly attempt all the questions by ticking either **SA**, **A**, **D** or **SD** in the appropriate space provided. The data will be used for the purposes of this research only; you should feel free to answer all the questions and you are to tick only once against each question.

Thank you for your contribution.

Signed

Ibrahim Sokoto Bello

SECTION I: CLASS AND SEX OF RESPONDENTS

Class

a. Jss 2 ()

b. Jss 3 ()

Sex

c. Male ()

d. Female ()

SECTION II

S/N	EVALUATION ITEMS	RESPONSES			
		SA	A	D	SD
	Teaching of Social Studies make learners appreciate and respect one another's culture				
	Teaching of Nigerian culture in social studies lesson will make some students to see their culture as being superior to other cultures				
	Teaching of various cultures in Nigeria to Jss students through social studies lesson will help in creating unity among the school children				
	Students should be allowed to practice the religion of their choice				
	All the religions in Nigeria are teaching unity, peace and harmonious living among Nigerians				

	Social Studies inculcate the knowledge of tolerance cooperation and unity among Nigerians.				
	Inter tribal marriages can be used to promote National unity in Nigeria				
	Inter-ethnic marriages could help reduce inter-ethnic crisis and promote communal peace in Nigeria				
	Teaching of inter-ethnic marriage in social studies lesson will make Students to appreciate and respect each other				
	Social studies as a school subject is capable of creating awareness among students and make them love one another and be patriotic Nigerians				

Appendix B

Table for Determining Sample Size from a Given Population

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1001	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	110	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	800	367
55	48	200	127	440	205	1500	308	9000	368
60	52	210	32	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	44	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	37	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

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

Note: "N" is population size

"S" is sample size

Appendix C

Public and Private Junior Secondary School Enrolment by Sex and by LGEA

2009/2010

LGEA	No. of Public & Private JSS School	Total No. of Students in JSS 1, 2 & 3	Female	Male
Binji	3	508	105	403
Bodinga	6	3952	1677	2275
Dange Shuni	6	2022	652	1370
Gada	8	2849	1023	1826
Goronyo	5	1705	696	1009
Gudu	3	488	140	348
Gwadabawa	5	1164	219	945
Illela	6	2414	594	1820
Isa	6	3170	771	2400
Kebbe	4	1162	177	985
Kware	7	1141	201	940
Rabah	5	1131	360	771
Sabon Birni	7	4187	982	3205
Shagari	4	922	220	702
Silame	4	604	74	530
Sokoto North	9	7486	3223	4263
Sokoto South	15	8489	2414	6075
Tambuwal	6	4773	1515	3258
Tangaza	5	1996	532	1464
Tureta	4	1209	368	841
Wamakko	9	3859	862	2997
Wurno	4	1912	512	1400
Yabo	4	889	369	520
Total	135	57833	15126	42707

Source: Exam Unit State Universal Basic Education Board, Sokoto

