

**IMPACT OF SOCIAL STUDIES EDUCATION ON THE ACHIEVEMENT OF  
RELIGIOUS TOLERANCE AND PEACEFUL COEXISTENCE AMONG  
STUDENTS OF COLLEGES OF EDUCATION IN KADUNA STATE**

**BY**

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**NOVEMBER, 2011**

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**M.ED/EDUC/08118/2008-2009**

**A THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL AHMADU  
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DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION, FACULTY  
OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA.**

**NOVEMBER 2011**

## **DECLARATION**

I declare that the work in the thesis titled ‘Impact Of Social Studies Education On The Achievement Of Religious Tolerance And Peaceful Coexistence Among Students Of Colleges Of Education In Kaduna State’ has been written by me in the department of Arts and Social Science Education, Faculty of Education, Ahmadu Bello University Zaria under the supervision of Dr. M.C. Ubah and Prof. M. Ben-Yunusa.

The information derived from the literature used for this study, has been acknowledged in the text and in the list of references provided. To the best of my knowledge no part of this thesis has ever been presented for another degree or diploma at any university. I am liable for all the mistakes thereby contained in this work.

\_\_\_\_\_  
Otuenu, Esther

\_\_\_\_\_  
Date

Ahmadu Bello University, Zaria.

## CERTIFICATION

This thesis titled ‘Impact Of Social Studies Education On The Achievement Of Religious Tolerance And Peaceful Coexistence Among Students Of Colleges Of Education In Kaduna State’ by Otuenu, Esther meets the regulations governing the award of the degree of Master of Education (M.Ed) in Social Studies of Ahmadu Bello University Zaria, and is approved for its contribution to knowledge and literary presentation.

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## **DEDICATION**

I dedicate this thesis to God Almighty, my sustainer, provider and preserver of my life and destiny. To my beloved husband Dr. Mathias A. Chia and to my beloved mum who single handedly started this journey that has gotten me to this height.

## **ACKNOWLEDGEMENTS**

All praise is due to Jehovah, the Almighty God for granting me grace and strength to accomplish this research work.

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## ABSTRACT

*Nigeria is currently facing the problem of religious conflicts and the wave of intolerance is on the increase. The nation is gradually polarized along religious lines; the need to seek approaches to the solutions of religious conflict is becoming necessary. In view of the failure of religious dialogue, seminars and workshops to attain the desired peace needed for national development, it is necessary to seek other reliable means of solving religious conflict among students and the nation at large. It is against this backdrop that this study considers the use of social studies education as a means by which students of colleges of education in Kaduna state can attain religious tolerance and peaceful coexistence. Four research objectives, questions and hypotheses were raised for the study. Respondents were drawn from the NCE2 and NCE3 students of Federal College of Education Zaria and College of Education, Gidan Waya in Kaduna state. Stratified sampling technique was used to select the sample for this study. The data for the study was collected using a researcher-designed questionnaire. The design adopted for this study was descriptive survey design. The total number of students used for this study was two hundred and thirty (230). Respondents responded to a set of questions, in which they indicated the level of their awareness on social studies concepts, knowledge on religious conflicts and the importance of social studies in solving religious conflicts. The data gathered were analyzed using T-test for independent samples at 95% ( $P < 0.05$ ) significance level. The findings in this study highlighted the critical importance of using social studies education to solve the present and future occurrences of religious conflicts in Nigeria. The study concluded that the more education is given priority in the nation, especially social studies, the less intolerant to religion people will become and the more tolerant teachers can be in face of divergent beliefs and religious practices the more tolerant students will become in the face of diversity.*

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## **OPERATIONAL DEFINITION OF TERMS**

The following terms are operationally defined in this study as follows:

**Religious tolerance** is the ability to appreciate diversity and the ability to live and let others live. It is also the ability to exercise a fair and objective attitude towards those whose opinions, practices and beliefs differs from one's own. It is also the willingness to have one's own beliefs and related practices critically evaluated.

**Peaceful Coexistence** is the ability to relate with others peacefully and respectfully, to understand and trust one another.

**College of Education** – A preparatory ground to equip students to become Professional Teachers, with a minimum qualification of the award of Nigerian Certificate in Education.

## **ABBREVIATIONS**

<b>FCEZ</b>	-	<b>Federal College of Education Zaria</b>
<b>KSCOE</b>	-	<b>Kaduna State College of Education</b>
<b>NCE</b>	-	<b>Nigeria Certificate in Education</b>
<b>NCCE</b>	-	<b>National Commission for Colleges of Education</b>
<b>NERDC</b>	-	<b>Nigeria Educational Research and Development Council</b>

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

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

Religious tolerance and peaceful co-existence among Nigerians have become important issues everyone hopes that would be a dream come true in this nation. Religious tolerance with emphasis on peaceful co-existence has become a national cry that seems almost impossible in many states of the nation. The nation has witnessed bloodshed, loss of lives and destruction of lives and properties, under the guise of religious intolerance. Peaceful co-existence has eluded this nation due to suspicion and crises that has left many villages and homes deserted; this nation cannot speak of peaceful co-existence until issues of religious intolerance are dealt with. Several scholars have claimed that religious identity differences can increase the risk of

conflicts and intensify existing conflicts. 'Toleration makes difference possible, difference makes toleration necessary' (Walzer, 1997, p. xii).

Religious tolerance is the ability to understand differing religious opinions and views other than one's own without any bias, prejudice or conflict. Religion is argued to foster a stronger loyalty and private commitment than other ideologies of order (Juergensmeyer 1993). However, in Nigeria religion has become a weapon of mass destruction, especially in the northern parts of the country. Therefore as opined by Yar-Ali, (2004), whatever form religion is practiced, it is mainly done for solidarity and integration as it contributes to order in the society by creating conditions for spiritual well being, self-discipline, social cohesion and continuity of culture and tradition.

The two colleges of education under study are the Federal College of Education Zaria and the College of Education Gidan Waya, Kafanchan, Kaduna state, Nigeria. These two colleges have had their own share of religious conflicts, which have led to their closure on several occasions. In 1987, the college of education in Kafanchan was instrumental to the start of religious riots in the state. These crises started in the college between christian and muslim students, which spread to neighboring towns and states. Many lives were lost in addition to extensive property damages (Hackett 1999). This confirms one of the predictions implied in Huntington's (1996) thesis that conflicts that occur on the fault lines between major religions will run a higher risk of spreading across borders due to kin group alliances and intra-civilization solidarity. The Federal College of Education Zaria in 2002 had a student



election which evolved into a religious crisis. Violence was unleashed on the students especially the female students of which many were injured, raped and killed. These two colleges are being studied due to their peculiar experiences and socio-cultural settings. The students of these colleges of education have a tendency for deep- rooted anger, hatred and suspicion which are products of incessant religious conflicts.

As a unique area of study, Social Studies represents one of the modern curricular arrangements which focuses on interdisciplinary study that seeks to solve the complex problems of man in totality. Social studies is concerned with salvaging our decaying self image as a nation, fostering better understanding of the movements, events and personalities that have influenced the history of Nigeria. Ogunsanya (1984:6) also posited that “the experience of many countries of the world where social studies was introduced showed that such countries were motivated to do so by the felt need to get rid of certain social vices plaguing their countries and which they believed social studies will contribute in eliminating”.

Social Studies education is aimed at training citizens to understand one another, tolerate one another despite their differences. Social studies emerged in the schools’ curricular with the aim of reforming education, for the purpose of sensitizing humanity so as to enjoy the resources available around them. It is a major tool for national development and is capable of presenting partial or total solutions to issues of crises and religious intolerance in Nigeria and many countries of the world. As Davis (2002), opined that “one important purpose of social studies is helping young people

develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an independent world”.

Social Studies education by nature is anti-thesis of destruction, disunity and balkanization of the Nigerian state as autonomous and independent political units. This weakens the strength and ability to push Nigeria into a self-reliant nation. Social studies champions the course of de-emphasizing less those things which might widen the gaps between individuals within a country, while emphasizing more strongly the path that creates unity, tolerance and peaceful coexistence.

This study is important, because colleges of education are the training grounds for future social studies teachers, as opined by Ukeje (1976) that “teachers are the hub of any education system. For upon their number, their devotion and their effectiveness depend on the success of the system and no education system can be stronger than its teachers.”

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

## **1.2 Statement of the Problem**

The problem of this study, therefore hinges on a determination of the extent to which students exposure to social studies education has impacted on them the need for maintaining and sustaining religious tolerance and peaceful coexistence. Based on the statement made by Okam (1998) that of all the subjects studied in the school system, social studies is the most (if not the only) appropriate for addressing Nigeria's problem educationally and comprehensively. This statement birthed the idea of using social studies as an instrument for solving religious conflicts and instilling religious tolerance and peaceful coexistence among students of colleges of education in Kaduna state. Where there is no conflict, there will be no need for tolerance and peaceful coexistence. This study is timely due to the growing rate of conflicts between Christians and Muslims in the Nigerian society. Religious crises have engulfed Nigeria in the last few decades especially in the Northern part of Nigeria. Peace, unity and progress have eluded this nation due to violent religious crises. This readily brings to mind the maitatsine conflict of 1980, which is considered one of the most disruptive crises ever to occur in the country since the bloody 30months civil war, (Tijjani 1998). This crises claimed many lives and destroyed properties worth millions of Naira. Kaduna State has been a hotbed for series of religious riots which claimed the lives of many Nigerians. This crisis includes the 1987 religious riot in Kafanchan, which began at the college of education, which spread to other parts of the State. The Zango Kataf crises of 1992, 2000 Sharia Crises, the College of Education Crises in 2002 and a host of others.

The researcher's personal experience further encouraged the appreciation of the problem of religious crises facing Kaduna State and Nigeria in general, as a result of which the researcher intend to undertake this study. The incident occurred in September 2002 when the researcher was faced with death due to a crisis that engulfed the Federal College of Education Zaria. The researcher was saved by a fellow colleague from the other religion due to kindness once shown to the colleague before the crises occurred. The researcher was stunned to have a close brush with death.

The experiences cited above have significant implications for Religious tolerance in Nigeria. The need for Nigerians to develop a positive attitude to religion cannot be overemphasized. Colleges of Education are the training ground for future teachers who in turn will influence young minds tomorrow. Religious Conflicts affects students' mental health, concentration, academic performance and lengthens students' graduation period, due to closure of school during the crises period. There is a need to ensure that these teachers are well equipped to tolerate and be opened to religious understanding and inter-religious dialogue.

Where there is no conflict, there be no need for tolerance and peaceful coexistence. The study was necessitated by the growing rate of religious conflict in the nation. The study assumes that when teachers becomes tolerant of divergent views and freely discuss controversial issues in the classroom, the more tolerant our youths will become in the near future. Children growing in conflict prone areas grow to become aggressive, intolerant and violent but, with education and the school's role in socialization, the child will learn to tolerate differences and also appreciate diversity.

Previous efforts in solving religious crises within Nigeria has been limited to mainly awareness campaigns, inter-religious dialogue, setting up of panels of investigation, religious lectures, seminars, sensitization campaigns backed by condemnation of the causes that gave rise to religious conflicts. These steps were important at the early stage of religious crises; today it has little or no effect. One would wonder what the future holds for our unity if lasting solutions are not found to religious conflicts. Social studies is a unique subject with great potentials of instilling patriotism, love, co-operation, unity, tolerance and it has a therapeutic measure in problem solving. To the best knowledge of the researcher, it has not been used before to curb religious conflicts among Nigerians. This study is aimed at seeing the effect social studies will have on religious tolerance and peaceful co-existence among students of colleges of education in Kaduna state. The researcher chose to use the Federal College of education Zaria and the state college of education kafanchan in Kaduna state, because, they both have similar experiences in religious crises and social backgrounds. The researcher used colleges of education in Kaduna State for the study, because it is a training ground for building teachers who would influence generations to come. If the younger generation can be taught to respect each other's religious views, opinions and practices, the nation would be on the path of solving religious based conflicts. This study is not a replica of anything in existence. It was designed from a unique perspective of exploring the potentials of social studies education in minimizing religious conflicts in Kaduna state and Nigeria in general.

### **1.3 Objectives of the Study**

The general objective of the study is to assess the impact of social studies education on the achievement of religious tolerance and peaceful coexistence among students of colleges of education in Kaduna state. The specific objectives of the study are to:

1. Find out the extent to which the knowledge of male and female social studies students differ in their knowledge of social studies and its impact on religious tolerance among students of colleges of education in Kaduna state.
2. Determine the difference between the knowledge of social studies students at NCE level and non Social Studies students in their knowledge of social studies and its impact on religious tolerance and peaceful co-existence among students of colleges of education in Kaduna state.
3. Find out the extent to which Christian and Muslim social studies students differ in their knowledge of the objectives of social studies at the NCE level and the achievement of religious tolerance and peaceful coexistence in colleges of Education in Kaduna State.
4. Determine the extent to which the knowledge of religious conflicts differ between NCE 2 and NCE 3 social studies students' of colleges of education in Kaduna state.

#### **1.4 Research Questions**

The following research questions will be answered in this study:

1. Do male and female social studies students differ regarding their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State?
2. Do NCE Social studies students and non social studies students in their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State?
3. Does the knowledge of Christian and Muslim social studies students differ on the objectives of social studies education at the NCE level on the need for the achievement of religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State?
4. Does the knowledge of religious conflicts differ between NCE 2 and NCE 3 social studies students' of Colleges of Education in Kaduna State?

## 1.5 Research Hypotheses

Based on the problem of the study, the following null hypotheses were formulated for testing:

1. There is no significant difference between the male and female social studies students regarding their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State.
2. There is no significant difference between NCE Social studies students and non social studies students in their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State.
3. There is no significant difference between Christian and Muslim social studies students' in their knowledge of the objectives of social studies at the NCE level on the need for the achievement of religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State .
4. There is no significant difference between NCE 2 and NCE 3 social studies students in their knowledge of religious conflicts in colleges of education in Kaduna state.



## **1.6 Significance of the Study**

This research is aimed at examining the impact of social studies education on the achievement of religious tolerance and peaceful co-existence among students of colleges of education in Kaduna State. The purpose of this study is to investigate whether religious tolerance could be increased by exploring social studies and its practical application to our current social setting.

This study should be of potential interest to all social studies educators if we are truly committed to creating positive, supportive classrooms for all students regardless of race, gender, sexual orientation or other differences. Social psychologist Allport (1954) states, “human nature, on the whole, prefers the sight of kindness and friendliness to the sight of cruelty” (p.12). Examining whether we can foster greater tolerance in our society is an obligation of everyone who is in a position to influence others, especially young people.

The study is relevant to the society, as it will provide a new area of concentration in her quest to solve religious conflicts bedeviling the nation. It will help her to re-focus her educational system for better output. Okam, (1998) was of the view that “of all the subjects studied in the Nigerian schools system social studies is the most (if not the only) appropriate for addressing Nigerian’s societal problems educationally and compressively”. The study is significant as social studies helps to prepare the citizens who must address themselves to the challenges and

responsibilities of the Nigerian society. Social studies is a discipline that emerged as a panacea for societal problems (Aina, Adedoyin, Obilo and Ahmadu, 1982).

This study will help the government to create a state of consideration of possible and feasible prospects of social studies being offered at the senior secondary school level to avoid the break it has at this level which affects and cripples its potentials.

It will expose the students to the need for religious tolerance and peaceful co-existence which will promote unity and national development. This study is important as it will expose the students to the causes and impacts of religious intolerance which is a threat to peaceful co-existence.

The study will salvage the country from future occurrences of religious violence and return Nigeria to the era when people in different religion lived as one family.

This study will be beneficial to parents, religious leaders, government officials and the entire public especially those who have failed to see the great potential inherent in social studies education as a veritable tool in solving the problems of religious intolerance in Nigeria.

## **1.7 Basic Assumptions**

The study is based on the following assumptions:

1. One of the objectives of social studies education is to develop in the students positive attitudes towards citizenship roles and a desire in them to make positive personal contributions to the creation of a united Nigeria. To effectively achieve these laudable objectives social studies must be taught at the secondary school level and should be taught by experts and professionally trained teachers only.
2. Religious tolerance and peaceful co-existence is possible with proper and adequate education. Social studies education effectively utilized at all levels of Nigerian education can solve the problems of intolerance conflicts and disunity plaguing the Nigeria community.
3. Religious intolerance, which has led to crisis and lack of peaceful co-existence in Nigeria and Kaduna State in particular, is due to the perception of social studies education as irrelevant to the Nigerian society. This has made the subject to have identity crises and abuse of specialization as it is assumed that anyone can teach the subject.
4. Expansion of the NCE social studies curriculum to include more concepts of religion and religious tolerance will go a long way to improve peaceful co-existence among students of colleges of education. The role of the social studies teacher is important for national development.

5. The assumption adopted by this researcher, is that if social studies is encouraged to thrive at all levels of Nigeria's education system as enshrined in the National Policy of Education 2004, Nigerians can grow to be more tolerant people as well as unite despite their diversity.

### **1.8 Scope of the Study and Delimitation**

This study is delimited to the students of the Nigeria Certificate in Education (NCE) at the Federal College of Education in Zaria and the Kaduna State College of Education in Gidan Waya Kaduna State. The two colleges were selected for this research because they both have similar experiences in religious conflicts, religious combination, and social background. The students' of both colleges have experienced religious crises that led to loss of lives and properties, and closure of the campuses at difference times. The NCE level was also selected for this study because of its unique position in the pursuit of the objectives of social studies education in Nigeria. Students of the NCE program are mainly trained for teaching in the primary level of education in Nigeria. The NCE teachers have the potential to instill and equip their students' with concepts of co-operation, tolerance, love and unity encountered in social studies, which are needful for developing religious tolerance and peaceful co-existence. The third college of education in Kaduna state was not used in this study because it does not have the religious combination of students' needed for this study. Religious conflicts covered in this study are limited to crises between Christians and Muslims.

Using social studies, the study also focused on the knowledge of and attitude to these conflicts among students of colleges of education in Kaduna state.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

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

- ❖ Introduction
- ❖ Theoretical Framework of the study
- ❖ Nature and Scope of Social Studies
- ❖ Philosophy of Social Studies Education in Nigeria
- ❖ Objectives of Social Studies Education in Nigeria
- ❖ Historical Evolution of Social Studies Education in Nigeria
- ❖ Concept of Religion
- ❖ Concept of Religious Conflicts
- ❖ Role of Religion to Mankind
- ❖ Historical Perspectives of Religious Intolerance in Kaduna State
- ❖ Causes of Religious Conflicts
- ❖ Effects of Religious Conflict on Peaceful Co-existence in Nigeria
- ❖ Relevance of Social Studies to National Development
- ❖ Review of Related Empirical Studies
- ❖ Summary

## 2.2 Theoretical Framework of the study

The problem of religious conflict is destabilizing the Nigerian nation. The fact is that whenever conflict occurs, the development of the society in most times is seriously affected. Besides, once conflict occurs, scarce resources are inevitably diverted to the purchase of military equipment at the expense of socio-economic development. Scholars have been trying to develop a theoretical approach to poverty and conflict for a long time. Burton agrees that poverty as a result of lack of human needs lead to reactions that result in conflict. The human needs theory championed by Burton argues that there are conflict and instability in developing countries because people are denied not only their biological needs, but also psychological needs that relate to growth and development. The overriding importance of this theory is that, it understands that needs, particularly basic needs (such as food, water, shelter and health) unlike interest cannot be traded, suppressed, or bargained for, thus any attempt to do this, leads to conflict. According to Aristotle as quoted in Ikejiaku (2009), social strife and revolutions are not brought out by the conspiratorial or malignant nature of man; rather revolutions are derived from poverty and distributive injustice. Therefore, when the poor are in the majority and have no prospect of ameliorating their condition, they are bound to be restless and seek restitution through violence. No government can hold stability and peace when it is created on a sea of poverty. Poverty qua poverty is a situation no human being would be contented with, because of the agonizing pains that follow the lack of these basic needs. Therefore, people in most cases react negatively to such situations, in order to show their grievances and discontent,

particularly when the government is corrupt as is the case with the Nigerian leaders. Conflicts are, therefore, often caused by an attempt to clamor for these basic needs by violent means. Burton's human needs theory on conflict and conflict management recognizes the indispensability of these needs, by pointing out that wherever such non-negotiable needs are not met, conflict is inevitable. The costs of conflicts are horrific, and in many cases conflicts wiped out the achievements of decades of economic and social development. Religious conflicts, in particular, involve complete economic paralysis, immense social costs and trauma, political quagmire and disintegration, as well as serious environmental degradation and dilapidation as is being experienced in the nation for decades now.

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



Awe (1976) saw social studies as a problem-solving discipline. She declared that Social studies as a discipline if properly programmed and effectively taught should help to solve social problems that are facing developing countries like ours (Nigeria) where the old norms are fast losing their grips and no effective substitutes to replace them. Dubey et.al (1977) conceptualized social studies as “a process of education which utilizes the study of life for the purpose children and adults the opportunity to practice solving individual and societal problems. It includes the transmission of attitudes, knowledge and skills which helps students to make decision and become responsible citizens”. In the same vein, Engle (1977), views social studies as an applied field which attempts to fuse scientific knowledge with ethical, philosophical, religious and social considerations which arise in the process of decision making as practiced by the citizen.

Aderalagbe, (1980) considers social studies as representing a problem approach discipline through which man, including the citizen, learns about problems of survival in his environment. According to Kisson (1981), social studies is “a program of study which a society uses to instill in students the knowledge, skills attitudes and actions it considers important concerning the relationships human beings have with each other, their world and themselves”. Ololobou, (1989) conceptualized Social Studies as “an organized integrated study of man and his environment, both physical and social, emphasizing on cognition, functional skills and desirable attitudes and actions for the purpose of producing an effective citizenry”.

According to Okonkwo (2000), Social Studies is “the study of man and his physical and social environment, and how man interacts with others”. Ogundare (2004) opined that social studies is a study of problems of survival in an environment and how to find solutions to them. It is a multidisciplinary study of topic, a problem, an issue, a concern or an aspiration”. Danladi, (2005) defined social studies as a field of study of man and his activities, in relation to his social, economic, political, cultural and physical environment in order to achieve understandings, skills, attitudes and values that are necessary for personal and societal development. Bayero (2007) opined that Social Studies is the sum of learning derived from the various aspects of human thoughts and experiences for the purpose of solving ‘man’s interminable problems.

From the definitions given so far, it is clear social studies is organized as a school subject to serve two closely related purposes:

1. To guide learners towards understanding people at various distance from them, the conditions in which people find themselves and the methods they employ to cope with problems.
2. To guide people in ways of reaching to and interacting with people conditions and actions to ensure the survival and growth of themselves as individuals in the society and of the total society of man.

### **2.3 Nature and Scope of Social Studies**

The nature of Social Studies in Nigeria and in Africa aims at educational decolonization and correcting the mistakes of the colonial period. The contents of the different syllabi on social studies reflects the African background e.g. the philosophies and experiences of African leaders such as Leopold Senghor of Senegal, Kwame Nkrumah of Ghana Jomo Kenyatta of Kenya, Julius Nyerere of Tanzania, Nnamdi Azikwe of Nigeria and a host of many others, are made to bear on the contents of the social studies syllabi, (Fadeyiye 2005). The N.C.C.E. Minimum Standards on Social Studies (1990) declared that “the fundamental concern of social studies is with man and his complex relationship with the world around and beyond-to instill in the students the basic knowledge and skills for investigation, analyzing and explaining these inter-relationships. Man is the central theme in any discussion of social studies, as man is the prime mover of all the activities that are discussed in social studies. The different definitions of social studies also show the nature of the subject”.

Social Studies, is a corrective study; its purpose is to remedy any educational and societal ills at all times. It seeks to replace irrelevant learning experiences with relevant ones. It places emphasis on the objectives to be achieved in the course of teaching. The nature of social studies according to Nwosu (1980), is primarily concerned with human relationships, man’s relationship with his social and physical environments. It concerns knowledge of how man is influenced by his environment, how he, in turn alters his environment to satisfy individual and group needs; how man

is attempting to deal with certain pertinent questions, issues and problems; and how he draws upon his experiences to plan for the future.

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

The scope of social studies uses the interdisciplinary approach in its teaching just in an attempt to present knowledge as a whole. The subject does not believe in theory, instead it integrates the different theories with a view to understanding the problems confronting man and offering realistic solutions. Social studies uses concentric approach in teaching, for example different maxims are considered such as:

Proceed from known to unknown;

Proceed from concrete to abstract;

Proceed from particular to general;

Proceed from simple to complex;

Proceed from easy to the more difficult;

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

The scope of social studies also focuses attention on the level, coverage, quantity and quality of content. The arrangement of the contents of social studies also follows the concentric, spiral or expanding horizon pattern. This sequential arrangement of the course content is necessary so as to allow learners proceed from known to unknown, so as to facilitate effective teaching and learning. Concerning the scope of social studies, Balyejusa (1981) opined that the scope will remain an ever-changing area given the factors of space, time and human development”.

#### **2.4.1 Philosophy of Social Studies Education in Nigeria**

In Nigeria Social Studies came as an answer to national problems. In the late 1960s, most educators in Nigeria agreed that the schools must be Nigerian in outlook rather than emphasizing foreign ideals. It was thought that through social studies education, a love of the country would be developed in the Nigerian child in such a way that they would develop a strong attachment to their country and government. Furthermore, to expose them to the problems in the society and equip them with the necessary skills needed for their survival, social studies was considered relevant. Makinde (1979) rightly pointed out on the philosophy of social studies that, the

definition of social studies at all levels is to enable its learners become nationally conscious, better informed, effective citizens. It also aims at inculcation of national consciousness and national unity, imbibing the right type of values and attitudes for self and national survival, the acquisition of necessary skills, abilities and competencies which individuals need to be able to contribute to national development.

Okobiah (1985) also observes that the main philosophy behind the birth of social studies in Nigeria during the 1960s is aimed at mobilization of youths, students and young learners for the purpose of helping them cultivate an awareness and understanding that would transform them into citizens with skills, attitude, competencies, moral values and reasoned judgment to effectively live, interact, inter-relate and contribute positively to the economic, social, political and cultural development of the Nigerian society.

#### **2.4.2 Objectives of Social Studies Education in Nigeria**

Social Studies education strives to deviate from the ‘slavish’ and ‘uncritical’ recitation of Western concepts and prejudice about developing societies by disseminating information based on the peculiarities and differences of the Nigerian society (Danladi Ibid). Social Studies objectives are derived from the national education objectives and are aimed at the realization of the aspirations of the National Educational Objectives. The two are similar because they aim at the achievement of similar goals such as national consciousness, national unity, development of positive

attitudes towards democratic values and citizenship, trained development of skills and acquisition of knowledge.

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

1. Creation of awareness in the learners about their surroundings
2. The development of specific fundamental dispositions such as the attitudes, values and norms of the society.
3. The promotion of effective and active citizenship.
4. The promotion of an understanding of the social problems of the locality and finding possible solutions to them.
5. Helping the learners to develop the right attitudes towards the leaders of the government
6. The creation of an understanding of their role during elections especially of how to discharge their duties efficiently.
7. The demonstration of flexibility and willingness to accept necessary changes within a system for the good of all.

Fadeiye (Ibid) expressed his views on the following as objectives of social studies:

1. Social studies enable its learners to understand their environments in all ramifications.
2. Social studies emphasizes discovery, dialogue and experiences as learners discover things themselves.

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

### **2.4.3 Objectives of Social Studies at Nigerian Certificate in Education (N.C.E)**

#### **Level**

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



social studies in tertiary institutions, of which colleges of education are inclusive as follows:

- i. Receive proper information and knowledge about the world.
- ii. Be equipped with the skills, abilities and competencies to help to contribute towards world development and progress.
- iii. Acquire intellect, skills abilities and promote in him the spirit of inquiry, discovery, thinking and curiosity, which will spur further investigations.
- iv. Know what the society expects of her members, to enable him judge his and others actions.
- v. Develop the necessary democratic values and attitudes that would help him become a good citizen.
- vi. Become familiar with societal norms and values as well as become socialized with such norms so as to be able to improve and perpetuate the society.
- vii. Know about the differences existing between people, places, goals, abilities and productions, as well as appreciate and respect other people's human rights.
- viii. Develop major functional approach to the solutions of such problems.
- ix. Develop proper value, judgment and ability, to criticize, analyze, select and objectively assess issues and events in their proper perspective.

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

## **2.5 Historical Evolution of Social Studies Education in Nigeria**

Social studies as a defined area of study did not develop with the establishment of schooling in Nigeria. But the founding fathers of education were concerned with the development of a whole man through education. The history of social studies education in Nigeria can be traced to the United States of America where the concept of social studies emerged during the last two decades of the 19<sup>th</sup> century, and gained official recognition. Kiskoek (1981:1) asserts that initial developments in social studies in the United States can be traced to the 1916 report of the social studies committee of the commission on the reorganization of Secondary Education titled ‘The social studies in secondary Education: With this report social studies achieved legitimate status as a curricular subject in the schools.

The introduction of social studies into Nigeria could be traced back to the period before independence, in 1960. It first emerged in the Western Region when the subject was introduced into schools in 1958 through a joint educational development program between the region and the University of Ohio (U.S.A), Makinde (1979). The Ohio project only affected the teacher Training Colleges in the region. In 1963 a pilot project was conducted at Aiyetoro Comprehensive High School in the Western Region (now in Ogun State). This venture was an experiment in comprehensive system of education and curriculum development. It was an effort to introduce social studies among other subjects. This project was jointly financed by the Western Region

Ministry of Education in collaboration with the United States Agency for International Development (USAID) and the Ford Foundation. Based on the success achieved at Aiyetoro Comprehensive High School, the government of Western Nigeria decided to extend the social studies program to other schools in the region. As part of the plan, the Department of Social Studies at Aiyetoro Comprehensive High School, was assigned to draw up a social studies syllabus for the first two years of secondary school and also, to write the materials to suit the syllabus (Ismaila 1987). The textbooks, social studies for Nigerian schools written by the Aiyetoro team were presented for evaluation at the critique conference of Nigerian Education, held in Lagos (April to May, 1968). This conference, organized under the joint auspices of the Comparative Education Studies and Adaptation Centre (CESAC) and the Ford Foundation Program on Curriculum Development in Nigeria, made valuable suggestions towards the improvement of the text book to make it usable all over Nigeria. The conference also recommended that social studies should be introduced into the primary schools in Nigeria.

Another significant stride in the development of Social Studies in Nigeria was taken in 1968 during the conference of African Educator held in Mombasa (Kenya). The conference which was organized under the auspices of the Education Development Centre (EDC) and the centre for curriculum Renewal and Educational Development Overseas (CREDO), and drew participants from eleven African countries including Nigeria, reviewed African Education curriculum (Ismaila, Ibid). Out of this conference emerged the African Social Studies Program (ASSP) and later,

the Nigerian Social Studies Program (NSSP). The conference stated the big role which social studies should play in alleviating the defeats of the existing educational systems in many emergent African nations and recommended the teaching of social studies in all Teacher Training Colleges in Africa (Obemeata, Ogungua; Agu; and Laosebikan 1981). Subsequent to the Mombasa Conference, a seminar on social studies was held in Ibadan in January, 1969 with participants drawn from different parts of Nigeria (except the East which was engulfed with war). At this seminar, the social studies Association of Nigeria (SOSAN) was formed. The objectives of the association included dissemination, promotion, development and adoption of social studies in Nigerian schools.

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

The 1969 National Curriculum conference is a landmark in the history of education in Nigeria, in general and a great success in the development of social studies in particular. Having identified the philosophy of Nigerian Education in the National Policy on Education (Lagos, 1977), Social Studies was therefore given prime importance as a tool for implementing them through the school and hence recommended by the Federal Government as a subject to be taught nationwide. Dubey and Barth (1980:2) reported that the Institute of Education Ahmadu Bello University, Zaria along with the Teacher's Colleges at Bauchi, Bida, Ilorin, Katsina, Maiduguri, and Sokoto who were part of Northern Nigeria Teacher Education Project, spear headed the teaching of social studies in this part of the country in 1965. Subsequent to the national recognition of social studies, conferences and workshops had been and are still being held in order to get social studies firmly established. The Nigerian Education Research Council (NERC now NERDC) and the social studies Association of Nigeria (SOSAN) have made positive efforts to improve the teaching of social studies. The first National Workshop on Social Studies was organized by the Institute of Education Ahmadu Bello University, Zaria in 1971 whereby the Institute's materials were evaluated (Abdulkareem, 1986) and Udoh, 1989). Also, in April, 1978, the N.E.R.C. organized a seminar of experts on this classification of meanings, ideas, and concepts of social studies. Report of the seminar was fully edited and published under the title, "Social Studies; Teaching Issues and Problems (N.E.R.C, 1980)". Following the adoption of the New National Policy on Education, Social Studies as a discipline was introduced into the curriculum at various levels of education in Nigeria.

At the primary and junior secondary levels the offering of social studies is compulsory, but at the senior secondary level it is an elective. In order to produce enough teachers to teach the subject at these levels, it is offered in all classes in the Grade II Teacher's Training Colleges, and courses combining social studies with other subjects are offered in the colleges of Education. A number of the Faculties of Education and Institutes of Education in many Nigerian Universities run courses on Social studies methodology for different categories of practicing teachers and student teachers. Some of these universities are Ahmadu Bello University, Zaria; Obafemi Awolowo University, Ife; University of Jos; University of Sokoto and many others.

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

made to be an external compulsory paper for the teacher Grade II Certificate in 1988 (Udoh, 1989).

### **2.5.1 Concept of Religion**

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

Oluwale (1988) defines religion as a belief in the existence of a higher power and this being is responsible for our existence. The Oxford Dictionary defines Religion as recognition on the part of man of some higher unseen power as having control of his destiny. And as being entitled to obedience, reverence and worship. Obanya (2000) describes religion as “the phenomenon that describes man’s relations as a creation, with God as his creator who therefore deserves special obedience from Him”. He further explained that, the common thing in this definition is the belief in a superior force, an ultimate reality, or control system. The practice and mode of worship might be different from people to people and from place to place, however the most significant issues in any religion is Belief.

Otite and Ogionwo (1985:156) define Religion as “an institution consisting of culturally patterned interactions with culturally postulated supernatural beings”.

According to Aderibigbe (1997:15), “Religion in its essence, is the means by which man discovers the ‘face’ of God, and formulates a dependent relationship with him in communication of practices as the infinite creator of the universe”.

### **2.5.2 Concept of Religious Conflicts**

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

Going by this study, Religious conflict will be considered as the conflict between two different religious groups, i.e. Christianity and Islam. This is a situation



whereby a believer in particular religion refuses to accept and accommodate ideas, doctrines and practices of another religion.

### **2.5.3 Role of Religion to Mankind**

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

- ❖ It teaches the worship of God as the Supreme Being.
- ❖ It teaches how to be kind to other people in the society.
- ❖ It teaches how to be helpful and friendly to fellow human beings.
- ❖ It awakens the consciousness in man that all people are made by God and we must respect and treat others with respect.

Saleh (2007) identified the following contributions of Religion to individuals and the society: Religion instills the fear of God in man. The reverent fear of God in man helps him or her to shun evil and wickedness. Because of the awareness of man of an unseen being watching all his affairs makes man wants to shun immoral acts and embrace the right way of life.

Religion teaches unity. All religion sees humanity as an essential unit, its parts are separated only to create harmony and they adopt ways to help one another in its end. This concept is explained by the Qur'an when Allah says of mankind "we have created you male and female: and have made you races and tribes, that you may know one another, the best and honorable among you is he who fear, Allah most (Q49:13).

This verse explained that there can never be sound system in human life until unity and cooperation have taken place in the manner that it is ordered by God.

Religion teaches Discipline – Through the teaching of religious concepts, individuals are taught to exercise control over their thoughts and actions. Disciplined individuals appreciate rules and regulations. Individuals through religious teachings are taught to restrain their emotions from embracing social vices that would mar the development of the society.

Religion encourages Justice and fair play. This emphasizes the quality of being right and fair to each one. The doctrines of doing unto others what you want them to do to you in return helps to make individuals to do right always unto their fellow human beings.

Religion provides the basis for salvation, happiness or the chance to improve them in a life after death. Man believes in a reward that they will enjoy hereafter, following the teachings and doctrines of the religion wholeheartedly.

Another reason people follow one religion and another, as opined by Ayindare, (2006:258) is that it brings a sense of fulfillment and gives meaning to life. Religion provides answers to questions raised on the final destiny of man. Others belong to religious sects in order to have a sense of belonging and kinship with their fellow worshippers. Religion is used as a powerful instrument for enhancing social responsibility for the stability of the society. Religion helps to revive hope in the hopeless and downtrodden in the society. Karl Max sees religion as the opium of the

masses that is the masses get courage to go on with life, in view of a better tomorrow or eternity.

#### **2.5.4 Historical Perspectives of Religious Intolerance in Kaduna State**

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

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

often crises spread into different states due to misinformation and misrepresentation of issues.

## **2.6 Causes of Religious Intolerance and Conflicts**

In virtually every heterogeneous society like Nigeria, religious differences serve as a potential source of conflict; this is because religion has so many aspects that make it susceptible to conflict. Researches' have been done on the causes of conflicts which is inevitable in every human society. According to Collier and Hoeffler (2000), opportunities are more important in explaining conflict than motives are. Hirshleifer (2001) provides an important refinement on the motive opportunity dichotomy. He classifies the possible causes of conflict into preference, opportunities and perceptions. This classification is also relevant in viewing religious conflicts in Nigeria today. Collier & Hoeffler (1998; 2002) opined that conflicts are triggered by greedy intensions. Religious conflicts are caused by a number of related psychological, sociological and political processes.

### **Distrust and Suspicion**

Distrust is the confident expectations that another individual's motives, intentions and behaviors are sinister and harmful to ones interest (Lewicki & Edward 2003). They further opined that distrust can arise as result of personal experiences among individuals. Distrusts leads to skepticism and suspicion, inhibits cooperation, which often times leads to conflicts.

### **Revenge and Backlash Effect**

Burgess, Burgess & Maiese (2004) view revenge and the backlash effect as another cause of conflict. Victims of violence, who feel justice has not been done, build up their powers to take revenge on their enemies at a later time. This is one the reasons apparently ‘resolved’ conflicts tend to re-ignite. This backlash effect and revenge can be seen to explain the constant eruption of religious violence in our society today. The “continuation of killings that accompany wars tend to perpetuate hatred and stimulate vengefulness, thus fueling the continuation of the conflict, but produce the condition that makes renewal of war possible” (Touval 2003).

### **Unmet Human Needs**

Human needs are a powerful source of explaining human behavior and social interaction. Human needs are the physical and non physical elements needed for human survival, growth and development. These needs include individual and collective security, identity, recognition, belongingness, personal fulfillment, and the capacity for self-determination. Human needs according to Burton (1990) that the frustration of these needs underlies many social conflicts. Since such needs are non-negotiable, inability to attain these needs often leads to conflict.

### **Unguided Utterances**

Communication in human society is relevant for adequate understanding. Akin (2003) opined that a wrong word or misconceived message during a conflict is like gasoline on a fire. Inflammatory language is one of the most common causes of conflict. The use of insulting words and derogatory statements can escalate any

conflict. A research on the cause of religious conflict in the college of education in kafanchan in 1987 by Hackett (1999), confirms the use of derogatory statements in causing conflict.

### **Grievances**

Past grievances, and feelings of injustices, and a high level of frustration may also provoke conflict. One party may feel that it has been treated unfairly by its opponent and may blame its opponent for sufferings it has endured (Opotow 2001). Deprivation, inequitable treatment, pain and suffering thereby lead to a desire to punish or injure the other. If there are no 'norms of redress' in place, the aggrieved party may feel compelled to strike back in response to this perceived provocation. Louis (1998) opined that feelings of anger and frustration may lead them to overreact. And if their actions are seen as overly severe and exceed normative expectations of the other side, these actions may provoke outrage and simply intensify the struggle. Once victims have made exaggerated assessments of the severity of the harm they suffered, they are likely to seek revenge.

### **Fear**

Fear according to Webster (2003) is "an unpleasant and often strong emotions caused by anticipation or awareness of danger". Fear is completely natural and helps people to recognize and respond to dangerous situations and threats. However, healthy fear can evolve into unhealthy or pathological fear, which can lead to exaggerated and violent behavior (Barker 2003). Mattil (2003) opined that the common thread that weaves violent political movements is fear. It is not the only motivating factor behind

political violence, not necessarily the most obvious, but it is virtually always there. A conflict is often driven by unfulfilled needs and the fear related to these needs. Emotions like fear can often cause extreme and seemingly irrational behavior in people which can result in escalating conflict.

Other causes of Religious conflicts can be seen as opined by the researcher as follows:

Findings of committees constituted to investigate religious crises in this country, have not been made known to the general public. Such act of secrecy by the government is an encouragement to perpetrators of such conflicts to continue causing trouble at any given opportunity.

The law enforcement agencies are not neutral in the discharge of their duties. The legal system in Nigeria is corrupt and highly manipulated by the rich in such a way that in all crises situations in this country no one is prosecuted. Perpetrators caught and locked up in cells more often than not are released silently and no one is charged. All this failure and manipulation of the law enforcement and security agents as well as the legal system is a clear cut indication of the interest of top government officials and the rich in the society to enjoy religious conflicts in Nigeria.

The failure of the Nigerian leaders to establish good government, establish a just and egalitarian society where fairness and justice will be the rule of the game, forge National Integration and promote economic progress has led to mass poverty and gross unemployment, and the resultant religious crises. The poor and the unemployed (jobless) being deprived of basic amenities and have nothing to lose are

easily hired and engaged by war-mongers as mercenary fighters to cause trouble, which most often results into religious conflicts.

Also compounding issues are accusations and allegations of neglect, oppression, domination and exploitation, victimization, discrimination, marginalization, nepotism and bigotry. Whenever any ethnic group feels that it is being marginalized, it will hide under any religious organizations to cause trouble at the slightest provocation and opportunity. This brings to mind the February-March 2000 Kaduna riots.

The problem of socialization and the breakdown of the instruments of social control such as religious institutions, law, education, mass media and the family has left the responsibility of proper socialization to ‘fate and chance factors’. Inequality in distribution of power and wealth has increased religious intolerance.

Many politicians usually resort to violence and intimidations in the name of religion in order to destabilize the country so that they could make rituals and clinch to power at all cost or actualize their political and religious ambitions. Religious language is often used as a mask by political leaders and perpetrators of violence that hide over motivating factors that may be less noble or persuasive to their cause (Gopin 2006).

Ignorance and illiteracy is a bane to national development. The level of illiteracy is high in Nigeria; this makes followers of religious groups to be susceptible to indoctrination and dogmatic practices. There is no clear cut understanding of the



religious beliefs and doctrines due to illiteracy. Lack of proper understanding of various religions has led to misconceptions and religious intolerance in Nigeria.

Religious bodies have failed the country especially imams and Pastors of the Islamic and Christian faith. Rather than build good followers that have positive characters, they are more interested in making quick money to have luxurious cars and build mansions here on earth while the followers trek home to sleep under bridges and open fields. These frustrated followers at the slightest opportunity and least provocation feign and take religious conflicts in order to capture people's property and loot their houses and shops in order to have as much as their leaders. All the above mentioned factors and many others not identified in this study are fuels that keeps religious intolerance burning in Nigeria.

## **2.7 Effects of Religious Conflict on Peaceful Co-existence in Nigeria**

Psychological and social cost of religious conflicts are too huge, the fear, the hatred, the anger, the guilt are often difficult to deal with, while the conflict is ongoing, and are equally difficult to remedy after the conflict has supposedly been resolved. Religious crises do not augur well for the sustenance of democratic governance and peaceful co-existence in any given country because they constitute cogs in the wheel of progress and national development. Religious intolerance and conflict, no matter how justified it may appear to be, cannot bring any positive development or do any good. Religious intolerance seems to be the cause of most war and sufferings in the world (William 2004). These religious crises are inimical to

progress and are capable of posing a threat to local and foreign investors. Odugbesan (2000) quoting Bola Tinubu said:

....The situation in Nigeria had generated a lot of concern among the business community in the U.S and Europe while their confidence in Nigeria's ability to forge a great nation had been shattered. Olaniyi (2004) asserted further that in consequence of religious conflicts, peace is gradually becoming alien in Nigeria. It is the opinion of the researcher to outline the following perceived negative effects of religious crises in Nigeria.

**Suspicion and distrust:** Due to incessant religious conflicts in Nigeria today, there is a growing height of suspicion and distrust among Nigerians. Muslims suspect Christians and vice versa of launching an attack. Neighbors live in constant fear due to their religious suspicion and distrust.

**Disunity and Disintegration of the nation:** Politics and elections is now based on religion, no longer do people vote and campaign based on merit but religion is used as a yardstick to determine who takes over power, this has gone so deep that even in schools and colleges it is evident.

**Over concentration and over population of some areas:** In some parts of Nigeria some areas have been mapped out for Christians and others for Muslims (e.g. Kaduna State). Some states are grossly populated while some are scarcely populated; this is because many are looking for peaceful zones to settle with their families. This for example explains why places like Abuja and Lagos are densely populated.

Religious conflict is a bane to peaceful co-existence. This is because lack of peace leads to different outbreak of problems in many communities. It can lead to fear and anxiety which can destabilize people living together. Religious conflict is the anti-thesis of national development and progress. It hinders sustainable development and national stability. No country can develop when people at their productive ages are killed or rendered homeless due to religious conflicts.

Religious conflicts has led to separation of families as well as broken homes and divorced spouses. Many children are torn between which parents to stay with and parents are caught in the dilemma of who takes custodian of the children. This is evident in inter-religious marriages which today are vehemently opposed by adherents of the two major religions in Nigeria (Islam and Christianity).

Religious conflicts in schools, colleges and Universities in Nigeria, leads to academic instability, disruption of academic activities, prolong academic sessions, which result in low academic standard of graduates in our schools and tertiary institutions.

## **2.8 Relevance of Social Studies to National Development**

National development according to Anyinka (2005) is the process of emancipation of man from poverty, fear, exploitation, dirty environment and dependence on foreign money or aid. Obi (2005) views national development as a situation whereby a nation moves away from a condition of life widely perceived and unsatisfactory towards a situation or condition of life regarded as materially and

spiritually better, Thus National Development, emphasizes growth or advancement, with a positive cultural political and socio-economic tendency towards a self generating and utilization of people's potential in a nation-state. In a democratic society, the education system plays a significant role in improving the society. Social studies education can be seen as a tool for national development.

In countries of the world, social studies have been used to solve different problems facing the country. As viewed by Kiskoek (Ibid); in West Germany it was initiated after World War II as a means of developing a new political order. In Britain Social Studies is used to legitimize the teaching of social sciences, particularly sociology. In Japan social studies is used to build a foundation for a democratic society. In Canada and in the United States of America, Social Studies continue its primary role of preparing students for effective citizenship in a democratic society. In Thailand it is used to foster individual and national development. In other African nations like Sierra Leone, social studies is being used to improve the self image of the people in the society after a colonial heritage. In Ghana social studies is used to learn ways of improving the economy after military rule. In Ethiopia, it is used to transform the political culture. In Nigeria, it is used to inculcate concepts of nationalism, unity, and interdependence among the citizenry.

The need for social studies in Nigeria is growing bigger by the day as societal and national challenges tend to be on the increase. Problems facing the nation such as corruption, poverty, unemployment, job loss ethnic and religious crises, outbreak and spread of diseases which has made survival a mirage in the country, all these problems

calls for national re-orientation and rebirth that can be provided through the flexible and unique nature of social studies education. Jerolimek (1986:3), asserted the need of social studies when he made this statement to a congregation of American educators: “so teach social studies as if your way of life depended on it – because in a real sense, it does”. It is obvious that if America as developed as it is today still sees the need of social studies, then in Nigeria we need much more of it. America has attained societal integration and racial harmony through the teaching of social studies. Nigeria needs social studies to unite her diverse populations. Lebowitz (1981) observed that the people constituting Nigerian population have much more in common than they differ. This fact can only be known through social studies education. Ilori, (1994) opined that Nigeria is a nation in need of “Ethical Revolution”, social studies as a unique subject area that inculcates positive values and attitudes is indispensable for the country. Ayodele in Iyela and Audu; (2006) viewed the increasing popularity of the idea of globalization, makes social studies education an imperative manual for Nigerians in their bid to interact with the outside world.

Okam (2002) is of the view that social studies in Nigeria aimed at breaking the ethnic religious, linguistic and cultural barriers that keep apart the various groups that constitute the Nigerian society, so that nation-building can be facilitated by the concerted efforts of those divergent peoples of the Nigerian polity. Social studies education is needed in order to develop and integrate the various ethnic groups, religious groups and cultural diverse groups in Nigeria to work together in unity, tolerating and understanding their differences. Social studies education provides a

common orientation to all compatriots in Nigeria enabling them to see themselves first as Nigerians and putting the interest of the nation at heart before any other.

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

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

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

Social studies should be given a place in the society; avenues should be created for the optimum utilization of social studies to solve individual and collective problems. Social studies is needed anywhere change is required. In conjunction with Walter (1982) who believes that National Development in a society occurs “when its members increase jointly their capacity for dealing with their environment” Social studies education is necessary for achieving religious tolerance and peaceful co-existence.

## **2.9 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), analyzed the views of 100 respondents within Kaduna metropolis. The study concluded that the inability of Nigeria as a sovereign state to evolve a viable social system capable of all Nigerians is due to the prevalence of ethnic and religious sentiments which make people not to identify themselves with the national course but instead tends to identify and commit themselves to their immediate ethnic and religious environment. They further emphasized the need for elimination of ignorance in the populace through re-orientation. 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 does more harm than good to the nation.



The study also proved that religious crises are detrimental to the lives and properties of the citizens of the state in particular and the development of Nigeria at large.

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

This study bridge can only be built through social studies as an existing school subject There is so much doubt about the relevance of social studies as a mere school subject, which is because many people are ill equipped with adequate knowledge of its

potentials. Such views are held perhaps because there are no empirical data on the impact of social studies education in solving problems related to conflicts and intolerance. This study is aimed at assessing the impact of social studies education on religious tolerance and peaceful coexistence. The researcher is unaware of any work done in social studies with this regards, therefore, it was necessary to embark on this study to mobilize students to be more tolerant in the face of diversity. Teachers are indispensable to any educational system; and as a matter of fact, “no education system can rise above the quality of its teachers” (Federal Republic of Nigeria, 2004). The statutory responsibility for teacher education in Nigeria today is vested in Colleges of Education. The Policy makes it mandatory for all teachers in Nigeria to be trained and stipulate Nigeria Certificate of Education (NCE) as the minimum qualification to the profession. The teacher education is the focus of this study because of its significance in the training of young minds today, who in turn will become tomorrow’s leaders. There is need to teach students to become more tolerant of religious differences and not to see these differences as a threat to their survival.

## **2.10 Summary**

The problem of religious conflict is destabilizing the Nigerian nation. The fact is that whenever conflict occurs, the development of the society in most times is seriously affected. Besides, once conflict occurs, scarce resources are inevitably diverted to the purchase of military equipment at the expense of socio-economic development. This chapter reviewed related literature on the topic of the study; the

work of Burton on needs theory was examined as the basis for the theoretical framework in this study. The nature of Social Studies in Nigeria and in Africa aims at educational decolonization and correcting the mistakes of the colonial period. The contents of the different syllabi on social studies reflects the African background e.g. the philosophies and experiences of African leaders such as Leopold Senghor of Senegal, Kwame Nkrumah of Ghana Jomo Kenyatta of Kenya, Julius Nyerere of Tanzania, Nnamdi Azikwe of Nigeria and a host of many others, are made to bear on the contents of the social studies syllabi. The philosophy and objectives of social studies were examined in this study. Social Studies objectives are derived from the national education objectives and are aimed at the realization of the aspirations of the National Educational Objectives. The historical evolution of social studies in Nigeria, various definitions of religion, religious conflicts was examined in its entirety, the roles of religion to mankind was discussed alongside a brief historical perspective of religious conflict in Kaduna state. In virtually every heterogeneous society like Nigeria, religious differences serve as a potential source of conflict; this is because religion has so many aspects that make it susceptible to conflict. The effect of religious conflict was examined and it was observed that psychological and social cost of religious conflicts are too huge, the fear, the hatred, the anger, the guilt are often difficult to deal with, while the conflict is ongoing, and are equally difficult to remedy after the conflict has supposedly been resolved. Religious crises do not augur well for the sustenance of democratic governance and peaceful co-existence in any given country because they constitute cogs in the wheel of progress and national

development. Religious intolerance and conflict, no matter how justified it may appear to be, cannot bring any positive development or do any good. The relevance of social studies education to national development was examined also in this chapter. The need for social studies in Nigeria is growing bigger by the day as societal and national challenges tend to be on the increase. Problems facing the nation such as corruption, poverty, unemployment, job loss ethnic and religious crises, outbreak and spread of diseases which has made survival a mirage in the country, all these problems call for national re-orientation and rebirth that can be provided through the flexible and unique nature of social studies education. The empirical study in this work examined the works of Adamu et al, Adonyata et al, Oddah, Ayeni et al, all these works were extensively done to examine the causes and effects of religious tolerance. They blamed religious conflicts on illiteracy and ignorance. The work of Okunola examined and advocated for a study bridge of understanding and tolerance between Christianity and Islam. This study however opined that this study bridge can only be built through social studies education. It is therefore aimed at assessing the impact of social studies education on the achievement of religious tolerance and peaceful coexistence among students of colleges of education in Kaduna State.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter deals with the description of the methodology which was used for this study to investigate the impact of social studies education on the achievement of religious tolerance and peaceful co-existence among students of colleges of education in Kaduna State. The following sub titles were examined in this study:

- ❖ Research Design
- ❖ Population of the study
- ❖ Sample and Sampling Procedure
- ❖ Instrumentation
- ❖ Validity of Instruments
- ❖ Reliability of Instruments
- ❖ Data Collection Procedure
- ❖ Statistical Analysis Procedure
- ❖ Summary

#### **3.2 Research Design**

The design used in this study was descriptive survey design; this is a research method that describes a given state of affairs at a particular time (Olayiwola 2007). This research design permits the gathering of information through the use of questionnaires and / or interviews from a population based on appropriate sampling techniques. According to Barton and Baumann (2004), survey research provides a way

in which to gather information on a large subset group of individuals and then make inferences to much larger groups. Survey research allows the researcher to collect information about behaviors, attitudes, and opinions (Babbie, 1990). This design is relevant to this research work as it enables the researcher to describe an event, situation or phenomenon as it is at the time of the study (Francis 2003).

### 3.3 Population

The population of this study consisted of social studies students of the second and third levels of the Nigeria certificate in Education (NCE), and some non social studies students of the Federal College of Education Zaria and the Kaduna State College of Education Gidan Waya, kafanchan. The two levels NCE 2 and NCE 3 were used for this study because they have more knowledge of social studies than NCE 1 and have acclimatized with their learning environment. The population of the two levels of NCE students of both colleges was 920 (see table 3.1 below).

**Table 3.1: Distribution of Students Population.**

<b>Name of College</b>	<b>No. of NCE II Students</b>	<b>No of NCE III Students</b>	<b>Total</b>
FCEZ	320	310	490
KSCOE	110	180	430
<b>Total</b>	<b>430</b>	<b>490</b>	<b>920</b>

### **3.4 Sample and Sampling Procedure**

The sample of this study was drawn from the population of the second and third levels of the Nigerian Certificate in Education (NCE) at the Federal College of Education Zaria and the Kaduna State College of Education Gidan Waya. The two levels had a population of 920. Thus out of the total population of 920 students, a sample of 230 students were used for the study. This sample represented 25% of the total population of the study. For a population of this magnitude, Nwana (1981), suggests that 25% can be used to select the sample size. The researcher therefore adopted 25% sample for this study. In order to ensure that certain characteristics such as gender, religion, level of study, course of study and subject combination were not excluded in the research; stratified sampling technique was used. A table of random numbers was used to select the sample for this study. This technique ensured that all sub-groups (Christian, Muslims, males, females, level of study and course of study) were fully represented. From each sub-group, random selection was used to ensure that every sub-group was represented in the study. The researcher adopted this mode of sampling in order to ensure the representation of all sub-groups in the study.



Table 3.2 below shows the distribution of the sample among the students of the colleges.

**Table 3.2: Distribution of Students Sample**

<b>Name of College</b>	<b>Number of NCE II Students</b>	<b>Number of NCE III Students</b>	<b>Total</b>
FCEZ	54	62	116
KSCOE	53	61	114
<b>Total</b>	<b>107</b>	<b>123</b>	<b>230</b>

### **3.5 Instrumentation**

A researcher-designed instrument was used to generate the relevant data in this study. The instrument titled “Social Studies Education, Religious Tolerance and Peaceful Coexistence Questionnaire” (SSERTPCQ), was divided into two sections. The first section contained biographical data of the respondents such as gender, course of study, level of study and religion among others. The second section consisted of 34 items grouped into four categories. The items were employed to elicit information from participants on the following:

- Knowledge of students on the relevance of social studies (items 1-10)
- Knowledge of students on social studies and its impact on religious tolerance and peaceful coexistence (items 11-18)

- Knowledge of the objectives of NCE social studies and the achievement of religious tolerance (items 19-24)
- Knowledge of students on religious conflicts (items 25-34)

The items were positively and negatively worded, the positive and negative items were randomly distributed to minimize response set. The questionnaire was structured or closed form. It was placed on a 4-point scale of Strongly Agreed (SA) Agree (A) Disagree (D) Strongly Disagree (SD). The undecided column was removed to ensure all respondents made useful contributions to the study. According to Shuaibu (2008) it has been observed that the undecided (U) column has the tendency to create a factual vacuum in the data collected since it provides latitude for some of the respondents to provide no useful information by simply stating ‘undecided’.

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

### **3.5.1 Validation of Instruments**

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

### **3.5.2 Reliability of Instruments**

The data collected from the pilot study were statistically analyzed for the purpose of determining the reliability coefficient. The Guttman Option of the split-half and Spearman-Brown reliability coefficient was used. NCE I twelve (12) students of social studies Federal College of Education Zaria were used. The NCE I students were used because of its similarities and population characteristics with the study. The scores were split half into group X (for the odd numbers) and group Y (for the even numbers). The scores on X were correlated with the scores of Y using spearman's Rank Correlation coefficient. The result was found to be 0.7692. Using the spearman-Brown formula stated below (Best and Khan 1993):

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Where  $r_1$  = adjusted coefficient and  $r_2$  = obtained coefficient. The adjusted reliability coefficient was 0.95 which was an estimate of its internal consistency. This reliability coefficient is positive and high hence, the instrument was adjudged reliable and stable. This was found satisfactory enough for use in the main studies.

### **3.6 Data Collection Procedure**

The researcher engaged the help of two research assistants, one for each of the two colleges (FCEZ and KSCOE); an induction session was conducted by the researcher for the research assistants to enable them get familiar with their assignments. The researcher and the research assistants assisted in the administration

and collection of the research instruments in the two colleges of education on the same day, in order to avoid loss of questionnaires and external influence while filling the questionnaire. The researcher and the research assistants administered the questionnaire and retrieved them from respondents after they were adequately completed. The researcher strictly complied with ethics of research as there was no coercion, the right to the respondents' privacy was respected and all information's provided were treated in strict confidence.

### **3.7 Statistical Analysis Procedure**

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

### **3.8 Summary**

This chapter dealt with the research design, population of the study, administration of the research instruments, procedure for data collection and statistical analysis procedure. Out of a total population of 920 NCE II and NCE III students of the Federal College of Education Zaria, and Kaduna State College of Education, Gidan Waya, 230 students were used for the study. The descriptive survey design was adopted for the study. A researcher-designed questionnaire was used to gather data for the study. The chapter also identified the statistical method used for data analysis. The independent sample T-test was adopted for testing of the null hypothesis stated in chapter one.

## CHAPTER FOUR

### PRESENTATION, ANALYSIS, AND DISCUSSION OF RESULTS

#### 4.1 Introduction

This chapter deals with the descriptive and statistical presentation, analysis of data; testing of hypotheses; answering of research questions and discussion of results and findings. The first set of data were meant to give a general overview of respondents bio-data and answer research questions, each of the objectives of the study was addressed by presenting the relevant items in frequencies and percentages. The last sets of data were for testing of the null hypotheses meant to provide valid solutions to the research questions in chapter one.

#### 4.2 Data Presentation

Table 4.2. 1: **Bio-data information for the participants of the current study. Values represent percentage (%) for  $n = 230$ .**

Bio-data	Bio-data description	Percentage (%)
Course of study	Social studies	74
	Non Social studies	26
Type of Programme	Full time	64
	Part time	36
Combination	Double major	46
	Single major	54
Level of study	NCE II	43
	NCE III	57
Gender	Male	51
	Female	49
Religion	Christianity	40
	Islam	60

**Research Question 1:** *Do male and female social studies students differ regarding their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State?*

**Table 4.2.2: Summary of responses to research question one**

Statement	Gender	D	SD	A	SA
1	Male	5	4	43	48
	Female	5	9	38	49
2	Male	41	49	5	5
	Female	56	31	4	9
3	Male	3	5	47	45
	Female	7	6	47	40
4	Male	2	1	35	62
	Female	1	3	49	47
5	Male	9	2	42	47
	Female	2	7	47	44
6	Male	41	49	4	6
	Female	51	36	7	6
7	Male	2	3	44	51
	Female	2	3	46	49
8	Male	1	3	54	42
	Female	4	5	29	62
9	Male	1	0	33	66
	Female	1	1	45	53
10	Male	0	0	42	58
	Female	0	1	53	46

Response of students separated based on gender with respect to their knowledge of social studies and its impact on religious tolerance and peaceful coexistence in colleges of education in Kaduna state. Note that D = disagree, SD = strongly disagree, A = agree and SA = strongly agree. The result on table 4.2.2

indicates that 91 percent of the male respondents agreed with the statement 1, which states that “Nigeria should adopt social studies education to solve religious conflicts”. Similarly, 9% of the respondents disagreed with the statement. It also showed that 87% of the female respondents agreed with the statement. While 13% of the female respondents disagreed with the statement. 90% of the male respondents disagreed with the statement that “social studies cannot be used as a tool for solving religious problems and encourage peaceful co-existence” while 10% the respondents agreed with the statement. Also of the female respondents 87% disagreed with the statement in 2 while 13% agreed. On statement 3 8% of the male respondents disagreed on the vacuum the eradication of social studies from the school curriculum will create in the development of Nigeria. While 92% of the male respondents agreed with the statement. The females had 87% of the respondents’ agree with the statement. While 13% of the female respondents disagreed with the statement. 97% of the male respondents agreed with statement 4 which states that “social studies education is aimed at making man adjust to his environment both physically, socially and religiously”. While 3% of the male respondents disagreed with the statement. 96% of the female respondents agreed with the statement in 4. While 4% disagreed. These responses are not unexpected as it attest to the fact that social studies as a problem-solving discipline deals with practical issues that affect man in the environment he/she finds his/herself to be able to adjust and function appropriately for the development of the society.



Statement 5 indicates the response of male respondents to statement 5. 89% of the respondents agreed with the statement, which states that “social studies as a unique subject area should be made compulsory at all levels of Nigeria’s educational system”. However 11% of the respondents had a negative opinion to the statement. 91% of the female respondents agreed with the statement, while 9% disagreed. From the response of the males it can be deduced that 90% of the respondents disagreed with the statement 6, which states that “social studies do not inculcate concepts of trust, understanding, tolerance and co-operation among students”. In the same vein 87% of the female respondents disagreed with the statement. This can be explained by the fact that to non-social studies scholars, social studies does not have much to offer any individual. But to the social studies students, the subject is all encompassing, building in the individual trust, cooperation, tolerance and acceptance of one another. Ninety-five percent of both males and females respondents approved of the statement 7 which indicates that “social studies enable people to think critically and behave rationally”. While, 5% of both male and female respondents disagreed with the statement.

Statement 8 represents the opinion of male and female respondents to statement 8. 96% of the male respondents agreed with the statement, which clearly states that “social studies prepare the individual through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities”. While 91% of the female respondents also agreed with the statement. Ninety-nine percent of the male respondents and 98% of the female respondents agreed with statement 9 while 3% of the respondents disagreed with statement 9 which indicates that “love, tolerance,

cooperation and acceptance of one another regardless of religious differences will go a long way to solve religious problems”. 100% of the male respondents approved statement 10 which states that “religion should be a tool that unites and not a tool used for conflicts and mass destruction of lives and properties”. While 99% of the female respondents also agreed with the statement. However 1% of the female respondents disagreed with the statement.

**Research Question 2:** *Do NCE Social studies students and non social studies students differ in their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State?*

**Table 4.2.3: Summary of responses to research question two**

Statement	Course of Study	D	SD	A	SA
11	NCE	3	1	50	46
	Non-NCE	2	5	38	55
12	NCE	1	1	47	51
	Non-NCE	2	2	60	36
13	NCE	3	4	50	43
	Non-NCE	6	11	51	32
14	NCE	1	1	44	54
	Non-NCE	0	2	38	60
15	NCE	57	41	0	2
	Non-NCE	38	56	4	2
16	NCE	3	5	42	50
	Non-NCE	11	6	43	40
17	NCE	11	15	37	37
	Non-NCE	9	16	26	49
18	NCE	1	0	47	52
	Non-NCE	0	6	47	47

Difference between social studies and non social studies students in their knowledge of social studies, and its impact on religious tolerance. Note that D = disagree, SD = strongly disagree, A = agree and SA = strongly agree.

Statement 11 suggests that “the knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitudes necessary for developing tolerance”. 96% of social studies respondents agreed with the statement. While 93% of non social studies respondents also agreed with the statement. 4% and 7% respectively disagreed with the statement. With regard to statement 12, 98% of social studies respondents supported the statement which states that “social studies seeks to emphasize social, religious and political equality”. While 96% of non social studies respondents also agreed with the statement. Statement 13 shows that 93% of social studies respondents supported the suggestion in statement 13 that “people should be able to live in any part of Nigeria and still enjoy the same rights with citizens of such states”. While 83% of non social studies respondents also agreed with the statement. Statement 14 suggests that “social studies promote tolerance and peaceful coexistence among students”. 98% of both respondents supported the statement. While 2% of the respondents disagreed with the statement. Statement 15 indicates that 98% of social studies respondents disagreed with the proposition of statement 15 that “the knowledge of social studies cannot eradicate religious conflicts in Nigeria”. While 94% of non social studies respondents also disagreed with the statements. Religious conflicts lead to destruction of lives and properties, and it does well to no one. This was further amplified by the overwhelming endorsement of

statement 16 which asserts that “those who study social studies and have understanding of its concepts and objectives are less intolerant of others”. 92% of social studies respondents supported the statement. While 83% of non social studies respondents also supported the statement. However 17% of non social studies students disagreed with the statement. With regard to statement 17, 74% of social studies respondents agreed with the statement that “there should be freedom of people to choose which religion to practice whether different from their parents or guardians”. 75% of non social studies respondents also agreed with the statement. These responses are not unexpected as the Nigerian constitution of 1999 also allows freedom of worship without any form of coercion. The knowledge of social studies and non social studies students is similar because each respondent have had an encounter with social studies. Statement 18 shows that 99% of social studies respondents agreed with statement 18, which states that “of all the subjects studied in the school system, social studies is the most if not the only appropriate for addressing Nigeria’s problems ”. While 94% of non social studies respondents also agreed with the statement.

**Research Question 3:** *Do Christian and Muslim social studies students' in their knowledge of the objectives of social studies at the NCE level on the need for the achievement of religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State?*

**Table 4.2.4: Summary of response to research question three**

Statement	Religion	D	SD	A	SA
19	Christianity	0	2	38	60
	Islam	1	5	37	57
20	Christianity	37	24	16	23
	Islam	19	39	20	22
21	Christianity	5	5	38	52
	Islam	9	8	34	49
22	Christianity	5	10	44	41
	Islam	5	6	42	47
23	Christianity	8	8	30	54
	Islam	7	7	56	30
24	Christianity	29	46	15	10
	Islam	42	35	6	17

Response of students separated based on religion with respect to their knowledge of the objectives of NCE social studies and the achievement of religious tolerance and peaceful coexistence in colleges of education in Kaduna state, Nigeria. Note that D = disagree, SD = strongly disagree, A = agree and SA = strongly agree.

Statement 19 examines the objectives of social studies at the NCE level. It states that “social studies objectives at NCE should include more contents of religious tolerance from NCE 1-3”. 98% of the christian respondents agreed with the statement, while 94% of the muslim respondents also agreed with the statement. In statement 20,

61% of the christian respondents disagreed with the statement that the objectives of social studies at NCE do not give religious tolerance maximum emphasis. 46% of the muslim respondents also disagreed with the statement. However, 39% and 44% of both respondents agreed with the statement, which suggests that 83% of the respondents opined that there is need to improve on the objectives of the NCE social studies to give religious tolerance more emphasis. The statement in 21 has a relationship with statement 20. It states that “the objectives of NCE social studies curriculum are not sufficient enough to handle problems of religious nature”. 90% of the christian respondents agreed with the statement. While 17% of the muslim respondents disagreed with the statement.

Statement 22, which sought to examine whether social studies at the NCE level should be modified to contain more concepts of religious tolerance received 75% support from the Christian respondents in favor of the necessity of the modification of contents of the NCE social studies. While 89% of the Muslim respondents also supported the statement. Statement 23 also had favorable response from the Christian and muslim respondents as 74% and 76% of the respondents respectively agreed with the statement that “social studies is all encompassing, therefore, its curriculum should be broad enough to solve religious conflicts”. While 16% and 14% of the respondents disagreed with the statement. Responses to statement 24, which suggests that “social studies is not the right solution to the problem of disunity and religious conflicts in Nigeria”, is related to statements contained in 19-23. 25% of the christian respondents disagreed with the statement. While 23% of the muslim respondents agreed with the

statement. All these responses show clearly that the respondents have a strong belief in social studies at the NCE level to salvage the nation of religious intolerance and disunity, if the contents and objectives are modified and also if the subject is given its place in the society.

**Research Question 4:** *Does the knowledge of religious conflicts differ between NCE 2 and NCE 3 social studies students' of colleges of education in Kaduna state?*

**Table 4.2.5: Summary of responses to research question four**

Statement	Level of Study	D	SD	A	SA
25	2	4	6	36	54
	3	0	3	51	46
26	2	1	1	47	51
	3	0	3	39	58
27	2	1	3	48	48
	3	3	2	45	50
28	2	3	4	44	49
	3	5	2	47	46
29	2	4	3	42	51
	3	4	4	50	42
30	2	15	14	32	39
	3	17	16	23	44
31	2	12	20	30	38
	3	14	18	36	32
32	2	45	49	4	2
	3	53	43	1	3
33	2	3	0	40	57
	3	0	0	61	39
34	2	2	5	40	53
	3	2	6	32	60

The influence of level of study on the response (%) of the students to the research statements in items 25-34. Note that D = disagree, SD = strongly disagree, A = agree and SA = strongly agree.



Statement 25 represents the opinion of respondents to statement 25 which examines the perception of students on religious conflicts. It examines causes, effects and possible solutions to religious based conflicts especially in colleges of education. Statement 25, states that “religious conflicts are caused by misunderstandings and intolerance of people’s doctrines and practices”. 90% of the NCE 2 respondents agreed with the statement. While 97% of the NCE 3 respondents also agreed with the statement. This implies that with proper understanding of all religious groups and their practices, religious conflicts can be brought to its barest minimum in Nigeria. Statement 26 and 27 examines the negative effect of religious conflicts. Statement 26 had 98% and 97% of the respondents disagreeing with the statement; while religious conflicts do not promote peaceful co-existence. While 3% of the respondents agreed with the statement. In statement 27, 96% of the NCE 2 respondents agreed with the statement that “religious crises in schools prolong academic calendar”. While, 5% of the NCE 3 respondents disagreed with the statement. These responses suggest that most respondents are of the opinion that religious conflicts do not favor students, it prolongs graduation. Statement 28 shows that 93% of both respondents supported the suggestion in statement 28 that “all religious activities should be banned on campus”. While 7% of the respondents disagreed with the statement.

Statement 29 states that “no religion should be allowed to use loud speakers and microphones to preach on campus”. 93% NCE 2 of the respondents supported the statement and 92% NCE 3 of the respondents agreed with the statement. Since majority of respondents view religious conflicts as a bane to national development, it

is not unexpected that majority of the respondents would recommend the eradication of anything that would breach the peace that exist in the campuses as a measure of ensuring religious tolerance. Twenty-nine percent NCE 2 of the respondents disagreed with the preposition in statement 30 that “indecent mode of dressing should not cause religious conflicts on campus”. 67% of the respondents agreed with the statement. This disparity in responses can be seen based on the inability of the question to define “indecent dressing”. The responses are drawn from the individual’s opinion of indecent dressing. Statement 31 indicates 68% of both respondents’ opinion to statement 31 which suggests that “elections and student union government should not be allowed on campuses”. 32% of both respondents disagreed with the statement. This responses show clearly that institutions of learning should not be turned into grounds for testing political ambitions. With regards to statement 32, 94% of the NCE 2 respondents disagreed with the preposition in statement 32, which states “that provocative religious statements do not cause religious conflicts”. While 96% of the NCE 3 respondents disagreed with the statement. This number of responses clearly shows that unguided religious utterance can go a long way in causing religious conflicts. Statement 33 states that “students should see themselves as one and equal before God despite their religious background”. 97% of the respondents agreed with the statement. While, 100% of the NCE 3 respondents also agreed with the statement. Ninety-three percent NCE2 respondents affirmed the fact that “past religious conflicts has left scars of tension and the urge for vengeance”. While 8% of the NCE 3 respondents disagreed with the statement.

### **4.3 Testing of Research Hypotheses**

The present study was driven by four research hypotheses. Results of the hypotheses tested are given below:

**Hypothesis 1:** *There is no significant difference between male and female social studies students regarding their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State*

**Response to hypothesis 1:** The null hypothesis is retained in this study as for all statements t-test results did not significantly differ between gender types (table 4.3.1). This is because the t-table value of 1.65 was greater than most of the calculated table values that mostly fell between 0.31-1.63, which were recorded in statements of item 1. The only exception was in statements 9 and 10 with 1.67 and 1.74 calculated t-value. This means that gender was not a major factor in determining the knowledge of social studies of social studies students and its impact on religious tolerance and peaceful coexistence in colleges of education in Kaduna state.

#### **Table 4.3.1: Testing of null hypothesis one**

T-test results for the difference between male and female social studies students regarding their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State.

Statement	Df	t-calculated value	t-table value
1	228	-0.31	1.65
2	228	-0.72	1.65
3	228	-1.04	1.65
4	228	-1.63	1.65
5	228	0.39	1.65
6	228	-0.91	1.65
7	228	0.08	1.65
8	228	1.14	1.65
9	228	-1.67	1.65
10	228	-1.74	1.65

**Hypothesis 2:** *There is no significant difference between NCE Social studies students and non social studies students in their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State.*

**Response to research hypothesis 2:** Of all the questions asked with regards to students' knowledge of social studies and its impact on religious tolerance and peaceful coexistence, the calculated t-values were greater than the table value of 1.65. This can be explained as having significant difference between NCE social studies and non social studies students. This answers the questions on whether social studies and non-social studies students differ in their responses to religious tolerance (Table 4.3.2). Therefore, we fail to accept the null hypothesis since the calculated t-value was greater than the table value for statements showing the significant influence of the respondents' course of study.

**Table 4.3.2: Testing of null hypothesis two**

T-test results showing the difference between NCE Social studies students and non social studies students in their knowledge of the impact of social studies education on the need for religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State.

Statement	Df	t-calculated value	t-table value
11	228	-0.73	1.65
12	228	1.85	1.65
13	228	2.01	1.65
14	228	-0.65	1.65
15	228	-2.14	1.65
16	228	2.06	1.65
17	228	-0.89	1.65
18	228	0.84	1.65

**Hypothesis 3:** *There is no significant difference between Christian and Muslim social studies students' in their knowledge of the objectives of social studies at the NCE level on the need for the achievement of religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State .*

**Response to research hypothesis 3:** T-test analysis shows that for statements 19 to 24 all calculated t-values (-0.60-1.50) were less than the t-table value (1.65). This demonstrates that religion did not significantly affect how knowledgeable NCE social studies students are in their knowledge of the objectives of NCE social studies on the

need for the achievement of religious tolerance and peaceful coexistence. Therefore, the null hypothesis 3 is not rejected.

**Table 4.3.3: Testing of null hypothesis three**

The difference between Christian and Muslim social studies students' in their knowledge of the objectives of social studies at the NCE level on the need for the achievement of religious tolerance and peaceful coexistence amongst themselves in Colleges of Education in Kaduna State.

Statements	df	t-calculated value	t-table value
19	228	-0.94	1.65
20	228	1.06	1.65
21	228	-1.00	1.65
22	228	1.08	1.65
23	228	-1.50	1.65
24	228	-0.60	1.65

**Hypothesis 4:** *There is no significant difference between NCE 2 and NCE 3 social studies students in their knowledge of religious conflicts in colleges of education in Kaduna state.*

**Response to research hypothesis 4:** Results from independent sample t-test showed that there was no significant difference between NCE 2 and NCE 3 students in their knowledge of religious conflicts. This is because all the calculated t-values were less than the t-table values (table 4.3.4). We fail to reject the null hypothesis as statistical

significance at 95% confidence interval reflects that the mean responses were not different.

**Table 4.3.4: Testing of null hypothesis four**

<b>Statement</b>	<b>Df</b>	<b>t-calculated value</b>	<b>t-table value</b>
25	228	-0.18	1.65
26	228	-1.19	1.65
27	228	0.41	1.65
28	228	0.49	1.65
29	228	0.85	1.65
30	228	-0.02	1.65
31	228	0.47	1.65
32	228	0.84	1.65
33	228	1.49	1.65
34	228	-0.55	1.65

#### **4.4 Discussion of Results**

The data analysis for hypothesis one, reveals that the null hypothesis is retained in this study as for all statements t-test results did not significantly differ between gender types (table 4.3.1). This means that gender was not a major factor in determining the knowledge of social studies of social studies students and its impact on religious tolerance and peaceful coexistence in colleges of education in Kaduna state. However the result of this study, contradicts the findings of (Witenberg, 2002a; Witenberg, Cinamon, Iram, 2003 & Thomas & Rivka 2004) as they found out in their

study that, there was a tendency for females to be more tolerant than males overall. The least tolerant of the three groups were males in the two older age groups. Imobighe (1992:32) points out that conflict is not limited to any particular level of interaction. In other words, it could occur at any level of human interaction and it often manifests violent activities. The results of the data and subsequent discussions among the teachers involved suggest that no evidence is found that single-gender education works better than mixed-gender education in terms of academic performance. When elements of equitable education are present, such as equitable class size, teaching practices, academic curriculum, and collaboration on the part of the teachers, both boys and girls have an equitable opportunity to succeed. Both boys and girls thrive in an environment in which effective instruction takes place, regardless of whether the grouping of students is single-gender or mixed-gender, (Heidi, Rick, & Dave 2003). This result of this study corroborates the findings of Heidi et al (2003) that results from student tests in their study suggest that the single-gender classroom and the mixed gender classroom produce very similar academic performance for both girls and boys in social studies attainment, after controlling for student and school backgrounds. Social studies can be used to solve religious tolerance because of its nature and problem solving capacity. Every school curriculum is designed to solve specific social problems at particular times; hence the need for curriculum reviews at specific times. Social studies as an existing subject in the school curriculum has the potential to build bridges to foster religious tolerance and peaceful coexistence, thus, healing the wounds caused by religious conflicts. Understanding religious differences,



practices and beliefs of others can be done through social studies. Given the results of the study, it can be deduced that despite divergent religious beliefs of students used for the study, there was high acceptance of the use of social studies to solve religious conflicts. Social studies as an elaborate study of man's life and his activities as it relates to his environment, and how this activity affects others. It can also be seen as a neutral school subject, that can be applied to any situation man is found, and can be used to solve any societal problem. This is because social studies draw its concepts and knowledge from various disciplines and integrates this knowledge and concepts to solve societal problems and inculcate national consciousness and national unity in diversity.

The results confirm the views of Lewicki & Edward (2003). Hauss (2003) and Burgess (2003) that education is instrumental in breaking down stereotype, prejudice and increase mutual understanding, help students develop new and broader images of the world and to embrace diversities. It can also be seen that gender has nothing to do with the knowledge of students in their knowledge of religious tolerance and peaceful coexistence. They further opined that education provides the best opportunities to both prevent and de-escalate intractable conflicts. Educators can prevent conflicts. by teaching tolerance and critical thinking. The result further lends support to the views of Iyamu (1998) that social studies is that aspect of education meant to help people learn how to get along with others. Godwin, et al (2001) also confirms that "education is the best antidote for intolerance". The result shows that gender had no influence on the knowledge of students on social studies.

From the result above, it can be clearly seen that education, creation of awareness and enlightenment of learners is capable of creating a tolerant and peaceful atmosphere among students. Through the effective teaching of social studies in the classrooms, religious differences can be resolved and understanding established.

The data analysis for hypothesis two shows that there was a significant difference between the NCE social studies students and non social studies students. Of all the questions asked with regards to students' knowledge of social studies and its impact on religious tolerance and peaceful coexistence, the calculated t-values were greater than the table value of 1.65. This can be explained as having significant difference between NCE social studies and non social studies students. This answers the questions on whether social studies and non-social studies students differ in their responses to religious tolerance (Table 4.3.2). Therefore, we fail to accept the null hypothesis since the calculated t-value was greater than the table value for statements showing the significant influence of the respondents' course of study. It was not unexpected that the social studies students would display more positive responses to the items in the questionnaire than non social studies students. David (1999) gives an insight into the situation under review when he claimed that being educated about other religions does not mean conversion but may facilitate understanding and respect for other faiths. The response of social studies students and non social studies students can also be explained on the basis of human needs which are universal in nature. Roger and Jerel (1988) opined that human needs are a powerful source of explanation of human behavior and social interaction. The view of social studies students and non

social studies students did not differ in their perception of religious tolerance despite their religious differences because of the psychological and social costs of religious conflicts. The fear, hatred, anger and guilt are often difficult to deal with during and after the conflict. The results also corroborate the views of Lawton and Dufour (1976) that social studies in Nigerian schools is meant to develop in students a critical and balanced awareness. Thus all respondents have had an experience with social studies. It is expected that there would be a change in the perceptions of students exposed to learning opportunities in social studies. Perception is important as it influences actions. People do not have to change their attitudes to their religion; it's a doctrine and practice. But they can change their attitude about the people on the other side (David 1999). This statement is a reflection of the results of this study where respondents had similar opinion of religious tolerance and peaceful coexistence despite their religious diversity.

The results of hypothesis 3 T-test analysis shows that for statements 19 to 24 all  $p$  values were greater than 0.05. This demonstrates that religion did not significantly affect how knowledgeable NCE social studies students are in their knowledge of the objectives of NCE social studies and the achievement of religious tolerance and peaceful coexistence. Therefore, the null hypothesis 3 is not rejected. The NCE social studies programme should contain more aspects that will engage students in the pursuit of common goals learn and share experiences that would encourage unity, foster understanding, and tolerance and erase misconceptions, distrust and suspicion. For example, if an educational system supported by a society

presents knowledge about other parts of the world in a manner that suggests other people are less important or inferior, or objectifies those people, then the seeds of injustice and oppression are being sown (Lindner, 2003). It also confirms Eric (2005) findings on religion where he states “that in every heterogeneous society, religious differences serves as a potential source of conflict as individuals are often ignorant of other faiths”. The curriculum contents must not only mirror the social trends, events, realities and continuous change, it must also keep in tune with emergent ideas in and outside the country as highlighted by Joof, Mezeobi and Amadi (1994)

This result supports the fact that education has a positive influence on perceptions and attitudes. This result confirms the views of Osokoya (2010) that teacher education is relevant for Nigeria’s societal development because it serves as the foundation for quality. His views are relevant to the opinions of Babatunde (2005) and Jega (1997) that education is sacrosanct to national development. Education and national development are the two sides of a coin that mutually reinforce and challenge each other. “Education is central to socio-economic and technological advancement and it is critical to self-sustaining and self generating process of positive transformation of modern society”. It also confirms Eric (2005) findings on religion. He opined “that in every heterogeneous society religious differences serves as a potential source of conflict. Because individuals are often ignorant of other faiths it can lead to conflicts. William (2004) further supports the results of this hypothesis, when he opined that religious intolerance seems to be the cause of most war and sufferings in the world. The core values of most religious paths are very similar and

represent a common purpose that could be used to unite them to work together for common goals.

The result also indicates that student's general knowledge of the NCE social studies objectives affects positively religious tolerance. However, contrary to the results was the researcher's opinion of the improvement in the objectives of social studies to contain more aspects of religious tolerance. A more concise inclusion of this religious aspect in the curriculum for social studies at the level will help to build bridges to foster tolerance and peaceful coexistence. Lemu (2002) supports this opinion by advocating for components of each religion to be included in the school syllabus. There is a great need to use existing subject areas to foster unity in diversity. An existing subject area broad enough to handle this unity in diversity is social studies. The NCE social studies programme should contain aspects that will engage students in the pursuit of common goals learn, share experiences that would encourage unity, foster understanding, and tolerance and erase misconceptions, distrust and suspicion. Mccroy (2008) suggests that future social studies textbooks should include more religious content pertaining to historical and contemporary events. Results from this study also corroborates the views of Offor (1998) and Johnson (2001) that when youths are exposed to educational, leadership or religious training and orientation during school, their minds and attentions are redirected towards creative and worthy thoughts that are positive to the development of individuals and mankind.

In line with null hypothesis 4 that states that there is no significant difference between NCE 2 and NCE 3 students in their knowledge of religious conflicts in

colleges of education in Kaduna state. Results from independent sample t-test further supports this conclusion as there was no significant difference between NCE 2 and NCE 3 in their knowledge of religious conflicts. Hence we fail to reject the null hypothesis as statistical significance at 95% confidence interval reflects that the mean responses were different.

The findings of Hahn (1998) and Torney-Purta et al (2001) show that when students can voice their opinions and discuss controversial issues in an open and supportive classroom climate, they are more likely to exhibit higher levels of political knowledge, tolerance, efficacy and interest. It implies that education remains a viable force in combating ignorance, misunderstandings and misconceptions of various religious practices which have led to conflict. Omare (1999) observes that at various times, the need arises for countries to seek solution to pressing problems of national importance, and this has been the position of various countries in search of political stability, unity, peace and progress; and the instrument employed always to achieve unity and national consciousness is education.

The perception of respondents on misunderstandings and intolerance being a cause of religious conflicts coincides with the findings of Burgess (2003) and Akin (2003). It therefore shows there is need for education to dispel such misunderstandings. Peterson (2003) viewed that educators are instrumental in promoting tolerance and peaceful co-existence. The results also supports the views of Adrian (2002) that “one important purpose of social studies is helping young people develop the ability to make informed and reasoned decisions for the public good as

citizens of a culturally diverse democratic society in an inter-dependent world. The results also corroborates with the findings of Golden son (1978), Avery et al (1992) and Thalhammer et al (1994) that indicate that when curricula are specifically designed to teach young people about the role of tolerance in a democracy, levels of tolerance can increase.

#### **4.5 Summary**

This chapter dealt with the descriptive and statistical presentation of data, analysis of data; testing of hypotheses; answering of research questions and discussion of results and findings. The first set of data were meant to give a general overview of respondents bio-data and answer research questions, each of the objectives of the study was addressed by presenting the relevant items in frequencies and percentages. The last sets of data were for testing of the null hypotheses meant to provide valid solutions to the research questions in chapter one. The chapter explored results of the research questions and hypotheses; it also discussed the findings in this study. The research questions were analyzed using frequencies and percentages. While the null hypothesis stated in chapter one of this study were statistically analyzed using T-test for independent samples. Data were presented in percentages. From the null hypotheses three null hypothesis were accepted, while one null hypothesis was rejected.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presents the summary, conclusions, recommendations based on the findings of this study. It also presents the limitations of the study, suggestions for further studies as well as the contributions of the study to knowledge.

#### **5.2 Summary**

This study examined the impact of social studies education on religious tolerance and peaceful coexistence among students of colleges of education in Kaduna state. Four research questions and four null hypotheses were formulated and tested in this study, in line with the specific objectives of this study. The study was a descriptive survey design. A sample of 230 was taken out of a population of 920 NCE 2 and NCE 3 students of Federal College of Education Zaria (FCEZ) and Kaduna State College of Education Kafanchan (KSCOE). The study explored the concepts of social studies, religious conflicts and intolerance, implications to peaceful coexistence. A researcher-designed questionnaire was used to gather data for this study. The questionnaire was used to assess student's knowledge of social studies education and its impact on religious tolerance and peaceful coexistence. The response options were strongly agree, agree, disagree and strongly disagree, weighed 4, 3, 2, and 1, respectively. The data collected were analyzed using simple frequencies and percentages for respondents' bio-data and research questions. Null hypotheses were



analyzed using T-test for independent samples. The level of accepting or rejecting the null hypothesis was set at 95% confidence interval. In the test of null hypotheses in this study, the following results were obtained:

1. Null hypothesis one revealed that there was no significant difference between male and female social studies students in their knowledge of social studies and its impact on religious tolerance and peaceful coexistence among students of colleges of education in Kaduna state. Therefore the null hypothesis was retained in this study as for all statements t-test results did not significantly differ between gender types. This means that gender was not a major factor in determining the knowledge of social studies of social studies students and its impact on religious tolerance and peaceful coexistence in colleges of education in Kaduna state.
2. Null hypothesis two showed that there was a significant difference between NCE Social studies students and non social studies students in their knowledge of social studies and its impact on religious tolerance and peaceful co-existence among students of colleges of education in Kaduna state. Of all the questions asked with regards to students' knowledge of social studies and its impact on religious tolerance and peaceful coexistence, the calculated t-values were greater than the table value of 1.65. This can be explained as having significant difference between NCE social studies and non social studies students. This answers the questions on whether social studies and non-social studies students differ in their responses to religious tolerance (Table 4.3.2). Therefore, we fail to accept the null hypothesis

since the calculated t-value was greater than the table value for statements showing the significant influence of the respondents' course of study.

3. Null hypothesis three revealed that there was no significant difference between Christian and Muslim social studies students' in their knowledge of the objectives of social studies at the NCE level and the achievement of religious tolerance and peaceful co-existence in colleges of education in Kaduna state. T-test analysis shows that for statements 19 to 24 all  $p$  values were greater than 0.05. This demonstrates that religion did not significantly affect how knowledgeable NCE social studies students are in their knowledge of the objectives of NCE social studies and the achievement of religious tolerance and peaceful coexistence. Therefore, the null hypothesis 3 was not rejected.
4. Results from independent sample t-test showed that there was no significant difference between NCE 2 and NCE 3 students in their knowledge of religious conflicts. This is because all the calculated t-values were less than the t-table values (table 4.3.4). We fail to reject the null hypothesis as statistical significance at 95% confidence interval reflects that the mean responses were not different.

### **5.3 Conclusions**

The purpose of this study was to investigate the impact of social studies education on the achievement of religious tolerance and peaceful coexistence among students of colleges of education in Kaduna state. From the results of the study, the following conclusions were drawn:

That gender of students had no significant influence on the knowledge of students on social studies and its impact on religious tolerance and peaceful coexistence. All gender types perceives social studies as capable of solving religious conflicts and intolerance if given a chance to thrive at all levels of the Nigerian educational system.

That social studies students and non social studies students differed in their knowledge of social studies and its impact on religious tolerance and peaceful coexistence among students of colleges of education in Kaduna state. This attest to the fact that despite the enormous challenges facing the introduction of social studies in Nigeria, it still has a positive role to play in the eradication of various problems facing the country. It also shows that social studies as a unique subject is capable of promoting religious tolerance among the different ethnic groups in Nigeria.

That there was no significant difference between Christian and Muslim social studies students' in their knowledge of the objectives of social studies at the NCE level and the achievement of religious tolerance and peaceful co-existence in colleges of education in Kaduna state. Religion in this study did not influence the knowledge of students on the objectives of social studies and the achievement of religious tolerance. All religious groups viewed conflicts and intolerance as inimical to National development and peaceful coexistence. It also revealed that social studies as a viable tool for promoting tolerance, however it also exposed the need of including more concepts of religion, tolerance and coexistence into the curriculum of NCE social studies.

That there was no significant difference between NCE 2 and NCE 3 social studies students in their knowledge of religious conflicts in colleges of education in Kaduna state. Level of study influences students' knowledge of basic subjects but not to a significant extent. However, NCE 3 students demonstrated more knowledge of social studies, religious conflicts and religious tolerance. This finding justifies the use of this level of students for this study.

Social studies can be used to solve religious tolerance because of its nature and problem solving capacity. Every school curriculum is designed to solve specific social problems at particular times; hence the need for curriculum reviews at specific times. Social studies as an existing subject in the school curriculum has the potential to build bridges to foster religious tolerance and peaceful coexistence, thus, healing the wounds caused by religious conflicts. Understanding religious differences, practices and beliefs of others can be done through social studies. Given the results of the study, it can be deduced that despite divergent religious beliefs of students used for the study, there was high acceptance of the use of social studies to solve religious conflicts. Social studies as an elaborate study of man's life and his activities as it relates to his environment, and how this activity affects others. It can also be seen as a neutral school subject, that can be applied to any situation man is found, and can be used to solve any societal problem. This is because social studies draw its concepts and knowledge from various disciplines and integrates this knowledge and concepts to solve societal problems and inculcate national consciousness and national unity in diversity.

#### **5.4 Recommendations**

In the light of the conclusions drawn from the study, the following recommendations are proffered for future researchers in social studies, peace loving Nigerians and for policy makers.

1. There is a need for social studies to be introduced in senior secondary schools in order to ensure a smooth transition from secondary schools to colleges of education.
2. Teachers of social studies at all levels should move beyond the use of textbooks and conventional teaching strategies, to actively engage students in real life situations. Concepts from abstracts such as religious tolerance and peaceful coexistence can be more concrete when students are involved in searching for solutions bothering on conflicts.
3. There is a need for improvement of the NCE social studies curriculum to include more concepts of religious conflicts, tolerance and peaceful coexistence. This is because teacher education serves as the foundation for quality and relevant education at all levels of the Nigerian system.
4. Social studies should be taught at all levels of the Nigerian school system i.e. from primary school to all tertiary institutions. It should be adopted as general studies in the tertiary institutions placed alongside general studies. This is necessary to ensure that the citizenry has all needed information needed for peaceful coexistence.

5. Religious difference and conflicts can be solved through understanding, with concerted efforts through more education, enlightenment campaigns and open-dialogue; people will be more open to tolerate one another. Everyone should have access to education in Nigeria in order to have peace; the minimum level of affordable should be made available to all. Education will increase tolerance and understanding. It will also make the citizenry more reliable for national development.
6. All committees set up to investigate religious crises should make their findings public. Anyone found guilty of instigating or sponsoring violence should be prosecuted to serve as deterrent to others. Among students, politics should not be allowed. Education should be the main focus of all students of tertiary institutions. This is because from previous researches, it can be seen to be a cause of religious conflicts among students.
7. Each institution of learning should have a standard form of acceptable mode of dressing that would be fair and generally acceptable to all religious groups. The use of loud speakers by any religious group should be banned in institutions of higher learning as it disrupts and distracts effective learning. Unguided utterances should be discouraged among students. Those found guilty of using languages that are capable of disrupting peace, should face appropriate punishment.
8. Scholarship and sponsorship should be made available for students to alleviate poverty and suffering amongst them. Government and non-governmental

organizations should build structures for learning and comfortable accommodations for students to make learning more permanent and conclusive.

9. Education in Nigeria should be made tuition free at all levels affordable. This will encourage more participation in education, and will lessen incidences of religious conflicts. The teacher factor is central in any educational system; this is because the teacher is the mediator between the curriculum which is drawn from the needs of the society and the students who are the end product of the curriculum implementation. As colleges of education are teacher training institutions in Nigeria, it is necessary for students of these colleges to learn to coexist peacefully with one another and to also become tolerant to religious differences. Being a training ground for teachers, the more tolerant our teachers can be in face of divergent beliefs and religious practice the more tolerant students will become in the face of societal and religious diversity.
10. The curriculum of colleges of education should have a global outlook, in terms of global and contemporary issues; it should not be limited to specific subject areas. As in the classroom, teachers are faced with learners from different social, cultural and religious backgrounds. All teachers should be exposed to religious education at all levels; this is because religious conflicts are gradually becoming a global problem. This implies that students of colleges of education should be knowledgeable in all religions, especially the two dominant religions in Nigeria.
11. Educators in Nigeria should adopt interactive methods of imparting knowledge, instead of the conventional lecture methods. The results in this study confirm that

interactive methods of teaching, has far more significant influence in changing learners perceptions and attitudes to religion, than would the conventional lecture methods. More students in other areas are most likely to develop religious tolerance and coexist peacefully with others if they are exposed to social studies education on a regular basis.

### **5.5 Limitations of the Study**

Certain limitations do creep in research studies due to constraints of money, time, and human efforts and availability of persons for the studies. This study is not free from certain limitations which were unavoidable. Although, efforts were taken to make the results of the study as accurate as possible, however, the followings factors were found as limitations to the study:

Religious conflicts particularly between Christians and Muslims are sensitive issues; most of the respondents were reluctant to fully divulge their true feelings. The availability of the students in both colleges to use in the study, willingness to participate in the study and willingness to make useful contributions was very challenging to the researcher.

### **5.6 Suggestions for Further Study**

The researcher hereby makes the following suggestions to boost future research in light of the present study. Further studies should be considered in the following areas:



- ❖ Influence of global education and the inclusion of religious education in all social studies curriculum in Nigeria.
- ❖ Assess the impact of social studies education on solving other societal problems using a different research design and instruments.

## **5.6 Contributions of the Study to Knowledge**

- i. The teacher factor is central in any educational system; this is because the teacher is the mediator between the curriculum which is drawn from the needs of the society and the students who are the end product of the curriculum implementation. As colleges of education are teacher training institutions in Nigeria, it is necessary for students of these colleges to learn to coexist peacefully with one another and to also become tolerant to religious differences. Being a training ground for teachers, the more tolerant our teachers can be in face of divergent beliefs and religious practice the more tolerant students will become in the face of societal and religious diversity.
- ii. The achieving power of any education system is the curriculum; an overview of social studies curriculum at the NCE level indicates the need of modification to reflect contemporary societal needs and aspirations. The current trend of religious conflicts in Nigeria calls for the inclusion of more concepts of religion, religious tolerance, and peaceful coexistence. It is against this background this study is carried to test the impact of students' perception

of social studies, contents and objectives at the NCE level to solve religious conflicts and promote tolerance and peaceful coexistence.

- iii. The curriculum of colleges of education should have a global outlook, in terms of global and contemporary issues; it should not be limited to specific subject areas as in the classroom teachers are faced with learners from different social, cultural and religious backgrounds. All teachers should be exposed to religious education at all levels; this is because religious conflicts are gradually already a global problem. This implies that students of colleges of education should be knowledgeable in all religions, especially the two dominant religions in Nigeria.
- iv. The result of this study has shown that social studies taught by qualified and trained teacher(s) in the field can make significant impact on the achievement of its laudable objectives and on the way it is perceived by students which could lead to a change in their behavior. This change in perception and attitude is necessary in achieving religious tolerance and peaceful coexistence among students.
- v. The result of the study further shows the need for changing teaching strategies in social studies classrooms. The use of interactive teaching methods, as against the lecturing method used in most Nigerian social studies classrooms. The need of preparing students for their future role as citizens in a global society is to promote active learning strategies in college courses that traditionally were taught by lectures. The results also prove that engaging

students in wide range discussions has impact on their level of awareness and clarifies their perception. The use of instructional strategies, such as discussion of multiple perspectives concerning ideas and issues, simulations on perceptions of different societal norms and practices, differentiation between prejudice and discrimination, values clarification, causes and consequences of religious conflicts, and the importance of respecting others with different orientations

- vi. From the result above, it can be clearly seen that education, creation of awareness and enlightenment of learners is capable of creating a tolerant and peaceful atmosphere among students. Through the effective teaching of social studies in the classrooms, religious differences can be resolved and understanding established.

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## APPENDIX A

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

Dear Respondent,

This is a research on the “Impact of Social Studies Education on the Achievement of Religious Tolerance and Peaceful co-existence among students of Colleges of Education in Kaduna State”. Your maximum co-operation is hereby solicited in answering as precisely as possible the inquiries in this questionnaire. The findings in this study are purely for research purposes and your information and opinions will be kept in strict confidence. Please provide the information requested in Section A, then read the statements in Section B carefully and show your reaction to each statement by ticking (√) under one of the corresponding letters provided in the right hand column.

Please note the following:

SA means Strongly Agree

A means Agree

D means Disagree

SD means strongly disagree

Yours faithfully

Otuenu, Esther

**SOCIAL STUDIES EDUCATION, RELIGIOUS TOLERANCE AND PEACEFUL COEXISTENCE QUESTIONNAIRE**

**SECTION A: BACKGROUND INFORMATION**

1. Course of Study
2. Type of programme: Full time [  ] Part time [  ]
3. Combination: Double Major [  ] Single major [  ]
4. Level of study: NCE I [  ] NCE II [  ] NCE III [  ]
5. Gender: Male [  ] Female [  ]
6. Religion: Christianity [  ] Islam [  ] African Traditional Religion [  ]

**SECTION B**

**STUDENTS QUESTIONNAIRE**

<b>Item 1</b>	<b>Knowledge of Social Studies Students and Achievement of religious Tolerance</b>	<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
1.	Developed nations of the world adopted social studies to build love in their citizenry; Nigeria should adopt social studies education to solve religious conflicts.				
2.	Social studies cannot be used as a tool for solving religious problems and encourage peaceful co-existence.				
3.	The eradication of social studies education from the school curriculum will create a vacuum in the development of Nigeria.				
4.	Social studies education is aimed at making man				

	adjust to his environment both physically, socially and religiously.				
5.	Social studies as a unique subject area should be made compulsory at all levels of Nigeria's educational system.				
6.	Social studies do not inculcate concepts of trust, understanding, tolerance and co-operation among students.				
7.	Social studies enable people to think critically and behave rationally.				
8.	Social studies prepare the individual through acquisition of knowledge, attitudes, values and skills necessary for social and civic responsibilities.				
9.	Love, tolerance, co-operation, and acceptance of one another regardless of religious differences will go a long way to solve religious problems.				
10.	Religion should be a tool that unite and not used for conflicts and mass destruction of lives and properties.				
<b>Item 2</b>	<b>Knowledge of social studies and its impact on religious tolerance and peaceful coexistence</b>				
11.	the knowledge of social studies offers learners the opportunity of developing desirable societal habits and attitudes necessary for developing tolerance				
12.	social studies seeks to emphasize social, religious and political equality				

13.	People should be able to live in any part of Nigeria and still enjoy the same right with citizens of such states.				
14.	social studies promote tolerance and peaceful coexistence among students				
15.	the knowledge of social studies cannot eradicate religious conflicts in Nigeria				
16.	those who study social studies and have understanding of its concepts and objectives are less intolerant of others				
17.	There should be freedom of people to choose which religion to practice whether different from their parents or guardian				
18.	of all the subjects studied in the school system, social studies is the most if not the only appropriate for addressing Nigeria's problems				
<b>Item 3</b>	<b>Objectives of NCE Social Studies and Achievement of Religious Tolerance</b>				
19.	Social studies objectives at NCE should include more contents of religious tolerance from NCE 1 to 3.				
20.	The objectives of social studies at NCE do not give religious tolerance maximum emphasis.				
21.	The objective of NCE social studies curriculum is not sufficient enough to handle problems of religious nature.				

22.	Social studies objectives at the NCE level should be modified to contain more concepts of religious tolerance.				
23.	Social studies is all encompassing therefore its curriculum should be broad enough to solve religious conflicts.				
24.	Social studies is not the right solution to the problem of disunity and religious conflicts in Nigeria.				
<b>Item 4</b>	<b>Knowledge of Students' on Religious Conflicts</b>				
25.	Religious conflicts are caused by misunderstandings and intolerance of people's doctrines and practice.				
26.	Religious conflicts do not promote peaceful co-existence.				
27.	Religious crises in schools prolong academic calendar.				
28.	All religious activities should be banned on campus.				
29.	No religion should be allowed to use loud speakers and microphones to preach on campus.				
30.	Indecent mode of dressing should not cause religious conflicts on campus.				
31.	Elections and student union should not be allowed				

	on campus.				
32.	Provocative religious statements do not cause religious conflicts.				
33.	Students should see themselves as one and equal before God despite their religious background.				
34.	Past religious conflicts has left scars of tension and the urge for vengeance.				

## APPENDIX B

**Table 1: Course content for NCE 1 double major students**

<b>Course Code</b>	<b>Course Title</b>	<b>Credit</b>	<b>Status</b>
SOS 111	Foundation of Social studies	3	C
SOS 112	Origin and nature of man	3	C
SOS 113	Man and Historical Environment	3	C
SOS 114	Man and his physical environment	3	C
SOS 115	Man and his economic activities	2	C
SOS 121	Introduction to the Teaching of Social studies	2	C
SOS 122	African community	2	E
SOS 123	Man and his government	3	C
SOS 124	Nigeria as a nation	3	C
SOS 125	Dynamics of group behavior	2	E
SOS 126	Environmental studies	2	E

Source: NCE (1996) minimum standard for Nigeria Certificate in Education.

Kaduna: Government press.



**Table 2: Course Content for NCE 2 Double major Students**

<b>Course Code</b>	<b>Course Title</b>	<b>Credit</b>	<b>Status</b>
SOS 211	Nigerian political life	3	C
SOS 212	The Nigerian constitution	3	C
SOS 213	Religion in Society	2	C
SOS 214	Strategies and Techniques for social studies teaching	2	C
SOS 215	Contemporary public issues	2	C
SOS 216	Social studies Research methods	2	C
SOS 221	Issues and problems of National Development	3	C
SOS 222	Science and Technology in society	2	E
SOS 223	Social change in Nigeria	3	C
SOS 224	Social services in Nigeria	3	C
SOS 225	Social studies instructional materials	2	C
SOS 226	Basic Statistics and statistical representation	2	C

Source: NCE (1996) minimum standard for Nigeria Certificate in Education. Kaduna: Government press.

**Table 3: Course Content for 300 Double Major Students**

<b>Course Code</b>	<b>Course Title</b>	<b>Credit</b>	<b>Status</b>
SOS 311	Introduction to socialization	2	C
SOS 312	Citizenship education	3	C
SOS 313	People of the world	2	C
SOS 314	Social institution	3	C
SOS 315	Population Education	3	C
SOS 321	Transportation and communication	2	E
SOS 322	Process and issues of modernization	2	C
SOS 323	Nigerian's External Relations	3	C
SOS 324	Economic Structure and Organization	3	C
SOS 325	Law Related education	2	E

Source: NCE (1996) minimum standard for Nigeria Certificate in Education.